



## Ezekiel 14:1-2

5

1] *Then came certain of the elders of Israel unto me, and sat before me.*

2] **And the word of the LORD came unto me, saying,**

Some of the elders of the Jewish community in exile came to visit Ezekiel.

These leaders, probably perplexed by Ezekiel's denunciations of the false prophets, came to inquire further about Jerusalem and its future.

While these men sat with the prophet, a word from the Lord came to him.

**"...And the word of the Lord came to me..."**

Both sections of this chapter open with these words *v.2, 12*

## Ezekiel 14:3

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

**"...in their heart..."**:

They were spiritual phonies, hypocrites...

Jesus used the word "hypocrite" more than anyone.

The Lord revealed to Ezekiel that these elders (along with the elders in Jerusalem, *8:7-12*) had been committing idolatry in their hearts.

Instead of avoiding idolatry (*2 Tim. 2:22*) and condemning it among the people these leaders cherished the worship of other deities.

They apparently were seeking out false prophets and prophetesses (*v.9-10*) to obtain guidance (*v.4, 7, 9; ch13*).

God asks rhetorically whether He should answer their requests in view of their trust in other gods (*Ps 66:18; 1Kg 18:21; Jas 1:8*).

No true direction can be given to those who have erected idols in their hearts (*Ps. 66:18*).

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## Samson

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Samson kept toying and playing with sin and at the same time wanting to be God's man.

He was God's man when it suited him and the Spirit of God did come upon him at times.

- The Holy Spirit — never his hair — was the secret of his power.
- But there came a day when the Holy Spirit went out from him and **"...he wist it not..."**

He did not know that the Spirit of God had departed from him (*Jdg 16:20; Lev 5:17*).

## Ezekiel 14:4-5

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

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

A serious legal law and principle (*Lev 17:3, 8, 10, 13; 20:2*).

The desire of these elders for a word from the Lord was only hypocritical;

They were really still idolaters at heart.

Ezekiel was to tell these elders the Lord promised that any person in Israel, not just these elders, who was an idolater at heart had set a stumbling block in his own path by consulting a false prophet for divine guidance and would receive an God's answer in the form of divine judgment, not words (*v. 7-10*).

The judgment of God on those who pursued idolatry was to allow them to continue in it until it destroyed them

(*Lev 20:3, 5-6; Deu 28:37; Hos 4:17; Ro. 1:18-32; 2 Thes 2:11*).

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## Ezekiel 14:6

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

“**Repent**”: The Lord called His people to change their minds (Heb. *shub*), turn away from the idols in their hearts, and abandon them.

Throughout the scriptures the call to repentance is usually God's message to His own people, those who profess to belong to Him.

Today, we typically think of Repenting as turning to God, but

In addition to turning to God it also requires a turning away from past behavior and sinning.

## Ezekiel 14:7

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

The proselyte enjoyed equal rights under the law and faced equal penalties... (*Lev 17:8, 10, 13; 20:2*).

Anyone in Israel, including immigrants (Heb. *ger*, sojourners, resident aliens *Eze 22:7, 29; 47:22-23*), who did not repent but continued to do what these elders had done and approached a false prophet for a message would receive judgment from the Lord.

The Lord would oppose all such people making them object lessons to others of what happens when God's people pursue idolatry.

He would put them to death (*Lev. 17:4, 10, 14; et al.*).

Then His people would know that He was God.

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## Ezekiel 14:8

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

The man whose heart was divided in its allegiance to Jehovah would receive no knowledge from Him through a prophet or otherwise except to be answered by Jehovah himself in actions of judgement.

(*Lev 17:8-10; 20:3, 5-6*).

## Ezekiel 14:9

12

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

If the idolater prevailed on the false prophet to speak, it was God Himself in His sovereignty who deceived that false prophet and who allowed that prophet to speak (*Deu 13:2-6; 1Kg 22:23*).

False prophets often quote an abundance of Scripture, but they are still wrong...neither understanding nor believing it...

