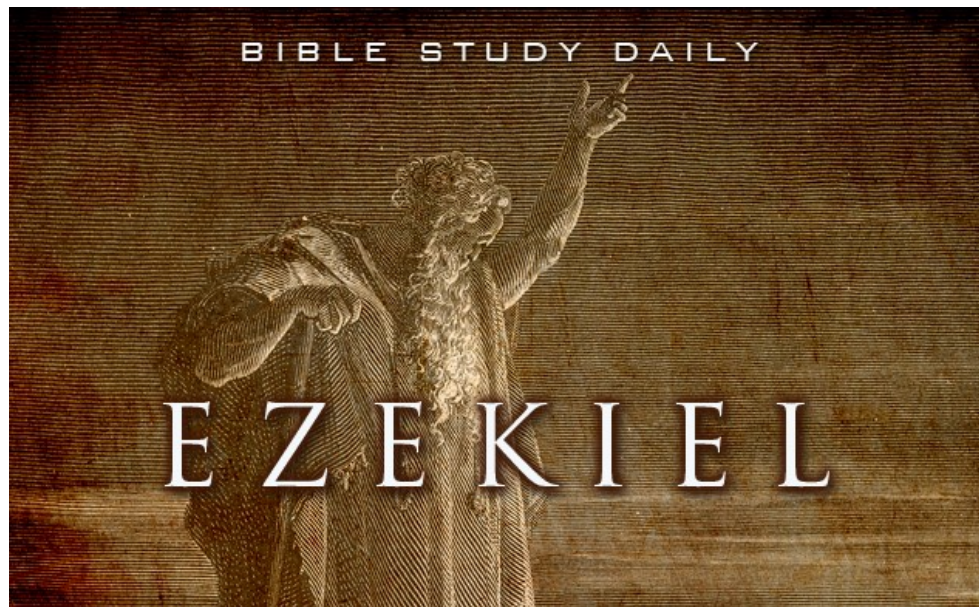




BIBLE STUDY DAILY



This document contains the introduction to the book of Ezekiel as well as my study notes for the book.

Name

The book of Ezekiel derives its name from its author Ezekiel. The name “Ezekiel” means “God will strengthen” or “God will harden.”

Author

Ezekiel the priest, the son of Buzi identifies himself as the author in Ezekiel 1:3.

Genre

Prophecy

Literary Form

Primarily prose with some poetry in chapters 7, 17, 19, 21, 23, 24, 27, 28, 30, 31, and 32.

Time Frame

Ezekiel’s prophecies are arranged chronologically beginning with the fifth day of the fourth month in the thirteenth year of the exiles, which was the fifth year of King Jehoiachin’s exile, which is July 31, 593 B.C. (Ezekiel 1:1-2)

Ezekiel’s final dated prophecy is recorded in Ezekiel 29:17 as the first day of the first month of the 27th year or March 26, 571 B.C.

Ezekiel’s entire prophetic ministry lasted at least 22 years from the time he was 30 years old until he was 52 years old.

Emphasis

The emphasis of Ezekiel is on ministering to the exiles in Babylon. They were under the mistaken impression that they would be allowed to return to Jerusalem soon. Ezekiel’s prophecies showed them that first they needed to repent and return to the Lord, THEN they would be allowed to return to their homeland. He began by describing their sins against God and warns of God’s impending judgement. Next he reveals that Judah’s neighbors will also face judgement for their sins. Finally, Ezekiel concludes with a description of the end times when the people be reunited with God, and restored to their lands during Christ’s Millennial reign on earth.

Outline

There are three main sections to the book of Ezekiel.

- The Judgement on Judah (Ezekiel 1-24)
- The Judgement on Gentile Nations (Ezekiel 25-32)
- The Blessings on Israel (Ezekiel 33-48)

What I Noticed Today (Ezekiel 1-4)

Ezekiel 1-24

Ezekiel 1-24 is focused on God's impending judgment on Judah.

Ezekiel 1-3

Ezekiel 1-3 contains God's commissioning call on Ezekiel. It is the longest prophetic call in the Bible.

Ezekiel 1

In verses 1-3 Ezekiel's call to prophetic ministry from the Lord occurred on the fifth day of the fourth month of the thirtieth year (also the fifth year of King Jehoiachin's exile) which was July 31, 593 B.C.

In verses 4-14 Ezekiel describes the vision of a lightning storm coming from the north and within the storm, he saw four creatures (identified as cherubim in Ezekiel 10). These creatures resembled men but had four faces and four wings. They stood upright but their feet were like calves' feet. They had human-like hands. The wings of the four creatures touched each other. They traveled in a straight line and could turn without turning their heads. They followed the direction of the Spirit. Their appearance was like burning coals and out of the fire came lightning.

In verses 15-21 Ezekiel describes the creatures as having wheels beside them that looked like chrysolite (maybe a jasper or beryl). One wheel sat inside another and they could travel in whatever direction they wanted. The wheels had eyes all around them and they went wherever the creatures went. The spirit of the creatures was in the wheels.

In verses 22-24 the wings of the creatures touched each other and above them was an expanse shining like crystal. The sound of the creatures when they moved is described in three ways: they sound was like water, like the voice of God, and like an army. When the creature stopped, they dropped their wings.

In verses 25-28 Ezekiel notes when the creatures stopped he could hear the voice of God from above the expanse. As he looked up the expanse appeared to be like a throne made of sapphire. Sitting on the throne was someone who looked like a man glowing metal and fire, with brightness all around him. This, said Ezekiel, was the likeness of the glory of God! When he saw this he fell on his face.

Ezekiel 2

In verses 1-2 God told Ezekiel to stand, referring to him as "the son of man."

The Spirit entered into him and brought him to his feet.

Note: this is the first of 93 times Ezekiel is referred to as the son of man in the book.

In verses 3-7 God told Ezekiel to deliver his message to the rebellious people of Israel. He told Ezekiel not to be afraid (three times) of their words, but to speak the words God gave him whether the people chose to listen or not.

In verses 8-10 God warned Ezekiel not to be rebellious like the Israelites, to open his mouth, and eat what God gave him. Then God gave him a scroll with writing on both sides, and the message was lamentations, mourning, and woe.

Ezekiel 3

In verses 1-3 God ordered Ezekiel to eat the scroll and then to speak to the people of Israel. Ezekiel ate the scroll and it tasted sweet like honey.

In verses 4-11 God directed Ezekiel to deliver the message to the people of Israel, not to people of foreign languages. God warns Ezekiel the people of Israel will not listen to him because they are stubborn but God promised Ezekiel he would make him just as stubborn. God again told Ezekiel not to be afraid, but to go to the exiles and speak the words God had given him whether they listen or reject what he has to say.

In verses 12-15 the Spirit of God lifted Ezekiel up. The sound of the creature's wings was like an earthquake. He was transported to Tel-abib (Tel-aviv) and deposited by the exiles near the Kebar River (Chebar Canal), where he sat for seven days because he was overwhelmed.

In verses 16-22 the Lord spoke to Ezekiel after seven days telling him He had made him the watchman for the people of Israel. He was to speak whenever and whatever words of warning God gave him. The wicked person needed to be warned to turn away from their sin to save their lives. If they refuse they will die for their sin. Likewise, the righteous man needed to be warned not to turn from his righteous path and do evil. If Ezekiel did not warn the wicked and the righteous man, then he would be held responsible for their sin by God. But if he warned them and they ignored him, then the sin would be on their own heads.

In verses 22-27 the Lord called to Ezekiel and told him to go to a valley where he met with God. He saw the glory of God again and fell face down. The Spirit entered him again and stood him up again. God commanded Ezekiel to go to his house, shut himself in, and not go outside and be among the people. Otherwise, some would try to tie him up to keep him from speaking. God caused Ezekiel's tongue to be stuck to the roof of his mouth (unable to speak) unless God gave him words to speak, saying "this is what the Sovereign Lord says." Whoever will listen, let him listen, whoever refuses to listen let him refuse.

Ezekiel 4-11

Ezekiel focuses on the need for judgment because of the people's rebellion in Ezekiel 4-11. Ezekiel 4-5 contain four signs of the coming judgment upon the people.

Ezekiel 4

First Sign. In verses 1-3 God instructs Ezekiel to draw the city of Jerusalem on a brick (or a clay tablet) and place it front of him. He was to lay siege to the brick with siege works and a ramp up to the city walls. He was then to place an iron griddle between him and the brick.

Note: The iron griddle was a symbol of the impenetrable barrier between God and the people because of their sin.

Second Sign. In verses 4-8 God instructs Ezekiel to lie on his left side facing north (representing the sin of Israel) for 390 days. Then he is to lie on his right side facing south (representing the sin of Judah) for 40 days. During the time each day when he was lying down, the Lord tied him up with ropes so he could not turn over which was to symbolize the confinement of the siege

Third Sign. In verses 9-14 the Lord demonstrates the famine that will occur during the siege. God told Ezekiel to put a variety of grains into a container and use them to make bread. He was to eat this bread made from the mixture of grains throughout the time he was lying on his side for 390 days. He was limited to 20 shekels of bread (about 8 ounces) and a sixth of a hin of water (a bit more than 2-1/2 cups) per day. This was to demonstrate the scarcity of food and water during the siege.

Additionally, Ezekiel was to bake his bread in the sight of the people using human excrement for fuel. Ezekiel objected because this made the food unclean, but the Lord said this showed the people they would eat defiled food from the lands where they were in exile. God allowed Ezekiel to bake his bread using cow manure rather than his own excrement.

Ultimately, the scarcity of food and water from the siege was all a result of their sin before God.

What I Noticed Today (Ezekiel 5-9)

Ezekiel 5

Fourth Sign. In verses 1-17 God provides the last visual of the judgment upon Jerusalem. He commands Ezekiel to shave his beard and cut off his hair, weigh it, and divided it into thirds, with a few strands of hair remaining.

Note: Shaving the beard and cutting off the hair was a sign of mourning.

A third of the hair was to be taken to the middle of the city and burned. This was a symbol of a third of the people dying from famine or plague.

The second third was to be chopped up and scattered around the city. This was to represent a third of the people who would be killed by the sword.

The last third was to be thrown into the wind. This was to represent the third of the people who would be taken away as exiles to Babylon.

God's judgment was coming because Jerusalem had become more wicked than all the nations that surrounded her. Ezekiel announced God as the source of the judgment three times with the statement "I the Lord have spoken." The judgment would cease only after His anger was spent (v. 13). Other nations will see God's judgment on Jerusalem (v. 15). God's judgment would include famine, pestilence, and the sword (v. 17).