The best illustration of Ezekiel's meaning is the story of God's letting false prophets deceive Ahab to bring him to his death.

It is YHWH who sends – gave permission to - the “lying spirit”. *De 13:2-6; 1Kgs 22:19-23*

It is God who in the latter days shall send men “strong delusions” that they shall believe a lie. *2 Thes 2:11*

In each case the delusion is a righteous and just punishment – God is giving the unbeliever exactly what he sought after.

The Lord would also judge the false prophet with death.

**This is what is meant when scripture says that “God sent an evil spirit”, etc.**

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## Ezekiel 14:9

13

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

In ancient thought they frequently attributed events, even evil events, as the execution of God's justice linking them directly to the actions of God. *Amos 3:6; Isa 45:7*

When a man sins, turning his mind and will against spiritual light he is confronted with, he brings spiritual blindness upon himself.

This spiritual blindness does not relieve the person of personal responsibility.

It is the result of his own actions and choices...

The command of having "no other gods before me" is always in force... *2 Kings 22:15-23:3*

## Ezekiel 14:10-11

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

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

"...prophet..." and "...him who seeketh...":

Both the idolatrous Israelite and the false prophet bear the consequences of their sins but the punishment would have another purpose

- to deter Israel from continued, future unfaithfulness (*Isa 4:4*)
- to restore Israel's relationship with the Lord (*Eze 11:20*).

The rest of God's people seeing it might then learn and not apostatize and defile themselves with similar transgressions then would enjoy a right and proper relationship with God and He with them

(*11:20; 37:28; Ex 19:5-6; Lev 26:16; Jer 7:23; 31:33*).

## Use of False Prophets

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God can use false prophets. There are examples in Scripture:

A lying spirit causes Ahab's ruin (*1 Kgs 22:13-23*);

The witch of Endor (*1 Sam 28:7-20*)

God used false prophets in effect to punish the disobedient for having already participated in and continuing in disobedience.

The most dramatic example future and is detailed in the New Testament (*2 Thes 2:8-11*).

There is an ultimate lie, a wild, extreme lie that the deceiver will unleash on the disobedient unbelieving world at that time and they will accept it to their destruction.

God is not deceiving them but allowing them to be deceived due to their past refusal to accept His truth.

## Use of False Prophets

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*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

*Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness **in them that perish;***

*because **they received not the love of the truth that they might be saved.***

*And for this cause **God shall send them strong delusion,** that they should believe a lie:*

*that they all might be damned **who believed not the truth, but had pleasure in unrighteousness.***

*2 Thessalonians 2:8-12*

12] *The word of the LORD came again to me, saying,*

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

This prophecy continues the emphasis on judgment and stresses the irrevocability of Jerusalem's destruction (*Jer 7:16; 15:1-4*).

Both sections of Chapter 14 open with "***The word of the LORD came again to me, saying*** (v. 2, 12)"

God is very definite.

He means what He says. Judgment is unavoidable.

Jerusalem's great sins made deliverance from divine punishment impossible.

Some of the exiled Jews must have remembered God's promise to Abraham that He would deliver Sodom if there were enough righteous people in it (*Gen 18:22-23*).

Surely, they thought, there were enough righteous people in Jerusalem that God would not destroy it.

## Ezekiel 14:14

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

Even if Noah, Daniel, or Job were there the people wouldn't listen to them!

They would be delivered due to their own righteousness but the rest would suffer judgment.

We are all held responsible for our own choices and actions!

This is a tribute from God to Daniel (*v. 16, 18, 20; Jer 15:1*).

Though his prophecies mostly were later than those of Ezekiel, his fame for piety and wisdom was already established, and the events recorded in *Dan 1:1-2:49* had transpired.

The Babylonians knew Daniel and they recognized that he was God's man.

## Noah, Daniel & Job

When sin had gone so far that God finally stretched out His hand in severe judgment by famine even the righteousness of a Noah, a Daniel, and a Job could not and would not save the nation.