Note: Ezekiel's first sign was a confirmation that the siege would occur. The second sign spoke to the length of the siege. The third sign spoke to the severity of the siege. The fourth sign spoke to the results of the siege.

Ezekiel 6-7

These two chapters are sermons that Ezekiel delivered to the people beginning with the phrase, "The word of the Lord came to me." Ezekiel 5 deals with Israel's idolatry as the cause of the judgment. Ezekiel 6 deals with the type of judgment that was forthcoming.

Ezekiel 6

In verses 1-7 the Lord tells Ezekiel to set his face toward the mountains. Ezekiel is commanded to speak against the mountain, and ravines and valleys. The Lord will destroy the high places where they worshiped foreign gods. They had altars where they sacrificed animals and burned incense to foreign gods. All of these and the people who worshiped them would be wiped out.

Note: **The word "toward" could also be translated "against."** The **implication** is you are facing toward someone or something with



hostile intentions.

In verses 8-10 God said He would spare a small remnant from the sword who would be scattered in captivity. There they would remember God's character, how He had cared for and provided for them, and how they grieved Him. Some would come back to God ("they will know that I am the Lord") because of the judgment.

In verses 11-12 God tells Ezekiel to clap his hands, stamp his feet, and cry out, Alas! Because of the sins of Israel who will die by the sword, famine, and pestilence.

Note: clapping hands and stomping feet was either a sign of joy or of derision depending on the context.

In verses 13-14 the imagery of the opening verses (1-7) is repeated. The Lord had given them a beautiful land which they had corrupted with their idol worship. Therefore, God's judgment upon the land will be complete destruction. As a result, some of the people would respond and come back to the Lord ("they will know that I am the Lord").


Ezekiel 7

In verses 1-4 the message from the Lord is the second sermon Ezekiel is commanded to give to the people. Here, Ezekiel warns that the end has come upon the four corners of the land ("end" is used five times in the first six verses). The four corners of the land mean all the land will endure God's judgment. God's anger will come against Israel, He will show no pity, He will judge them because of their conduct and their detestable practices. As a result, some of the people would respond and come back to the Lord ("they will know that I am the Lord").

In verses 5-9 the prophecy of disaster and the end has come is repeated. It will be a time of doom. They will be punished for all their abominations. God will show no pity. Then they will see that it is the Lord who brings the judgment.

In verses 10-13 the Israelites are described as prideful and violent and the disobedient would be punished (with a rod). None will be spared. Their riches will be gone. Buyers will not rejoice because they will not take possession of their purchase, and sellers should not be mournful because they would have lost their possessions anyway.

In verses 14-22 the trumpet calls to soldiers to go into battle will be futile. God's judgment of the sword, famine, and pestilence would sweep over the whole land. Even those hiding in the mountains will face judgment. The people will become weak and lament the judgment that has come upon them. They will put on sackcloth and shave their heads (sign of mourning). Their silver and gold will not be able to buy food. Their metal idols and jewelry are unclean and will be given to the invaders as spoils of war. God will turn His face away from them and robbers will enter His holy temple and desecrate it



In verses 23-27 the people will be carried away in chains by Babylon. The people will seek peace but find none. In desperation, the people will turn to the priests, prophets, and elders for a word from God but will get none. Even the king and the prince will be in despair because God will judge them according to their conduct.

Ezekiel 8-11

Ezekiel 8-11 contains a single vision God gave Ezekiel showing him the wickedness of the people in Jerusalem. The wickedness of the people in the temple (Ezekiel 8). The slaughter of the people of Jerusalem (Ezekiel 9). The result was God's glory departed from the temple (Ezekiel 10). When God's glory left the temple and the city, judgment was pronounced (Ezekiel 11).

Ezekiel 8

In verse 1 Ezekiel notes the exact day the word of the Lord came to him: the fifth day of the sixth month of the sixth year (of Jehoiachin's exile), or September 17, 592 B.C. while the city elders were sitting with him in his house.

In verses 2-6 Ezekiel reports seeing a likeness of a man that was fire below his waist and brightness of gleaming metal above his waist. The Spirit lifted him up and transported him to the gate of the inner court that faced north where the image of jealousy was (a foreign idol). Nearby was the glory of God that Ezekiel had seen in his vision in the valley (Ezekiel 1:28). God directed Ezekiel to look up and see the image of jealousy at the altar gate and God called it an abomination.


In verses 7-13 God brought Ezekiel to the entrance of the court and told him to dig into the wall. Inside the wall, Ezekiel saw a doorway to a chamber. Inside the chamber were drawings of detestable things and idols. Seventy elders were inside offering incense to the idols. God called this an abomination.

In verses 14-15 God took Ezekiel to the entrance to the north gate of the temple and there he saw women weeping for Tammuz (the Sumerian god of spring vegetation). God called this an abomination.

In verses 16-18 God brought Ezekiel to the inner court and the entrance to the temple between the porch and the altar, where he saw about 25 men. The men had their backs turned to the temple (and to God) and were worshipping the sun in the east. God called this an abomination. The evils of the worship of foreign gods had spread throughout the land. God determined to judge them, showing them no pity, and refusing to hear them when they cried out.

Ezekiel 9

In verses 1-2 Ezekiel's vision continues with the beginning of the judgment upon the people of Israel. God summoned six men with weapons dressed in linen.



In verses 3-8 the glory of God had left the temple and the city. He instructed a scribe to put a mark on the foreheads of all the people who grieved over the worship of foreign gods. These people would be saved. God then told the men to follow the scribe throughout the city, beginning in the sanctuary and kill everyone without the mark. Ezekiel cried out to God asking if He was going to destroy the entire remnant.

In verses 9-11 God replied that the sins of Israel were too great. The people had forsaken Him. He would have no pity on them. At that point the scribe brought back word that God's judgment had been completed.

What I Noticed Today (Ezekiel 10-13)

Ezekiel 10

In verses 1-2 Ezekiel is still standing beside the altar looking at the sanctuary. He sees a likeness of a throne made of sapphire in the expanse that was above the cherubim. God told the scribe dressed in linen to gather coals from between the whirling wheels and scatter them in the city (see Ezekiel 1:13).

In verses 3-5 the cloud that filled the inner court moved to the threshold of the temple and filled the temple, and the courtyard was filled with brightness. The sound of the wings of the cherubim was like the voice of God.

In verses 6-8 one of the cherubim was commanded to take fire from between the whirling wheels and put it into the man dressed in linen.

In verses 9-14 Ezekiel describes again the whirling wheels, this time with eyes all around the wheels, spokes, and body. The whirling wheels had four faces: one face was of a cherub, one of a man, one of a lion, and one of an eagle.

In verses 15-22 the cherubim rose up and the glory of the Lord stood above the cherubim and left the threshold of the temple.

Ezekiel 11


As the glory of the Lord was leaving the temple, God gave Ezekiel two messages; judgment would come to the remaining people in Jerusalem (vv. 1-15), and the promised restoration of the people exiled in Babylon (vv. 16-21).

In verses 1-4 as God's glory lifts over the temple, the Spirit took Ezekiel to the eastern gate where there were 25 men (not the 25 men worshipping the sun in Ezekiel 8:16). These men said God were ones who devised iniquity and gave wicked counsel to the people.

In verses 5-12 the Spirit of the Lord came upon Ezekiel telling him to prophesy to the men. The righteous men they murdered were Jerusalem's hope. They thought they had made themselves safe from the sword inside Jerusalem but God would bring them out and kill them by the sword at the borders of Israel

Note: This prophecy was fulfilled when the exiles were deported to Riblah and killed (2 Kings 25:18-21, Jeremiah 52:8-11).

In verses 13-15 while Ezekiel was still speaking Pelatiah, son of Benaiah, died and Ezekiel asked God if He intended to kill the entire remnant of Israel. God answered the men had rejected Him along with the whole house of Israel.



In verses 16-21 God says while He has scattered them He had been a sanctuary for some and these will be returned to Israel. When they return, they will remove all the idols, they will walk in God's statutes, and He will be their God. But for all those that follow detestable practices, God will bring judgment upon them.

In verses 22- 25 the glory of the Lord departs the city and goes to the mountain on the east side of the city (Mount of Olives), The Spirit lifted Ezekiel up and brought him in the vision into Chaldea (Babylon) with the exiles and there he told the exiles all that God had shown him.

Ezekiel 12-19

Ezekiel demonstrated the need for Jerusalem's judgment because of the people's disobedience to God in chapters 4-11. The people stubbornly refused to believe about the fall of Jerusalem so in chapters 12-19 Ezekiel gave them eleven more signs, sermons, and proverbs to convince them their false optimism was misplaced. In ten of the eleven chapters, Ezekiel introduced the topic with the phrase "The word of the Lord came to me" to emphasize this was not from him, but from the Lord.

Ezekiel 12

In verses 1-6 the word of the Lord came to Ezekiel telling him the people had eyes to see and ears to hear but they do not see or hear, because they were rebellious. Therefore, to demonstrate being an exile, Ezekiel was told to pack his bags as though he was an exile. He was to come and go with his baggage in their sight in the daytime. In the evening he was to dig a hole in the wall and bring his baggage through it carrying it on his shoulder.

In verses 7-11 Ezekiel did as the Lord instructed. With the curiosity of the people aroused Ezekiel was able to deliver God's message. The prince in Jerusalem (King Zedekiah) and all the people who lived in the city would be taken captive and exiled from the city.


In verses 12-16 the prince would attempt to flee the city at night by digging through the city wall carrying his baggage on his shoulder, but he would be captured and exiled to Babylon, though he will not see it.

Note: This prophecy was fulfilled in 2 Kings 25:1-7, Jeremiah 52:4-11.

In verses 17-20 the second sign that came from the Lord to Ezekiel regarded the people living in Jerusalem and in Israel. Ezekiel was to eat with anxiety and drink in dismay. This was to demonstrate how God's judgment would make the land desolate.

Ezekiel 12:21-14:23

In Ezekiel 12:22-14:23 the Lord delivered five messages to Ezekiel to give to the people to destroy their false optimism that judgment would not fall on them (12:21-25, 12:26-28, 13, 14:1-11, 14:12-23).



Message 1. In verses 21-25 the word of the Lord came to Ezekiel. The people believed a proverb that visions of Jerusalem's demise were unfounded. The Lord said He would keep the people from quoting that proverb because the judgment would be fulfilled soon just as Ezekiel had prophesied.

Message 2. In verses 26-28 the word of the Lord came to Ezekiel again. The people who believed Ezekiel about the forthcoming judgment believed that it would not come for a long time. But the Lord said, no, the judgment would not be delayed.