- Noah was the only righteous man of his day, but his righteousness did not avert God's judgment on the rest of humanity.
- Daniel was righteous, but his presence in Jerusalem had not precluded the deportation of many Judahites.
- Job's righteousness could not prevent judgment that even touched his family members and possessions.

All three men were righteous men who lived amidst unrighteousness:

- Noah and Job, pre-Israelites,
- Daniel, an Israelite, now living in Gentile Babylon.

If these three men lived in Jerusalem, the Lord would deliver them for their own righteousness, but He would deliver no others for their sake.

## Noah, Daniel & Job

God would have spared Sodom if only 10 righteous people lived there (*Ge 18:33*), but He would not spare Jerusalem even if three of the most righteous people in history lived there.

Jerusalem's guilt was greater than Sodom's.

Noah, Job, and Daniel each faced distinct challenges that demanded a profound level of faith from them.

- faith in the word of God amid prevailing scientific skepticism,
- faith in God in spite of acute suffering,
- faith in God in the face of severe opposition and ridicule,
- faith in God displayed in a situation of entrenched pluralism, choosing to accept death rather than to dishonor God.

All of them were tested and proved faithful,

- Noah by the Flood,
- Daniel in the lions' den, and
- Job by painful trials from Satan.

The Lord said that this principle of judgment applied to "a country" (*v. 13*), any country that acted treacherously against the Lord.

*Then said the LORD unto me, **Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.***

Ezekiel's selection of names proceeded on a different footing:

He chose exceptional instances of saintliness that had been powerless to save the generation in which they lived.

It is likely that these were also well known, not only in the records of Israel, but even among other nations.

- Moses and Samuel, who had repeatedly interceded on behalf of Israel but were unable to ultimately save the people of their generation and its leaders.
- Noah had not saved the evil race before the Flood;
- Job had not saved his sons (*Job 1:18*);
- Daniel, though high in the king's favor, had not been able to influence Nebuchadnezzar to spare the people of Judah and Jerusalem.

## Jeremiah 15:1-3

*Then said the LORD unto me, **Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.***

*And it shall come to pass, if they say unto thee, **Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.***

*And **I will appoint over them four kinds**, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.*

In Jeremiah we have “four sore judgments” declared

We also have the declaration that not even the interceding presence of Moses and Samuel would avail to save the people. (*Ex 32:11, 12; 1 Sam 7:9; 12:23*).

## The Four Sore Judgments

The prophet declares that “when the land sinneth,”

God sends one of his four judgments against it: *v. 5:16-17*

- Famine *v. 12-14*
- Hurtful beasts *v. 15-16*
- Sword and war *v. 17-18*
- Pestilence *v. 19-20*

## Ezekiel 14:15

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

“...**noisome beasts**”: Literally, an evil beast (*Ezek 5:17; Lev 26:22*).

If God's judgment by wild beasts resulted in the depopulation of the land, including the children (*Lev. 26:22; Deut. 32:24*), the righteousness of Noah (*Gen. 6:9*), Daniel (*Dan. 6:4-5, 22*), and Job (*Job 1:1, 8; 2:3*) would not deliver the inhabitants from divine judgment.

God would spare these just men alone – but none other.

God spared Noah's family for his sake (*Gen. 6:18*), and

God spared Daniel's friends for his sake (*Dan. 1:6-20; 2:17-18*)

God spared Job's friends for his sake (*Job 42:7-10*), but he had not spared Job's children.

Now God would spare no one who was not ‘righteous’.

## Ezekiel 14:16-18

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

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

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

The presence of these three men would not save the city if the Lord brought an invading army against it (v. 17-18).

The same would be true if God judged His people with disease, the effect of siege warfare (v. 19-20; Rev. 6:1-8).

The Lord confirmed the certainty of each of the last three forms of judgment with His oath (v. 16, 18, 20).

## Ezekiel 14:19-20

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

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

That may be the reason that God got Daniel out of Jerusalem.