Ezekiel 13

Message 3. Ezekiel 13 is the Lord's third message against the false prophets who had led the people of Israel astray.

In verses 1-3 the word of the Lord came to Ezekiel saying the false prophets were speaking from their own imaginations not the words of God.

In verses 4-7 the false prophets were like jackals who scavenged the city. They speak of false visions and lying divinations and attribute them to the Lord when the Lord had not sent them.

In verses 8-16 the punishment for these false prophets was severe: they would not be in the council of the Lord's people, they would not be enrolled in the register of the people of Israel, nor would they enter the land of Israel. They were claiming peace when disaster was imminent. They were like plasterer's hiding large cracks in a wall with a thin paste of chalk. They were trying to hide Israel's sin. Thus, they would be blamed when a storm came and the wall collapsed, and the prophets would be destroyed at the same time.

In verses 17-19 Ezekiel condemned the women who were false prophetesses who also prophesied out of their own imaginations. They sewed magic bands for wrists and headbands to ward off evil spirits. They led people away from God in exchange for barley and bread. They had put to death people who should not have died and kept people alive who should have died by lying to the people.

In verses 20-23 God said He was against these false prophetesses. He would tear the magic charms off their arms and heads and set the people free. The false prophets had disheartened the righteous and kept the wicked from turning from their sins they had directly opposed God. When God's judgment came the people would realize they were false prophets.

What I Noticed Today (Ezekiel 14-16)

Ezekiel 14

Message 4. In verses 1-11 Ezekiel's fourth message condemned elders who established idols in their hearts.

In verses 1-5 although Ezekiel is still confined to his house (Ezekiel 3:24), exiled elders came to him in all likelihood to see if God had a word for them about their exile. But the word of the Lord came saying the men had set up idols in their hearts, and these idols were stumbling blocks, making people fall. God said such people were hypocrites for worshipping idols and then inquiring of the Lord.

In verses 6-8 the Lord said they should repent and turn away from their idols. Anyone of the house of Israel or even those who are aliens living with them who worships idols would be judged by God. God will cut them off as an example to others.

In verses 9-11 God's judgment extends to prophets who worship idols and then seek God. God will deceive the false prophet and then the prophet will be as guilty the person who worships idols and inquires of the prophet. Both will bear the punishment for their sin. And then the people will be His people and He will be their God.

Message 5. In verses 12-23 In Ezekiel's fifth message proclaimed the certainty of the coming judgment on Israel.

In verses 14-20 Ezekiel describes four hypothetical situations regarding the judgment. In each of these cases even if three righteous men Noah, Daniel, and Job were there their righteousness would only save themselves, no one else. They would not even be able to save their own families. The four judgment scenarios are famine, wild beasts, the sword, pestilence.

Note: Noah was able to save his family (Genesis 6:8-7:1), Daniel was able to save his friends (Daniel 2:12-24), and Job was able to save his three friends from judgment (Job 42:7-9). But in Ezekiel's judgment scenario, even these righteous men would only be able to save themselves from judgment.

In verses 21-23 God says if these righteous men could only save themselves from judgment how much worse it would be for unrighteous Jerusalem. However, God promised to preserve a remnant who would live through the judgment and be brought to Babylon as exiles. Then they will realize that what God had done in judging Israel needed to be done.

Ezekiel 15-17

In Ezekiel 15-17 Ezekiel delivered three parables to demonstrate there was no way Israel could avoid judgment.

Ezekiel 15

In verses 1-5 the word of the Lord came to Ezekiel asking whether the wood of a vine was better than the wood of a tree in the forest. In fact, God says the wood of a vine is worth less because it cannot be used to build or make anything useful.

In verses 6-8 God asks if the vine is worthless, how much less is it worth once it has been charred by fire. God said he would set His face against them although they may survive the fire, He would consume them because they have acted faithlessly.

Note: Israel thought of herself as blessed by God and was often referred to as a vine that God had planted (Ps 80:8-18, Isaiah 5:1-7, Jeremiah 2:21), yet they had not produced the spiritual fruit that God intended. In fact, they had become a wild vine that had to be pruned to make it fruitful.

Ezekiel 16

Ezekiel 16 depicts the infant city of Jerusalem whom God protects and watches over as it grows. When it is old enough God becomes her (Jerusalem's) husband.


In verses 1-5 the word of the Lord comes to Ezekiel. God speaks of the history of Jerusalem. It had been occupied by other nations up until the time David conquered it (2 Samuel 5:6-9). In those days, a baby had its umbilical cord cut and was then rubbed with salt (to dry the skin), then wrapped in swaddling clothes. But God said Jerusalem, in its infancy, was not treated this way. In fact, says God, the baby (Jerusalem) was thrown into the field because it was abhorred.

Note: It was not uncommon in the ancient world to throw an unwanted or deformed baby into a field and let it die.

In verses 6-7 God noticed the struggling infant (Jerusalem) in its blood and said live! He made the infant flourish as she grew.

In verses 8-14 God noticed the young woman was now old enough for love (marriage), so He covered her nakedness and made a covenant with her to protect her, and she became His. (Similar to the scene in Ruth 3:9) God described clothing His betrothed in costly garments and jewelry and provided her with the best food.

In verses 15-22 Jerusalem saw her beauty and became prideful. She gave herself as a prostitute to other nations worshipping foreign gods (started with Solomon, 1 Kings 11:17-13). The very things God had given to her, she lavished on foreign gods. They even sacrificed their children to foreign gods



(Leviticus 18:21). She had become so evil she had forgotten her beginnings with God.

In verses 23-29 Israel expanded its evil practices by building many high places and worshipping foreign gods there. She prostituted herself by worshipping foreign gods from Egypt, Philistia, Assyria, and Babylon (Chaldea).

In verses 30-34 Jerusalem was like a brazen prostitute who refused payment yet preferred the company of strangers to her husband. She had even resorted to paying bribes to form alliances rather than depend on God

In verses 35-43 therefore, says God, because they have turned away from Him and chased after foreign gods He will gather up these nations and use them to destroy her (Jerusalem). He will judge them as adulterous women are judged (stoning). God said these nations would strip her (Jerusalem) of her riches and burn her down. They will stone you and cut you to pieces with the sword, and this will take place in the sight of many women. Once God's judgment has been executed He will not be angry with them any longer.

In verses 44-52 the second parable is an analogy between Jerusalem and her sisters Sodom and Gomorrah. God begins saying like mother, like daughter. Jerusalem is like her mother (a Hittite) who loathed her husband. Jerusalem's sisters are Sodom and Gomorrah and in many ways, became even more corrupt than they were. Jerusalem was so evil they made her sisters Sodom and Gomorrah appear righteous by comparison.

In verses 53-58 God offers hope in the form of restoration for each of the sisters Sodom, Gomorrah, and Jerusalem. However, before Jerusalem could be restored she would bear the consequences of her sin (judgment).

In verses 59-63 God promised that even though they had broken the covenant with Him, He would remember the everlasting covenant with them (Jeremiah 31:31-34). In the Millennium (New Covenant) when Jerusalem is restored, the people will remember and be ashamed of their sins. God will make atonement for them and they will know that He is Lord.

What I Noticed Today (Ezekiel 17-19)

Ezekiel 17

Ezekiel 17 is a parable about two eagles and a vine that portray the rebellion of King Zedekiah against Nebuchadnezzar, king of Babylon.

In verses 1-2 the word of the Lord came to Ezekiel directing him to relate a parable to the house of Israel.

In verses 3-6 the parable describes a powerful, colorful eagle with large wings who flew to Lebanon. He broke off the top of a cedar tree and planted it in a city near flowing waters. It sprouted and became a vine that put out boughs.

In verses 7-8 another powerful, colorful eagle came along and the vine bent its roots and boughs towards this eagle so that the eagle would water it.

In verses 9-10 the Lord asks whether this vine will thrive. The second eagle will tear out its roots and the plant will wither.

In verses 12-15 the Lord explains the meaning of the parable. The first eagle represents Nebuchadnezzar, and Lebanon represents Jerusalem. The eagle taking the top of the cedar tree represents Nebuchadnezzar attacking and defeating Jerusalem. Taking the top of the tree represents the leaders of Jerusalem being taken to Babylon and being replanted. The eagle, Nebuchadnezzar, planted a seed of the tree and it sprouted, representing Zedekiah being installed as the vassal king. Nebuchadnezzar made a covenant with the leaders including Zedekiah that as long as they do not rebel they would thrive. The second eagle is represented by Egypt whom Zedekiah attempted to make an alliance with them against Nebuchadnezzar.


In verses 16-21 the results for the vine were disastrous. By breaking the oath with Nebuchadnezzar, he vowed not to spare the city. Egypt would not come to rescue Jerusalem.

In verses 22-24 the Lord said He would take a shoot from the top of the cedar tree and plant it Himself on a mountain in Israel. There, the shoot would flourish, producing fruit and becoming a great cedar tree. Then, says the Lord, all the trees (nations) will know that He is the Lord.

Ezekiel 18

Ezekiel 18 directs a message to the people of Israel regarding their guilt before the Lord and the inevitability of the coming judgment (similar to Ezekiel 12:21-28).

In verses 1-4 the Lord asks Ezekiel about a proverb that is being circulated among the people about fathers eating sour grapes and children's teeth set



on edge (quoted by Jeremiah 31:29-30). The people were blaming the father (God) for their suffering rather than their own sins. God said each person was responsible for their own sin.

In verses 5-9 Ezekiel presents the first of three examples to prove the Lord's point of taking personal responsibility for your own sin. Verse 5 begins with "Now suppose" (some translations being with "If") a man is righteous, then that righteous man will live. The requirements establishing a man as righteous are described in detail. No one could hope to meet this standard so all men should expect to be punished for their sins.

In verses 10-13, in the second example, Ezekiel describes a righteous father who has a rebellious son. God condemns the son, not the father, and the father's righteousness is of no benefit to the son.

In verses 14-20, in the third example, Ezekiel describes the wicked son who has a son and the son is righteous, following the path of his grandfather. The son will not be held accountable for his father's sins, but will live. The father will die for his own sins.

In verses 21-24 the Lord explains that if a wicked person turns from their wickedness and becomes righteous then his sin will not be remembered and he will live. On the other hand, if a righteous person becomes wicked his righteousness will not save him but he will be punished for his wickedness.

In verses 25-32 Israel claims that the Lord is unjust, but the Lord says no, His ways are just. Each person is judged for their own actions: their own sins or their own righteousness. The Lord warned them, they needed to repent and turn away from their iniquity, create a new heart and a new spirit, and they would live.

Ezekiel 19

Ezekiel 19 is the first of five laments in the book of Ezekiel. Ezekiel 19's lament (funeral dirge) is for the leaders of Israel and her people.


In verses 1-2 Ezekiel identifies the lament as being for the princes of Israel (referring to the kings, who at this time was Zedekiah). The lament speaks of the king's mother, referring to her as a lioness.

Note: Some scholars consider this a reference to a human mother of a king but the reference is more fitting if one considers the reference to the mother as to that of the nation of Israel who gave birth to the kings.

In verses 3-4 the lioness (Israel) brought up a strong lion (king) who was led away with hooks to Egypt. This reference is to Jehoahaz who was deposed by Pharaoh Neco and led to Egypt with hooks

Note: Egyptians would tether captives together with ropes looped through hooks in the noses of their captives.

In verses 5-9 Ezekiel does not mention the next two kings, Jehoahaz or Jehoiachin because they died in Jerusalem. Verse 5 refers to another lion cub



(Jehoiachin) who became a strong lion, terrorizing the land, and laid waste to the cities. Nations around him captured him and deported him to Nebuchadnezzar in Babylon and he died there.

In verses 10-14 Ezekiel turns his attention to Zedekiah. The nation of Israel was a fruitful vine, it became strong, and had many strong rulers. Ezekiel describes this strong vine (Israel) being plucked up in a fury, thrown to the ground, and burned (see judgment in Ezekiel 16-17). The reference to the east wind is a reference to Babylon which was in the east. Babylon blew in and the nation of Israel was stripped of its fruit and withered. The fire consumed its strong stem, Nebuchadnezzar burned the city of Jerusalem. It was planted in the wilderness refers to the deportation of the people of Jerusalem to Babylon. No strong branch fit for a ruler's scepter is left, refers to Zedekiah being the last king of the Davidic dynasty to rule over the city.

Note: God promised the scepter would never depart from the line of David. This promise will be fulfilled when Christ returns and reigns in the Millennium.

What I Noticed Today (Ezekiel 20-21)

Ezekiel 20-24

Ezekiel presented a history of Judah and the coming judgment in parable form in previous chapters, but in these next five chapters, he presents a series of prophecies that plainly reveal the judgment coming to Judah and Jerusalem.

Ezekiel 20

In verses 1-2 Ezekiel records the date of the prophecy as the tenth day of the fifth month in the seventh year which was August 14, 581 B.C. nearly 11 months since the dated prophecy in Ezekiel 8. Once again elders had come to Ezekiel's house to inquire of God on their behalf.

In verses 3-8 the Lord refuses to give them an answer (we don't know what the questions were), and tells Ezekiel to judge them, and tell them what detestable practices their fathers had engaged in. The Lord reminds them that it was He who brought them out of Egypt to the Promised Land and made a conditional covenant with them: they must get rid of their idols and stop worshipping the idols of Egypt. But the people did not do as He asked.

In verses 9-12 the Lord brought them out of Egypt despite the fact that they had not obeyed. They deserved judgment, but for the sake of His name, He delivered them out of Egypt. God gave the people His Law and told them they would live if they kept His statutes. The Lord called out His Sabbaths as one of the Laws He had given them but they had rejected His Laws and the Sabbath.

In verses 13-17 the people continued in their disobedience worshipping idols. Though they deserved judgment, once again He spared them. However, the adults who had sinned were not allowed to enter the Promised Land.

In verses 18-26 The Lord gave the same instructions to the children to obey His Laws and the Sabbath. However, the children followed in the wicked ways of their parents. So God sent false prophets among them who deceived them (the false prophets and idols of the nations that surrounded them).

In verses 27-31 once the people were in the Promised Land they continued to worship idols and present sacrifices at high places. The people were even involved in child sacrifices (to Molech). God refused to let them inquire of Him because they wanted to be like other nations around them who worshiped wood and stone.

In verses 32-38 as a result of their rebellion, the Lord promised to pour out His wrath on them. He will take them out of their land and scatter them. The shepherd would separate his sheep from the flock. In the same way, God

intended to separate out the rebellious people and bring judgment upon them. The rebellious will not be allowed to enter the land of Israel. The people will know that He is the Lord.

Note: The phrase “pass under my staff (or rod)” is a metaphor for the way shepherds would count their sheep allowing them to go single file under the staff.

In verses 39-44 the New Covenant is in view. Those who reject God will be allowed to worship their idols, but they will no longer be allowed to profane God’s holy name. During the Millennial kingdom, the Lord will accept the worship of his people, and restore them to their land. They will remember and be ashamed of the past worship of false idols, and they will know that He is the Lord.

In verses 45-49 the word of the Lord came to Ezekiel telling him to turn to the south and preach against the Negeb. The forest of Negeb will be burned. All the trees will be destroyed and the people will see that this is from the Lord. Ezekiel responds saying the people are complaining because God speaks in parables and riddles and they don’t understand.

Note: In the Hebrew Bible Ezekiel 20:45-49 are the first verses of Ezekiel 21, which introduces four parables in Ezekiel 21.

Ezekiel 21

Parable 1. In verses 1-7 the word of the Lord came to Ezekiel telling him to set his face toward Jerusalem, to preach against the sanctuary and the land of Israel. The Lord said a sword would cut off the both the righteous and the wicked from south to north. There would be much groaning and grief because of the coming judgment.

Parable 2. In verses 8-17 Ezekiel refers to a sharpened sword ready for judgment. The judgment will come against the people, including the princes. The reference to the Lord clapping His hands speaks of His anger. The three strikes of the sword may refer to the three times the Babylonians came against Jerusalem (605 B.C, 597 B.C., and 588-586 B.C.). The sword would move from left to right and then right to left and would not stop until the judgment was complete.

Parable 3. In verses 18-27 the word of the Lord came to Ezekiel telling him to mark two ways for the king of Babylon to come. When Nebuchadnezzar came north from Babylon he reached a literal fork in the road. If he went one way he would attack Ammon and Rabbah, or to Judah to attack Jerusalem. Nebuchadnezzar’s war council met and consulted their gods and the lot fell to attack Jerusalem first. This was all controlled by God. God had pronounced judgment on the people for their sins and the city brought to ruin (ruin used three times for emphasis). The city will not be restored until Christ’s return (the scepter of the line of David).

Parable 4. In verses 28-32 the word of the Lord came to Ezekiel directed against the Ammonites. The polished sword that would judge Jerusalem

would also be directed to them. God would hand the Ammonites over to brutal men to destroy the people and they would be remembered no more.



What I Noticed Today (Ezekiel 22-24)

Ezekiel 22

Ezekiel delivers three messages in Ezekiel 22 describing the sins and judgment coming to Jerusalem.

First Message. In verses 1-5 the word of the Lord comes to Ezekiel saying if he is going to judge this bloody city (Jerusalem), he needs to name the charges against them. God then tells Ezekiel what charges to bring against the people. They have been guilty of shedding innocent blood and making idols. The time for judgment had come. Neighboring countries would mock her and Jerusalem's name will be defiled.

In verses 6-12 Ezekiel lays out the sins of the people: they killed innocents, social injustice, apostasy, idolatry, immorality, greed, and most important, they had rejected God.


In verses 13-16 God says He will strike His hands together (some translations say "I will strike my hands at...") at the dishonest gain. They will not be so courageous when God's judgment comes and He scatters them among the nations. They will be profaned in the sight of nations and then they will know that He is the Lord.

Second Message. In verses 17-22 the word of the Lord came to Ezekiel saying the people of Israel have become dross to him (when refining metals impurities were referred to as dross). The people were impure to God because of their sin. God said He would gather the people together and refine them by blowing the fire of His wrath on them and then they will know that He is the Lord.

Third message. In verses 23-31 the word of the Lord came to Ezekiel to lay out charges against the leaders. Prophets were full of greed, they had taken treasures and killed men making many widows. Priests rejected the Law and profaned God's holy things. They made no distinction between the clean and the unclean and had even abandoned the keeping of the Sabbath. The princes (kings) were destroying people seeking dishonest gain. The prophets had spread false vision and lied to the people claiming that the Lord had spoken to them. The people were not exempt; in general, they were practicing extortion, robbing, and oppressing the poor and needy. Ultimately, when God looked for a leader who could stand with God He found none and so He has determined to pour out His judgment on them.

Ezekiel 23

Ezekiel 23 is a parable of two women who were unfaithful representing the unfaithfulness of Judah. While Ezekiel 16's parable focused on Judah's



unfaithfulness with respect to idol worship, Ezekiel 23 is focused on Judah's unfaithfulness in terms of her making foreign alliances rather than trusting God.

In verses 1-4 the word of the Lord came to Ezekiel saying there were two sisters who had practiced prostitution with Egypt since their youth. The sister's names were Oholah and Oholibah. Oholah represents Samaria and Oholibah represents Jerusalem, the capital cities of Israel and Judah.

In verses 5-10 the sin of Oholah (Israel) was her association with Assyria. They defiled themselves by lusting over them and worshipping the idols of Assyria. So God gave them over to the Assyrians and killed them with the sword.

Note: In 722 B.C. Samaria was conquered by Assyria (2 Kings 17:5-6, 18-20).

In verses 11-21 Oholibah (Jerusalem) became even more corrupt than her sister Samaria. She also lusted after the Assyrians. But she also lusted after the Chaldeans (Babylonians). The Babylonians came to her and defiled her. Then she longed for her Egyptian lover from her youth.

First Oracle. In verses 22-27 is the first of four oracles of the Lord that begin with "This is what the Lord says." The Lord says to Oholibah He will bring all her past lovers to come against her including Babylonia, Pekod, Shoa, Koa, and all the Assyrians (Pekod, Shoa, and Koa are thought to be three Aramean tribes).

Second Oracle. In verses 28-31 God says He will deliver them into the hands of those they hate, and they will leave you desolate, stripped of all your riches because you defiled yourself with all their idols. Because Oholibah went the way of her sister, God will give her cup into Oholah's hand.

Third Oracle. In verses 32-34 the third oracle is a poem, unlike the first two, which are prose. Jerusalem (Oholibah) will drink of the cup of Samaria (Oholah). It will fill you with drunkenness and make you a desolation.

Fourth Oracle. In verse 35 God says because they have forgotten Him they must bear the consequences of their actions.

In verses 36-42 the Lord calls on Ezekiel to judge Oholibah and Oholah naming their sins (abominations). They have committed adultery by following after other gods, they offered up their children as sacrifices to those gods (Molech), they defiled the sanctuary, and they did not keep the Sabbath.

In verses 43-45 in addition to spiritual adultery, they had also committed adultery by aligning themselves with foreign nations. But, says God, righteous men will pass judgment on them as adulteresses.