God's people wouldn't hear him, but an old pagan king in Babylon listened to Daniel and made him prime minister (*Dan 4*)!

The holiness of any man can only avail for himself.

## Uselessness of Intercession

27

It is interesting to contrast the judgments here with the judgments of Sodom and Gomorrah in *Gen 18*.

Abraham asked God if there were 10 righteous there, would He spare the city.

Ten were not found.

The only Lot, his wife and daughters.

The angels sent to remove Lot and his family said that they could not even begin the judgment until Lot got out of the city.

God preserved the righteous before judging the unrighteous.

Getting the righteous man out  
– removing him from the place God's judgment would fall –  
was a condition for the judgment to begin.

## Uselessness of Intercession

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### 1. This was contrary to expectation.

#### **There is typically great power in intercession;**

There is a special power in the intercession of a "righteous man" (*James 5:16*);

There is a still greater power in united prayer (*Mt 18:20*)

Here the union of three of the very best men, selected from all ages, could not secure the safety of Jerusalem.

Even if Noah, Daniel, and Job united to plead for Jerusalem, God says their intercession would be in vain.

## Uselessness of Intercession

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### 2. The cause of the predicted failure of such an intercession was hardened impenitence.

God is more anxious to save than we are to plead for saving.

But it would be unjust and injurious to spare the impenitent and unrepentant based upon any plea.

God sent his Son to save the world, an infinitely greater act than the most impassioned pleading of the best men.

The failure of intercession cannot be attributed to hardness on God's part.

## Uselessness of Intercession

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### 3. The intercession of Christ succeeds where that of the best men fails.

Christ shed tears over Jerusalem yet Jerusalem perished.

Why?

His prayers and intercessions must be worth far more than those of ten thousand Noahs, Daniels and Jobs.

*"He ever liveth to make intercession for us..."*

He alone, bearing the weight of the whole world's guilt

He alone makes atonement for the sins of all men with ample sufficiency.

But only if they acknowledge it and they are penitent!

## Ezekiel 14:21

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

The Lord finds no righteous persons in Jerusalem (v.21-23).

The wicked survivors that, by God's mercy, escape the four judgments will be a grim witness and proof to the exiles of God's righteous judgment on Jerusalem.

The number four in scripture conveys the idea of completeness:

Eg: the four corners of the earth, etc.

If there would be no sparing in one judgment, how much more complete and certain would the universal judgment be in the case of these four devastating judgments?

## The Four Sore Judgments (Summary)

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The Lord promised to send judgment against Jerusalem in 4 ways: war (sword), famine, wild animals, and disease (plague).

*(Rev 6: Sword, Famine, Wild Beasts, and Plague).*

Whether Israel reaped God's blessings or His four sore judgments, was entirely up to them.

It was their choice. They had been given truthful warnings up front:

- *Lev 26:1-2, 14-15, 17:* In Verse 17, "slain" = sword.
- *Lev 26:20:* "land shall not increase" = famine.
- *Lev 26:22:* wild beasts.
- *Lev 26:25;* plague.

These parallelisms of idioms in Scripture are intentional being designed to catch our attention so that we cannot miss who the real author of the Words is and Who is the power behind these Words.





# Ezekiel Chapter 15

## The Parable of the Vine

There are at least four idioms for Israel:

- The **Olive Tree** as an idiom of the covenant relationship between YHWH and Israel (*Rom 11 & Jer 11*).
- The **Fig Tree** is a common idiom which speaks of Israel in a national sense (*Mt 24:32*).
- The **Vine** in speaks of the Spiritual relationship between Israel and YHWH (*Isa 5 & Hos 10*).
- The **Bramble Bush** is idiomatic of Israel in terms of their failure (*Judg 9:14, 15*).

Parable of  
Jotham  
*Judges 9:7-15*

## Ezekiel 15:1-2

1] *And the word of the LORD came unto me, saying,*  
 2] *Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?*

“...vine...”: The vine is one of the figures of the nation Israel.