Note: The punishment for adultery was death by stoning (Leviticus 20:27). The punishment for adultery in a city was the sword and fire (Deuteronomy 13:12-16).

In verses 46-49 God issues a judgment against the two cities saying they

shall be stoned and cut down with a sword, and their houses burned down. They must bear the penalty for their sin and they will know that He is the Lord.

Ezekiel 24

Ezekiel 24 is the final chapter in the third series of judgments on Judah (first series chapters 4-11, second series chapters 12-19, and the third series chapters 20-24). It begins with the parable of the boiling pot.

In verses 1-2 Ezekiel dates this prophecy as the tenth day of the tenth month of the ninth year of Kings Jehoiachin's exile, which was January 15, 588 B.C. (this date was also mentioned in 2 Kings 25:1, Jeremiah 39:1, and Jeremiah 52:4). The Lord commands Ezekiel to write down this date because it is the day the King of Babylon laid siege to Jerusalem.

In verses 3-5 Ezekiel describes the parable of the boiling pot. The choicest animal of the flock was placed in a pot of boiling water and boiled well.

In verses 6-8 Ezekiel explains the meaning of the parable. The Lord pronounces a woe on the city describing the city as a city of bloodshed. The reference to rust (some translations say "corrosion") in the pot suggests the choice meat had been ruined by the impurities (the rust) in the pot. The reference to the blood poured out on a rock means that it is out in the open (not hidden as if the blood had been poured out in the dirt). Jerusalem had shed innocent blood out in the open.

In verses 9-14 Ezekiel explains the parable a second time. The meat in the pot was cooked until well done, until the bones burned up, suggesting the city would be completely destroyed. The reference to the empty pot being put on the coals until it melts and the corrosion goes into the fire means the impurities in the city will be destroyed and the city burned up. God says He had tried to cleanse the city but they had rejected Him so now He has decided to bring judgment upon the city, he will not relent, it must be judged.

In verses 15-18 the word of the Lord came to Ezekiel telling him that his wife, the delight of his eyes was about to die. He was not to weep or mourn but was to keep his feelings to himself. Ezekiel spoke to the people in the morning and that evening his wife died and the next day he did as the Lord had commanded.

In verses 19-24 the people asked Ezekiel why he was acting the way he was and he explained that this symbolized what would happen to Jerusalem. The exiled people of Jerusalem would lose the city, the delight of their eyes, when they were conquered by Nebuchadnezzar. When this happened then they would know that He was the Lord.

In verses 25-27 the Lord says that when the news of the fall of Jerusalem came to the exiles someone would report this to Ezekiel and his mouth would be opened and he would no longer be mute. This was to be another sign to the people so they would know that He is the Lord.

What I Noticed Today (Ezekiel 25-28)

Ezekiel 25-32

Ezekiel turns his attention away from Jerusalem to give prophetic messages from God to the nations surrounding Israel. God had promised back in Genesis 12:1-3 that those nations who blessed his people would be blessed but those who cursed His people would be judged.

Ezekiel 25

Ezekiel 25 contains prophecies against Ammon, Moab and Seir, Edom, and Philistia. Ammon, Moab, and Edom were on the eastern side of Judah, and Philistia was on the western side.

Note: Ezekiel's prophecies against these nations follow a three-step pattern: Because (you did...), Therefore (God's judgment...), Then you will know that I am the Lord.

In verses 1-2 Ezekiel pronounced God's judgment against Ammon in Ezekiel 21:28-32. Now the judgment is announced again. Because the people of Ammon (descendants of Lot) had rejoiced over the fall of Judah they would also fall. God would send them to become a possession of the people of the East and their capital (Rabbah) would become a pasture for sheep. Then they will know that He is the Lord.

In verses 8-11 Ezekiel pronounced God's judgment against Moab (descendants of Lot). Because they were happy when Judah became like other nations, the Lord said He would send them to be a possession of the people of the East. Then they will know that He is the Lord.

In verses 12-14 Ezekiel pronounced judgment on Edom (descendants of Esau). Because Edom took revenge on the people of Judah, God said He would kill the men and animals from Teman to Dedan. Then they would know what it was like to experience God's vengeance.

In verses 15-17 Ezekiel pronounced judgment on Philistia. Because they had acted revengefully against Judah with malice of soul, God would stretch out His hand against them cutting off the Cherethites (also spelled Kerethites) and destroying those on the seacoast. Then they will now that He is the Lord.

Ezekiel 26-28

Ezekiel now turns his attention north to pronounce a judgment against the city of Tyre. There are four separate oracles in this long prophecy. Each oracle begins with "The word of the Lord came to me" (26:1, 27:1, 28:1, 28:11).

Ezekiel 26

In verse 1 Ezekiel gave this prophecy on the first day of the month (we don't know which month), in the eleventh year of Jehoiakim's exile, so sometime between 587-586 B.C.

In verses 2-6 Ezekiel said because Tyre had been happy when Jerusalem fell thinking they would benefit (prosper), God said he would bring many nations against Tyre. They would come against her in waves, knocking down the city to barren rock. Tyre will be plundered by these nations and then they will know He is the Lord.

In verses 7-14 the Lord describes in detail how Nebuchadnezzar will be sent from the north to attack Tyre. They will build up siege works and battle rams will knock down the city walls. They will plunder the riches of Tyre leaving nothing but bare rock. The city will never be rebuilt.

In verses 15-18 Ezekiel describes the reactions of Tyre's neighbors when they hear what has happened to her. They will be appalled, go into mourning, and sing funeral laments.

In verses 19-21 When Tyre is destroyed she will go to the underworld (pit) never to be inhabited again. Though people might search for her Tyre would be gone forever.

Ezekiel 27

In verses 1-4 Ezekiel laments the city of Tyre's fall. Tyre was proud of their position as a sea trading city.

In verses 5-9 Ezekiel describes Tyre as a ship made of the finest materials: fir trees from Senir, cedar from Lebanon, oaks from Bashan cypress from Cypress, ivory, embroidered linen from Egypt, blue and purple dye from Elishah. Experienced seamen from Sidon, Arvad, and Tyre manned the ships. Craftsmen to make repairs were from Gebal.

In verses 10-11 the army that protected Tyre included men from Persia, Lydia, Put, Arvad, Helech, and Gammad.

In verses 12-25 Ezekiel summarizes all the trading partners who did business with Tyre. See chart below adapted from Bible Knowledge Commentary:

Tyre's Trading Partners

[Ezekiel 27:12-25](#)

Name	Location	Merchandise
1. Tarshish	Spain (?)	Silver, iron, tin, lead
2. Greece	Modern Greece	Slaves, bronze implements
3. Tubal	Eastern Turkey	Slaves, bronze implements
4. Meshech	Central Turkey	Slaves, bronze implements
5. Beth Togarmah	Eastern Turkey	Work horses, war horses, mules
6. Rhodes*	Modern Rhodes	Ivory tusks, ebony
7. Aram (or Edom)†	Syria (or Jordan)	Turquoise, purple fabric, embroidered work, fine linen, coral, rubies
8. Judah	Palestine	Wheat, olive oil, balm, confections, honey
9. Israel	Palestine	Wheat, olive oil, balm, confections, honey
10. Damascus	Syria	Wine, wool
11. Danites‡	Aden(?)	Wrought iron, cassia (a bark for perfume), calamus (an herb)
12. Greeks± from Uzal	Yemen (or southeastern Turkey)	Wrought iron, cassia, calamus (an herb)
13. Dedan	Arabia	Saddle blankets
14. Arabia	Arabia	Lambs, rams, goats
15. Kedar	Arabia	Lambs, rams, goats
16. Sheba	Southern Arabia	Spices, precious stones, gold
17. Raamah	Southern Arabia	Spices, precious stones, gold
18-23. Haran, Canneh, Eden, Sheba, Asshur, Kilmad	Mesopotamia	Blue fabric, embroidered work, multicolored rugs

*The Hebrew has "Dedan" (*deḡān*) while the Septuagint has "Rhodes" (*rōḡān*). The difference in the Hebrew consonants is between a "d" (ד) and an "r" (ר). Since "Dedan" occurs again in [verse 20](#), it is better to see "Rhodes" here.

†Most Hebrew manuscripts have "Aram" (*'ārām*) but some Hebrew manuscripts and the Syriac read "Edom" (*'ēḡōm*) and the Septuagint reads "men" (*'āḡām*). The difference in the Hebrew consonants is between an "r," (ר) and a "d" (ד).

‡The "Danites" are not the tribe of Dan which had already been taken into captivity. The NASB translates the word as "Vedan." The best conjecture is that it should be associated with the city of Aden on the Persian Gulf.

±"Greeks" is the translation of "Javan" (cf. [v. 13](#)), but the Javan in [verse 19](#) must be different from that of [verse 13](#). "Javan" could be referring to a tribe by that name in Yemen, or "Uzal" could refer to the city of Izalla in the Anatolian foothills of Asia Minor.

In verses 26-27 Ezekiel describes Tyre's destruction (the ships sink into the sea).

In verses 28-32 the surrounding nations and her trading partners cried aloud mourning the destruction of Tyre.

In verses 33-36 The trade from Tyre had enriched many nations. They shuddered with fear at her loss. If Tyre could be destroyed what hope did they have?

Ezekiel 28

In verses 1-5 Ezekiel directs his third oracle against the ruler of Tyre. Because you have great wisdom that made you rich you became proud.

In verses 6-10 your pride made your heart like the heart of a god. Therefore, the Lord will bring foreigners against you with a sword who will cast you down into the pit and you will die in the seas. You thought of yourself as a

god but you will die the death of an ordinary man at the hand of foreigners.

In verses 11-19 the word of the Lord came to Ezekiel against the king of Tyre.

Note: Ezekiel used the Hebrew word for king (melek) rather than the word for prince/ruler (nēgîd) as before in verses 6-10. This is significant because Ezekiel's only other use of the word for a king was when referring to King Jehoiachin (Ezekiel 1:2).

Scholars disagree about who the king is that Ezekiel is referring to but the consensus (and I agree) is that this king is Satan. Several descriptors point to this being Satan:

- Verse 13. In the Garden of Eden.
- Verse 14. An anointed guardian cherub.
- Verse 15. Blameless in your ways when created.
- Verse 16. You sinned so you were cast from the mountain of God.
- Verse 17. You were proud because of your beauty.
- Verse 17. You corrupted your wisdom for your sake.

The purpose of bringing up Satan as the King of Tyre is to compare their ends:

- Satan was cast out of heaven. Tyre would be cast down before other kings.
- Satan's end will be the lake of fire. Tyre's ruler was consumed by fire.
- Satan's defeat will shock those who follow him. Tyre's defeat will shock the nations who relied on her for trade.