“For the vineyard of the Lord of hosts is the house of Israel...” *Isa 5:1-7; Gen 49:22; Deut 32:32; Hos 10:1; Jer 2:21; Ezek 17:6; Ps 80:8-16; Mat 21:33-41; John 15:1-6*

The Lord asked Ezekiel how the wood of a vine was superior to the wood of other trees.

What is the purpose of a vine?

The purpose of vine is not furniture, construction, et al:  
 it either produces fruit or it is burnt up in fire.

*John 15* Who is the “true vine”? Who are the branches?  
 What part feeds the other and where is the fruit produced?

# Ezekiel 15:3-5

3] *Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?*

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

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

Vine wood is soft, weak, and crooked; no good for making much of anything.

“...a pin of it”: A vine is not even useful to make a peg on which to hang a vessel because it was so soft.

A vine was only good for producing grapes.

If a branch does not bear fruit, it is cast into the fire...

If vine wood was naturally of so little value, it was of even less value when charred by fire.

“devoureth both the ends of it”:

The north kingdom had already been overturned by Assyria under Tiglathpileser;

The south is being pressed on by Egypt (and Babylon); *2Kg 23:29-35*

## Ezekiel 15:6

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

Jerusalem representing Israel is the end of the vine now destined for burning as fuel in the Lord's fire. (*Eze 5:2; 10:2, 7; 16:38 >*).

Israel's purpose was to bless the nations with fruitfulness; she was to be a source of blessing to the world (*Ge 12:1-3*).

Failing that, Israel was of very little value.

The Lord had set His face against His people in judgment twice already (*Ps. 66:12*).

They had experienced 2 invasions and deportations (605 / 597 BC).

Even though some of them had escaped complete destruction, they were still not bearing fruit and would end up completely burned (*John 15:6; Heb. 12:28-29*).

This would happen when the Chaldeans destroyed the city and deported the rest of the Judahites in 586 B.C. (*2Chr 36:10; Jos 6:24; 8:19; 11:11*)

## Ezekiel 15:7-8

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

8] *And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.*

Yahweh would desolate the land of Judah because His people had not been faithful to the Mosaic Covenant.

They will escape the burning city only to meet another fate (*Ezek 5:4; 11:9; 12:14; 23:25*).

God desires that we bear fruit. *Matthew 21:33-41, et al.* the fruit of a spiritual life.

Instead, God finds sour grapes or none at all.

Unless men come into vital relationship with the true vine [*John 15:1*], there can be no fruit of value or usefulness.

## Ezekiel 16

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The next section (with its companion picture in *chapter 23*), forms the most explicit, crude, and repelling of Ezekiel's prophetic utterances.

The semi-pornographic style is a deliberate rhetorical device designed to produce a strong emotional response.

This chapter is:

- the longest prophetic message in the Book of Ezekiel,
- the longest single oracle in the Old Testament, and
- the longest single allegory in the entire Bible.

The Lord compares Jerusalem to a despised orphan who has become the beautiful wife of a king but has abandoned her privileges to become an insatiable prostitute (*Hos. 1-3; Jer 2:1-3; 3:1-5*).

A sad parallel to this narrative is the course of Israel and Christendom in their departure from the purity of God's Word and the life of godliness.

## The Adulterous Wife of YHWH

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**Isaiah** spoke of the "*faithful city that had become a harlot.*" (*Is 1:21*)

**Jeremiah** represented YHWH as remembering "*the kindness of her youth, the love of her espousals*" (*Jer 2:2*).

**Hosea**, the forerunner who, in order that his own life might be itself a parable, was ordered to take to himself "*a wife of whoredom,*" one whose character was tainted before her marriage (*Hos 1:2*).

**Ezekiel's** treatment of this image is unique in that he does not recognize any period in which Israel had been as a *faithful wife*.

The punishment for this conduct (*v.35-43*) is justified, since her depravity is worse than that of her two sisters, Sodom and Samaria (*v.44-52*).

Still, the Lord makes glorious promises of restoration for the three sisters (*v.53-58*),

foretelling that penitent Jerusalem will experience a glorious reconciliation through an everlasting covenant (*v.59-63*).

## Summary

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Yahweh personified Jerusalem as a woman and he related her history as a parable (allegory).

- A foundling child of dubious origin, Jerusalem, is exposed by the roadside to die.
- But she is rescued by the Lord, who becomes her benefactor (*v.1-7*)
- Having grown up to beautiful maidenhood, she is taken in marriage by her benefactor and becomes his royal consort (*v.8-14*).
- The proud queen proves utterly unfaithful and plays the harlot with Canaanites and other pagans (*v.15-34*).

The purpose of the story was to show the exiles that the destruction of Jerusalem that Ezekiel predicted was well deserved so they would believe that God would destroy it.



## The Canaanites

The Canaanites represented the dwellers in the lowland country west of the valley of the Jordan.

The plains of Philistia, Sharon, Esdraelon, and Phoenicia;

Their leading representatives in Ezekiel's time were the cities of Tyre and Zidon.

The knowledge of the true God had originally been in Canaan, handed down from Noah

- hence we find Melchisedek, king of Salem, in Canaan, "priest of the most high God"; *Gen 14:18*
- but Canaan apostatized from it; this was what constituted the blackness of the Canaanites' guilt...

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## The Amorites

Amorites and Hittites were two of the Canaanite peoples, They often were used to represent all the Canaanites in the Old Testament

*Gen. 10:16; 15:16; Num. 13:29; Josh. 1:4; 5:1; 7:7; 24:15, 18; Amos 2:10*

The Amorites were people of the mountains

- at first, west of the Jordan, on the heights over the Dead Sea and as far as Hebron;
- afterwards, under Sihon, on the high tablelands east of the Jordan.

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## The Hittites

The Hittites appear first in the history of the purchase of the cave of Macphelah (*Gen 23*) at Kirjath-Arba, or Hebron,

- Their history implies commerce and culture.

They are always numbered with 6 other nations, whom the Israelites were to conquer or expel (*Ex 3:8; 13:5; 33:2; 34:11*).

- This fact obviously determined Ezekiel's choice.

Esau's marriage with the daughters of two Hittite chiefs implies, perhaps, a recognition of their value as allies (*Gen 26:34*).

"The Hittite" is made their "mother"; alludes to Esau's wives, the daughters of Heth,

Their ways vexed Rebekah (*Gen 26:34,35;27:46*),

But, their ways pleased the degenerate descendants of Jacob

So, in respect to their morals, these degenerate descendants of Jacob are called, "children of the Hittite" (*Ezek 16:45*).

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## The Hittites

They appear in the later historical books but not often.

- One Hittite captain, Uriah, occupied a high position in David's army (*2 Sam 11:3*).
- The kings of the Hittites traded with Solomon and gave their daughters to him in marriage (*1 Kgs 10:29*).

They appear in Scripture for the last time as:

- possible allies of the kings of Judah (*2 Kgs 7:6*);
- in the lists of the older nations (*Ezra 9:1 & Neh 9:8*);
- then they disappear from the pages of history.

Much light on their history has emerged through recent Egyptian archeological and other discoveries.

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## Ezekiel 16:4-5

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

*5] None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.*

It was the custom in the ancient Near East to wash a newborn child, rub it with salt for antiseptic reasons, and wrap it in cloths, changing these twice after the umbilical cord was cut.

A common method of disposing of unwanted children in the ancient Near East, especially girls, was to abandon them to the elements.

Jerusalem was an orphan child who was just thrown out  
— abandoned and uncared for.

When the Israelites entered the land in Joshua's day, they did not capture Jerusalem (*Jos 15:63*). They bypassed it.

## Ezekiel 16:6

54

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

The Lord had compassion on Jerusalem in her helpless and undesirable condition and took care of her so she survived.