In verses 20-24 the word of the Lord came to Ezekiel against Sidon.

Note: Sidon was another Phoenician city about 25 miles north of Tyre. Tyre and Sidon were closely linked so perhaps Ezekiel didn't feel the need to state the need for God's judgment.

The Lord says He will bring pestilence and the sword against Sidon. Then they will know that He is the Lord. The judgment upon Sidon will remove the last of the thorns that had brought pain to Israel.

Note: Baal worship had entered into Israel through Jezebel, daughter of Ethbaal, King of Sidon (1 Kings 16:31). When Sidon is judged then Israel will know that He is the Lord.

In verses 25-26 Ezekiel concludes saying God will manifest His holiness by gathering the people of Israel from all the lands where they had been scattered and restore them to the land. They will dwell securely in the land. God will execute judgments on the people who opposed them. Then they will know that He is the Lord. This prophecy will be fulfilled when Christ returns

for His Millennial reign.



What I Noticed Today (Ezekiel 29-32)

Ezekiel 29-32

Ezekiel now turns his attention to Egypt, the last of the seven nations he prophesied against. There are seven oracles in these four chapters, all beginning with the phrase, “The word of the Lord came to me.”

Ezekiel 29

Oracle 1. In verses 1-6a the word of the Lord came to Ezekiel on the twelfth day, in the tenth month, in the tenth year, or January 5, 587 B.C. (about a year after the Babylonian siege of Jerusalem had begun). This prophecy was directed specifically at the pharaoh of Egypt.

Note: The pharaoh in Egypt at this time was Hophra. Hophra ruled Egypt from 589 B.C. – 570 B.C.

The Lord compared Hophra to a dragon that lives in the streams. Pharaoh thought of himself as a god who had created the Nile river. God said He would pluck him up out of the streams and cast him into the wilderness where he would become food for the beasts and birds. Then all the people of Egypt will know that He is the Lord.

Note: Ezekiel continues to use the “Because...Therefore...I will...” formula as he delivers these prophecies against Egypt.

In verses 6b-9 because Egypt had formed an alliance with Israel to provide support (you have been a staff or reed to Israel) but they reneged on their agreement. Therefore, the Lord promised to bring the sword against them, making them a wasteland. Then they will know that He is the Lord.

In verses 10-16 because they said they made the Nile and it belonged to them, the Lord would make the land a desolation from Migdol (in the north) to Syene (in the south) as far as Cush. God would make the devastation last 40-years and He would scatter the people among the nations. At the end of the 40-years, the Lord would allow them to return to their land but they would be a lowly nation who would never rule over other nations. Then they will know that He is the Lord.

Oracle 2. In verses 17-20 the word of the Lord came to Ezekiel on the first day of the first month in the 27th year, or April 26, 571 B.C. The city of Tyre surrendered to Nebuchadnezzar in 572 B.C., but there were no riches there to plunder to pay Nebuchadnezzar’s army. So the Lord gave Egypt to Nebuchadnezzar to plunder as wages for his army because Nebuchadnezzar was doing work for the Lord.

In verse 21 Ezekiel speaks of the day when God finally restores Israel and

Egypt. The “horn” is a metaphor for strength or power. The reference here is to when Messiah will return and restore Israel. In this day they will know that He is the Lord.

Ezekiel 30

Oracle 3. In verses 1-5 the word of the Lord came to Ezekiel in an undated prophecy. It begins with “Thus says the Lord” which is repeated in each of the four sections of this oracle (v. 2, v. 6, v. 10, and v. 13). The day is near when the sword of judgment will come against Egypt and all her wealth will be carried away. The judgment will affect all of Egypt’s allies as well: Cush, Put, Lud, Arabia, and Libya.

In verses 6-9 Ezekiel repeats the area of destruction will range from Migdol to Syene. All these cities will be laid waste and then they will know that He is the Lord. The news of the judgment upon Egypt will be sent via messengers to Cush.

In verses 10-12 the devastation of Egypt will be brought by Nebuchadnezzar who will draw their swords and destroy the land. But three times the Lord says “I will do this;” put an end to Egypt’s wealth, dry up the Nile, and bring devastation upon the land.

In verses 13-19 the Lord says “I will...” eight times as He reveals all the extent of His judgment: He will destroy idols, remove the prince, put fear in Egypt, make Pathros a desolation, set fire to Zoan, execute judgment on Thebes, pour out wrath on Pelusium, set fire to Egypt, young men will fall by the sword, women will go into captivity, the proud will come to an end, and thus He will execute judgment on Egypt and they will know that He is the Lord.

Oracle 4. In verses 20-26 the word of the Lord came to Ezekiel on the seventh day of the first month of the eleventh year, or April 29, 587 B.C.

Ezekiel describes the strength of Egypt’s army as a strong arm. God says he has broken one arm so badly it cannot be put in a splint nor will it become strong enough to hold a sword. He will also break the other arm of Egypt making the people flee as the king of Babylon brings about the fall of the pharaoh. When God puts the sword in the hand of Nebuchadnezzar against Egypt then they will know that He is the Lord.

Ezekiel 31

Oracle 5. In verses 1-9 the word of the Lord came to Ezekiel on the first day of the third month, in the eleventh year, or June 21, 587 B.C. It was addressed to pharaoh and his multitude (some translations say “hordes”). The prophecy is posed as though Egypt had already asked a question who is as great as we are. Ezekiel’s response is to consider Assyria.

Note: Ezekiel may have chosen Assyria for comparison because Assyria was the only country that had invaded and defeated Egypt (633 B.C.) and Assyria had been conquered by Babylon, and Babylon was about to attack Egypt.

Assyria was described allegorically as a great country of beauty and riches that matched even the gardens of God. Even the trees of Eden were envious of the trees in Assyria.

In verses 10-14 God proclaimed judgment upon Assyria because of her pride so He would hand her over to the mighty one of the nations (Babylon). The great trees of Assyria were destroyed. No nations would grow to the heights of Assyria. They were all given over to death.

Note: Assyria fell to Nebuchadnezzar's father in 612 B.C.

In verses 15-17 Assyria (referred to here as the cedar tree) went down to Sheol. Nations quaked at the sound of the fall of Assyria. The allies of Assyria who were already in the grave were comforted by the fact that Assyria was now also in the grave.

In verse 18 Ezekiel restates the question from verse 2, who is like Egypt. The answer to the allegorical question is Assyria was like Egypt, even better in many ways, and they were defeated by the same country that was about to attack Egypt (Babylon). Babylon would bring pharaoh and his multitudes down to the grave, slain by the sword.

Ezekiel 32

Oracle 6. In verses 1-2a the word of the Lord came to Ezekiel on the first day of the twelfth month in the twelfth year, or March 3, 585 B.C. (2 months after Jerusalem's fall). This oracle is directed to pharaoh Hophra, king of Egypt.


In verse 2b Hophra considers himself to be like a lion (king), but instead, God considers him to be a dragon in the seas who fouls the waters.

In verses 3-10 there are eleven more "I will's" stating what the Lord will do to the pharaoh. The Lord says He will throw his net over pharaoh and haul him up and cast him on the ground where beasts and birds will feed on him. He will strew his flesh on the mountains and drench the land with his blood. He will cover the heavens and blot out the stars and cover the sun with a cloud. I will trouble the hearts of many peoples when I bring destruction upon you. He will make people appalled because of the sword of judgment I am bringing to you.

In verses 11-16 the Lord says the king of Babylon will come bringing his sword and will ruin the pride of Egypt, destroy its beasts, and make the land a wasteland. Surrounding nations would chant this lament (verses 13-15) over Egypt's fall.

Oracle 7. In verses 17-30 the word of the Lord came to Ezekiel on the fifteenth day of the month in the twelfth year (no month named), in all likelihood March 17, 585 B.C.

Ezekiel tells Egypt she will go down to the pit (Sheol) and all the nations who supported will also go down with her, slain by the sword. The list of countries to go down into the pit includes Assyria (vv. 22-23), Elam (v. 24), Meshech-



Tubal (vv. 26-28), Edom (v. 29), and the princes of the north and the Sidonians (v. 30).

In verses 31-32 pharaoh will see them in the pit and be comforted because he is surrounded by the uncircumcised who had been slain by the sword.



What I Noticed Today

(Ezekiel 33-36)

Ezekiel 33-48

Ezekiel 33-48 represents the final major section of the book. Ezekiel 1-24 focused on Israel being judged for her sin. Ezekiel 25-32 focused on the judgment coming to the nations surrounding Israel. Ezekiel 33-48 focuses on the restoration of Israel's relationship with God.

Ezekiel 33

In verses 1-9 the word of the Lord came to Ezekiel appointing him to be a watchman over the house of Israel (v. 7). The responsibility of the watchman was to warn the people of the coming judgment. If he did that and the people ignored his warning they would bear the consequences of their own guilt. However, if the watchman did not warn the people he would be responsible for the people's death.

In verses 10-20 God says he takes no pleasure in the death of the wicked; he would prefer that they turn away from their wickedness and lead righteous lives. If they do that, they will live. The righteous man who becomes wicked will die in their sins; their past righteousness will not save them. Yet the people say that the Lord's way is not just but God says He will judge each person based on their own actions.

In verses 21-22 the word of the Lord came to Ezekiel on the fifth day, in the tenth month, of the twelfth year of the exile, or January 9, 585 B.C. A fugitive from Jerusalem came to Ezekiel telling him that the city of Jerusalem had fallen. Because all of Ezekiel's prophecies about Jerusalem had come true the Lord opened his mouth and he was no longer mute.

In verses 23-29 the remnant who stayed in the land of Israel felt they had a right to be restored to the land. They compared themselves to Abraham whom God brought to the land (through his descendants). But God said, no you are a sinful people why should you be restored to the land. Instead, said God, I will make the land desolate because of all their sins and then you will know that I am the Lord.

In verses 30-33 the Lord condemns those who liked to come to listen to Ezekiel and ask of the Lord but then never did what he told them. They remained sinful in their hearts rejecting the word of the Lord's prophets. But when all the prophecies of Ezekiel came true, then they would know that he was a prophet of God. When the final judgment came each one would be held accountable for their own response to the word of the Lord through Ezekiel.

Ezekiel 34

In verses 1-6 the word of the Lord came to Ezekiel against the shepherds of Israel (the rulers). The shepherds were supposed to care for the flock but instead they had not strengthened the weak, healed the sick, bound up the injured, or brought back those who strayed. Instead, they ruled over the sheep harshly by force. As a result, the sheep had scattered and became for all the wild beasts.

In verses 7-10 because the shepherds had neglected their responsibilities in caring for the sheep but instead had cared only for themselves, the Lord said He would rescue His sheep from these shepherds.

In verses 11-16 God said He would personally rescue His sheep. He would seek them out from all the places where they had been scattered. He promised to bring them out, feed them, bring back the strays, bind up the injured, strengthen the weak, and destroy the strong.

Note: This promise has not yet been fulfilled but will be when Christ returns for His Millennial reign.

In verses 17-24 God will judge between the sheep, the rams, and the goats prior to the Millennial reign. Wicked sheep will be driven away. God will install “my servant David” as their shepherd who will feed them and be their shepherd.

Note: Some scholars think this reference to David as the Millennial shepherd is literal, that David will be resurrected as Israel shepherd. The majority of scholars believe (and I agree) this is a reference to Jesus who is from the line of David.

In verses 25-31 the Lord establishes a covenant of peace with the restored people. They will dwell securely, their crops and animals will be blessed, and they will no longer be prey to other nations. Then they will know that He is the Lord and they are His people.

Ezekiel 35

In verses 1-4 the word of the Lord came to Ezekiel directed against Mt. Seir (Edom). God said He would lay waste to the land and the cities and then they will know that He is the Lord.

In verses 5-9 Ezekiel uses the “Because...Therefore...I will...” format to condemn Mt. Seir. Because they have been perpetual enemies of Israel, therefore I will pursue you, and I will cut you off and make you a perpetual desolation. Then you will know that I am the Lord.

In verses 10-15 Ezekiel condemns Seir again. Because they tried to take possession of the two countries (Israel and Judah) that God had given to His people, therefore He promised to deal with them according to their anger and envy, saying He would make the land of Seir and all of Edom desolate. Then they will know that He is the Lord.

Ezekiel 36

In verses 1-7 The word of the Lord came to Ezekiel directed to the mountains of Israel (a reference to the entire land of Israel). Because you have been made desolate and crushed from all sides. Therefore, the Lord promised to bring judgment upon all the surrounding nations who mistreated Israel.

In verses 8-12 the Lord promised to bless the mountains of Israel. They will produce fruit when the people are restored to the land. The people will prosper and multiply.

In verses 13-15 When God restored the people they would no longer be disgraced, they would no longer suffer reproach from other nations, and no nation would cause them to stumble again.

In verses 16-21 Ezekiel reminds the people of their past. God had brought them to the promised land but they were impure (like menstrual impurity). So God judged them for the sins of shedding innocent blood and worshipping idols. He scattered them to other nations and they continued to profane His name. Yet the Lord remembered His people and was concerned for them.

In verses 22-32 God said He would restore Israel, not for their sake, but for the sake of His holy name (establish His holiness among other nations). Then these nations will know that He is the Lord. He will gather the people together from where they had been scattered. He will cleanse them, give them a new heart and a new spirit, and they will walk in His statutes and obey His laws. He will bless them with abundance so they will never face famine again. Then they will remember their sinful pasts and be ashamed. God will do all this not for their sakes because they should be ashamed of their sins against God.

In verses 33-38 God promised that when He cleanses the people from their sins He will restore their cities and their land will be fruitful like the Garden of Eden. Then all the surrounding nations will know that He is the Lord because He has restored His people. In addition, He will bless the people by increasing their numbers so that all the desolate cities will be filled once again. Then they will know that He is the Lord.

What I Noticed Today

(Ezekiel 37-39)

Ezekiel 37

Ezekiel 37 contains two signs that God will restore the people of Israel just as He promised: the dry bones revived in Ezekiel 37:1-14, and two sticks joined together in Ezekiel 37:15-28.

In verses 1-10 the Spirit of the Lord brought Ezekiel out to a valley full of dry bones. The Lord commanded Ezekiel to prophesy over the dry bones to come to life. Ezekiel did as the Lord commanded and the bones came together with sinew, flesh, and skin. Then the Lord commanded Ezekiel to prophesy to the bones to breathe, and they came to life and stood a very large army.

In verses 11-14 the Lord explained these bones are the whole house of Israel. The people believe they are dried up and hope of being restored is lost. But the Lord said He would open their graves, raise the people from the graves, and put His Spirit in them so they will live. Then they will know that He is the Lord.

Note: This prophecy will be fulfilled when God gathers His people to the land and Christ returns for His Millennial reign.

In verses 15-17 the Lord commanded Ezekiel to take a stick and write “for Judah” on it, and to take another stick and write “for Joseph” on it. He was then to hold the sticks together in one hand.

In verses 18-28 the Lord explained He will join the sticks of Judah and Joseph together in His hand. He will gather the people together from all the nations where they have gone and restore them to their own land. They will no longer be two nations but one. They will no longer defile themselves. God will save them from their backsliding, cleanse them, and they will be His people and He will be their God.

David His servant (referring to Christ) will reign over them and they will have only one shepherd (leader). They will dwell in the land He gave their fathers forever and David (Christ) will be their prince forever. God will bless them, multiply them, and will dwell with them. He will be their God and they will be His people. Then the nations will all know that He is the Lord.

Ezekiel 38

In verses 1-6 the word of the Lord came to Ezekiel directing him to prophesy against Gog, of the land of Magog, the chief priest of Meshech and Tubal. God says He is against them and will bring them out in armor with swords. Persia, Put, and Cush will join them along with Gomer and his horde from the north.



In verses 7-13 this large army gathered from many nations will come against Israel. They will plunder unsuspecting Israel's riches and livestock

In verses 14-16 the army will come against Israel from the north, like a cloud covering the land. This will happen in the latter days when through the actions of Gog, people will know that He is the Lord.

In verses 17-23 the armies will come against Israel and God's wrath will be roused against the army. God will cause a great earthquake. Mountains will fall down as will all the city walls. God's sword will come against Gog so that the men of the army fight with each other. God will bring torrential rains, hailstones, fire, and burning sulfur down upon them. Through this, God will show His greatness and holiness and then the nations will know that He is the Lord.

Note: The only other reference to Gog is in Revelation 20:8. Gog is often viewed as the antichrist or Satan. This invasion will take place during "the end of times" or at some point during Christ's Messianic reign.

Ezekiel 39

In verses 1-8 Ezekiel's prophecy against Gog continues. God will drive their army out of the north toward Israel but then God will strike the army and they will become food for the birds of the air and beasts of the earth. He will send fire against Magog and the people who dwell on the coastlands and then they will know that He is the Lord, and He will not allow His Holy name to be profaned anymore.

In verses 9-10 then the people of Israel will go out and collect the weapons of the army and burn their weapons. They will have wood from the weapons to make their fires for seven years. They will seize the spoil of those who came to despoil them.

In verses 11-16 Gog will be buried in Israel in the Valley of the Travelers. The bodies of the dead will block the path of those who travel east to the sea. It will take Israel seven months to bury all the bodies. Then as people travel through the land if they saw a bone they will mark the spot so the men who do burials can bury it. In that way the land will be cleansed.

Note: the only valley that runs east-west is the Jezreel Valley.

In verses 17-20 the Lord calls the birds and beasts together to feast on the flesh of the dead soldiers and even their horses.

In verses 21-24 the Lord will set His glory among the nations and they will see the judgment. The nations will know that God had judged His people and they will be His people from then on.

In verses 25-29 God will gather His people, they will be ashamed of their past sins, and they will know that He is their Lord. He will pour out His spirit on them and He will no longer hide His face from them. All this will be fulfilled in the Millennial kingdom.

What I Noticed Today (Ezekiel 40-42)

Ezekiel 40-43

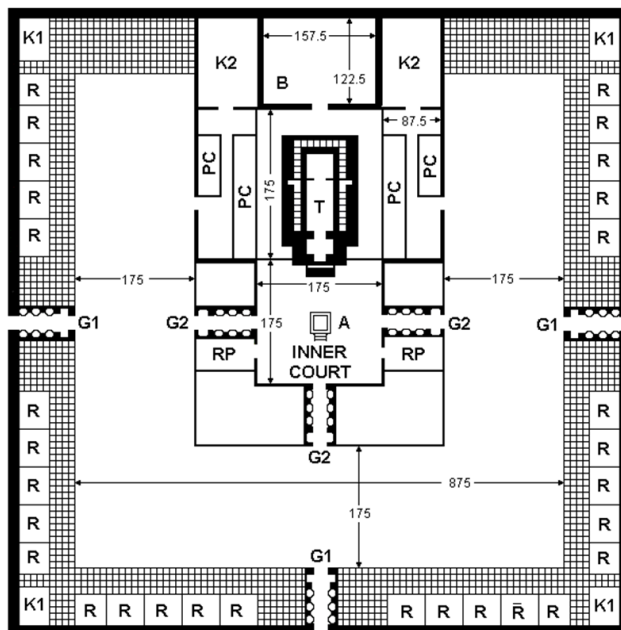
These four chapters describe in detail the new temple that will be built in the Millennial reign of Christ.

Ezekiel 40

In verses 1-4 the word of the Lord came to Ezekiel in the twenty-fifth year of the exile, in the tenth month, in the fourteenth year after the fall of Jerusalem, or sometime in 573 B.C. A man whose appearance was like bronze (probably an angel) gave Ezekiel a vision with instructions to tell the house of Israel everything you see.

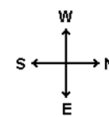
Note: Because the month is not explicitly stated we cannot be positive about the date. The Israelite religious New Year was the month of Nisan (April-May). However, the traditional Israelite New Year was in the month of Tishri (October-November). Therefore, the date of this prophecy was likely either April 28 or October 22, 587 B.C.

Given the detail of these descriptions, it is easier to visualize in a drawing from the Bible Exposition Commentary.



The Millennial Temple
(Dimensions are in feet.)

- A Altar (43:13-17)
- B Building (function not explained) (41:12)
- G1 Outer Gates (40:6-17,20-27)
- G2 Inner Gates (40:28-37)
- K1 Kitchens for people's sacrifices (46:21-24)
- K2 Kitchens for priests (46:18-20)
- PC Priests' Chambers (42:1-14)
- R 30 Rooms in outer court (40:17)
- RP Rooms for ministering priests (40:44-47)
- T Temple proper (40:48 - 41:11,13-14,16-26)



In verses 5-27 the man Ezekiel saw had a measuring rod six long cubits (a cubit and a hand-breath, about 21 inches in a long cubit, 6 long cubits = 10.5 feet). A detailed description was provided from the east gate to the outer court, from the outer court to the north gate, and finally to the south gate.