The city remained as an unwanted child until, at the Lord's direction, David captured it from the Jebusites and made it the capital of his kingdom (*2 Sam. 5:6-10*).

## Ezekiel 16:7

55

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

The Lord enabled Jerusalem to thrive.

Her inhabitants became numerous.

She grew into a fine fully developed city even though she had gotten a bad start in life.

During the reigns of David and Solomon, Jerusalem was one of the most beautiful, highly respected, desirable cities in the ancient Near East.

Her rough and deprived beginning seemed to be behind her – forgotten in her past.

## Ezekiel 16:8

56

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

“...**spread my skirt over thee**...”: In that culture, spreading a skirt over someone was a customary way of committing to marry and to provide for someone.

Reminiscent of Ruth and Boaz (*Ruth 3:9*).

When she was mature enough, the Lord made a commitment to take care of her forever (*Ps. 132:13-17*).

## Ezekiel 16:9-10

57

9] Then **washed I thee** with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10] I clothed thee also with brodered work, and shod thee with **badgers' skin**, and I girded thee about with fine linen, and I covered thee with silk.

“...**washed I thee**”: Preparatory ceremonies for the nuptials (*Ruth 3:3*).

The Lord prepared her for a special relationship with Himself.

He cleansed and anointed her and clothed her with beautiful, expensive clothing including fine shoes.

“...**badgers' skin**”: tachash, porpoise skins.

They formed the overcovering of the tabernacle, which was, as it were, the nuptial tent of God and Israel (*Ex 26:14*), and the material of the shoes worn in the wanderings.

## Ezekiel 16:11-12

58

11] I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12] And I put a jewel on thy **forehead**, and earrings in thine ears, and a beautiful crown upon thine head.

The Lord gave her jewelry to make her even more beautiful; bracelets, a necklace, a ring, earrings, and a crown (*Ge 24:53; Ps 45:13-15; Is 61:10*)

“...**forehead**”: Hebrew word is “nose.”

The marriage gifts to Rebekah (*Gen 24:22, 47*).

God says, “This is what I did for Jerusalem.”

What do you have to boast about?

Adam and Eve became sinners; you and I were born into iniquity.

David said, “... *in sin did my mother conceive me*” (*Ps 51:5*),

David is no different than you and me — we were all dead in trespasses and sin.

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## Ezekiel 16:13

59

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

“...**kingdom**”: the parable moves through Israel's history and points to the magnificence of the kingdom under Solomon.

These were Jerusalem's glory days under Solomon's rule *1Kgs 10:4-5*

- She had the best jewelry and clothes.
- She also ate the best food.
- She became very beautiful and even qualified as royalty;
- She became a royal city that was home to the Davidic dynasty of kings.

The love of her husband knew no bounds.

Other nations even commented on her beauty since it was so extraordinary because of the grace the Lord had bestowed on her (*1Kgs 10; 1Chr 14:17; Lam 2:15*).

## Ezekiel 16:14-15

60

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

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

“...**playedst the harlot**”:

When she had grown into a beautiful young lady she played the harlot.

Jerusalem became self-centered and unfaithful to the Lord; she forgot Him

She became preoccupied with His blessings (*Deu 6:10-12; 8*).

She went after every people that passed by rather than remaining faithful to Yahweh.

Under King Solomon, Jerusalem became the greatest city of her day, but Solomon led the Jerusalemites into spiritual adultery by making alliances (covenants) with other nations and by establishing idolatry in the land (*1 Kings. 11:1-13; Deut. 17:14-20*).

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## Ezekiel 16:16

61

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

Jerusalem forgot the one who had supplied her with her wealth, and turned away from Him (*Deut 6:10-12; 8:10-20*).

Beginning during Solomon's reign (*1Kgs 11:7-13*) and until her fall to Nebuchadnezzar, Jerusalem continually turned from God to idolatry (*Jer. 10:9*).

She had times of revival, but her general trend was downward.