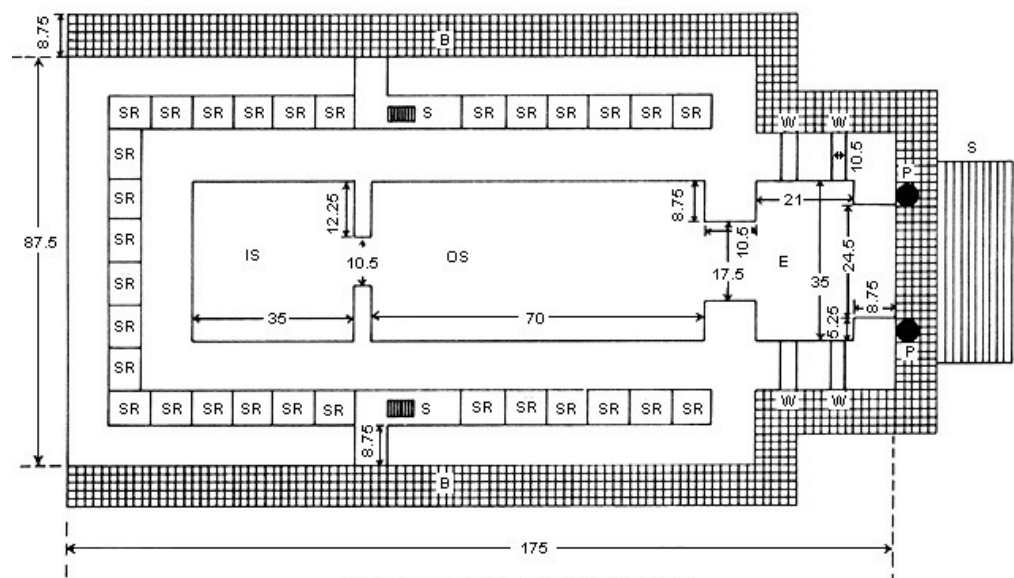
In verses 28-47 the angel described the inner court to Ezekiel, and the side chambers for the priests.

In verses 48-49 the angel described the vestibule of the temple.

Ezekiel 41

In verses 1-4 the angel described the nave (the central place in a church) which the angel described as “The Most Holy Place.”

In verses 5-15a the angel described the outside of the temple area proper. Again a sketch from the Bible Exposition Commentary is helpful to visualize the building.



THE MILLENNIAL TEMPLE PROPER
(Dimensions are in feet)

B	Base surrounding temple (41:11)	P	Pillars (40:49b)
E	Entrance to temple (protico; 40:48,49; 41:2a,26)	S	Steps (40:49b; 41:7b)
IS	Inner Sanctuary (41:3-4)	SR	Side Rooms (41:5-11)
OS	Outer Sanctuary (41:2b,21)	W	Windows (41:26)

In verses 15b-26 the angel described the interior wooden structures and windows of the temple.

Ezekiel 42

In verses 1-12 the angel described the priest's chambers opposite the temple on the north side.

In verses 13-14 the angel described the holy chambers where the priests will



prepare to approach the Lord.

In verses 15-20 the angel led Ezekiel out of the east gate and measured the entire outside area of the temple complex.

Note: This entire temple complex is approximately 875 feet square, 765,625 square feet, or nearly 18 acres (for comparison St. Peter's Basilica in Rome is 5.7 acres).

What I Noticed Today (Ezekiel 43-45)

Ezekiel 43

In verses 1-5 Ezekiel describes the Lord coming and filling the temple (The Lord's departure from the temple was described in Ezekiel 10-11). The Lord entered through the east gate, the Spirit lifted Ezekiel up and put him in the inner courtyard, and the glory of the Lord filled the temple.

In verses 6-9 God spoke to Ezekiel directly to Ezekiel saying this was the place of His throne where He will live among the Israelites forever. They will never again profane His holy name.

In verses 10-12 Ezekiel was then told to describe all the details of the temple to the people that they might be ashamed of their iniquities (sins). He was to write down the description and all of God's laws which were the laws of the temple.

In verses 13-17 Ezekiel was given the description and measurements for the altar in the temple.

In verses 18-27 Ezekiel gave instructions for the purification of the altar. A bull and a goat were to be offered as a sin offering to purify the altar. Then for seven days a ram, a bull, and a goat without blemish were to be provided as a sin offering to make atonement, cleanse, and consecrate the altar.

Ezekiel 44-46


Ezekiel had described the new temple in great detail in Ezekiel 40-43. In Ezekiel 44-46 he described the worship practices in the new temple.

Ezekiel 44

In verses 1-3 the Spirit brought Ezekiel back out to the outer courtyard and shut the east gate, saying it was the Lord's gate and only the prince will be allowed to enter through this gate.

In verses 4-9 Ezekiel went back to the inner court through the north gate and there he saw the glory of the Lord filling the temple and Ezekiel fell face down. The Lord told him to remember all that he had seen and heard regarding the construction of the temple and the temple laws. The people were not to profane the temple by allowing foreigners to take charge of the sanctuary again.

In verses 10-14 the Lord appointed the Levites who had rebelled by worshipping idols to take care of the sanctuary, to be ministers there, standing before the people as they made sacrifices. But because of their past sins, they were not allowed to minister or come near the Lord.



In verses 15-19 the Lord called out the sons of Zadok who were Levitical priests who cared faithfully for the sanctuary to be the priests that would stand before the Lord. Ezekiel provided the laws (Exodus 28:39-41) regarding how they were to prepare to enter into the presence of the Lord.

In verses 20-23 the priests were not to shave their heads or let their hair grow long (both were signs of mourning). They were not to drink wine when coming before the Lord. They were not to marry widowed or divorced women. They were to teach the people the difference between the holy and the common, the clean and the unclean.

In verses 24-27 the priests were to serve as judges acting in accordance with God's laws. They were to keep His laws and the Sabbath and to keep from defiling themselves.

In verses 28-31 Ezekiel said these duties were to be the inheritance for the priests. They were to have no inheritance or possessions in the land because they were the Lord's possession.

Ezekiel 45

In verses 1-6 Ezekiel describes the plot of land (25,000 x 20,000 cubits) that was to be for the use of the priests as a holy district. The city will be next to the holy district.

Note: The holy district was approximately 55.4 square miles or 35,400 acres

In verses 7-8 the princes will have land on east and west sides of the holy district.

In verses 9-12 the Lord warns the princes to give up their violence and oppression of the poor. They were to have honest scales and measures.

In verses 13-17 Ezekiel describes the offerings of grains, oil, and animals to be used for the grain, burnt, and peace offerings. The people were to give these offerings to the prince of Israel and the prince was to furnish offerings at the feasts and festivals to make atonement for the people.

Note: This prince of Israel that Ezekiel has introduced is not David or the Messiah. This prince will be married and have sons who will inherit the land (Ezekiel 46:16-18).

In verses 18-25 Ezekiel establishes the timing of festival offerings. There will be a New Year's feast, the feast of Passover/Unleavened bread, and the feast of Tabernacles. The New Year's feast was on Nisan 1 (April). Passover was a seven-day feast. The feast of Tabernacles was also a seven-day feast beginning in the seventh month, on the fifteenth day.

What I Noticed Today (Ezekiel 46-48)

Ezekiel 46

In verses 1-10 the Lord gave Ezekiel instructions for the daily worship in the temple. The east gate was to be closed 6 days and only opened on the Sabbath, and on the day of each New Moon. The prince will stand by the gate while the sacrifice is offered on behalf of the people. The burnt offering was to be 6 lambs and a ram without blemish. The grain offering was an ephah (3/5 bushel), with a hin (1 gallon) of oil. The offering on each New Moon was the same.

People who come to worship must exit on the opposite side as where they entered. If they enter on the north, they exit on the south. If they enter on the south, they exit on the north.

In verses 11-15 if the prince wishes to offer a freewill offering, the east gate will be opened for him, the offering will be made for him as on the Sabbath and when he leaves the east gate will be closed.

In verses 16-18 if the prince gives a gift to his sons it will be theirs. But, if the prince gives a gift to a servant it will be theirs until the year of liberty (jubilee) when it would revert back to the prince. This way the land would remain with the families as the Lord originally prescribed.

Note: The year of Jubilee (or liberty) came every 50 years (Leviticus 25:10-13).

In verses 19-24 the angel led Ezekiel through the temple kitchens where the sacrifices were to be prepared. The inner kitchens were where the priests prepared sacrifices for the Lord. In the outer court, there were kitchens where sacrifices were prepared for the people.

Ezekiel 47

In verses 1-6a the angel led Ezekiel to the inner courtyard of the temple where water was coming out from under the threshold running eastward past the altar and flowing through the area of the south side. The angel led Ezekiel into the river and at 1,000 cubits (1,750 feet) it was ankle deep, another 1,000 cubits out it was knee deep, another 1,000 cubits out it was waist deep, another 1,000 cubits out and it was deep enough to swim in.

In verses 6b -12 the angel led Ezekiel back to the bank of the river where he saw many trees on both sides of the river. The angel explained the river ran toward the east to the Arabah (Jordan Valley) where it will enter the Sea of Galilee and on to the Dead Sea. The Dead Sea will be made fresh but the lowlands of salty marches will remain salty. Wherever this river goes, the fish will be plentiful and the trees will provide much fruit year-round and provide

healing leaves.

In verses 13-21 Ezekiel is given the boundaries of the land to be assigned to the tribes. Those who are sojourners (non-Israelites) who live in the land will receive the same blessings as the Israelites including an inheritance in the land.

Ezekiel 48

In verses 1-7 God assigns land as an inheritance to the northern tribes of Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah.

In verses 8-22 God assigns land as an inheritance of the central area to the prince, priests, and Levites. This includes the area of Jerusalem and all the pasturelands surrounding the city.

In verses 23-29 God assigns land as an inheritance to the southern tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad.

Note: These assignments are different than the assignments given when the tribes entered the Promised Land (Joshua 13-19). Tribes that originated from the children of Jacob's handmaidens Bilhah and Zilpah were given the outer lands. Tribes that originated from the children of Jacob's wives Rachael and Leah were given land in the center of the nation. Judah and Benjamin will have the most prestigious land at the center closest to the Holy City.

In verses 30-35 Ezekiel was given the description of all the gates to enter and exit the city. There are three gates on each side, 12 in total. The gates on the north side will be named for Reuben, Judah, and Levi. The east side gates will be named for Joseph, Benjamin, and Dan. The south side gates will be named for Simeon, Issachar, and Zebulun. The west side gates will be named for Gad, Asher, and Naphtali. The circumference of the city will be 18,000 cubits.

The name of the city forevermore will be, "The Lord is There."