Jerusalem used the gifts that God had given her to make idols and to worship them erecting brightly colored tents and decorations placed in the high places of pagan idol worship (*2 Kgs 23:7*).

## Ezekiel 16:17

62

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

"...**images of men**" = The people made phallic images with which they engaged in sex (*v. 17; Isa 57:8*),

Some believe full human figures are in view.

## Ezekiel 16:18-21

63

*18] And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.*

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

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

*21] That thou hast slain my children, and delivered them to cause them to **pass through the fire** for them?*

"...**pass through the fire**": Moloch worship...

## Moloch Worship

64

Jerusalem went so far in their pagan practices as to slay her own children in brutal child sacrifices offered to idols disregarding the fact that they were also the Lord's children.

*Ezek 20:26; 23:37-39; Ex 22:29; Judg 11:39; 2 Kgs 16:3; 21:6; 23:10; Jer 7:31; 19:5; 32:35; 2 Chr 28:3; cf. Lev. 18:21; 20:1-5; Deut. 12:30-32.*

This idolatry never fully ceased in Israel so long the monarchy of Judah lasted.

*2 Kgs 16:3; Ps 106:37; Isa 57:5; Jer 7:32; 19:5; Micah 6:7; Lev 18:21; 20:2*



## Ezekiel 16:22-23

65

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

*23] And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)*

Furthermore, she forgot about her humble origins and that she owed her very existence to Yahweh.

“...**woe, woe unto thee!** Especially the worship of Baal and Moloch (v.15-22) and alliances with heathen nations (v.23-34).

Many believers today tend to forget what Christ has done for them on the cross and all the blessings he has poured out on them (*Eph 1:3*).

## Ezekiel 16:24-25

66

Now Ezekiel enters on the later forms of evil which had been adopted from more distant nations.

We move from the time of Solomon to that of Ahaz and Manasseh.

*24] That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.*

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

On top of all this wickedness, Jerusalem multiplied shrines to idols everywhere.

She became a militant advocate of idolatry, not just a practitioner of it.

She also made her beauty abominable by prostituting herself to every passerby.

She pursued foreign alliances as well as foreign gods.

For this Yahweh pronounced a lament of horror on her (*1Sa 4:8; Prv 23:29; Is 3:9*).

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## Ezekiel 16:26

67

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

Alliance with Egypt (*Isa 30:1; 31:1; 2 Kgs 18:21*).

She committed adultery with her lustful neighbor, the Egyptians,

The multiplied instances of her harlotry angered the Lord further (*2 Kgs 17:4; 18:21; Is 30:7; 36:2*).

## Ezekiel 16:27

68

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

As punishment, the Lord diminished her support – a shortage of food and essentials developed..

He gave her into the hands of the Philistines,

A pagan people themselves who were repulsed by her lewd behavior (*2 Chr 21:16-17; 28:16-19; Isa 1:7-8*)

The Philistines attacked Judah and Jerusalem during the reigns of Jehoram and Ahaz.

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## Ezekiel 16:28-29

69

*28] Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.*

*29] Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.*

Political alliances normally involved the weaker party taking the gods of the stronger ally into its religious system.

This is how much idolatry entered Jerusalem.

She committed adultery with the distant Assyrians as well through Ahaz' and Manasseh's pro-Assyria policy (2 Kg 15:19-20; 16:7-18; 21:1; 2Chr 33:1)

Not satisfied, she committed spiritual adultery with the merchant Chaldeans to satiate her lust (2Kgs 20:12-19; Is 20:5-6; 30:1-5; 31:1).

Canaan is used – not Israel or Judah.

Their merchadising of their whoredom stretched from Canaan all the way to the land of Chaldea (17:4; Hos 12:7; Zep 1:11; Zec 14:21)

Jerusalem had become a spiritual nymphomaniac.

## Ezekiel 16:30-34

70

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

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

*32] But as a wife that committeth adultery, which taketh strangers instead of her husband!*

*33] They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.*

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

## Ezekiel 16:30-34

71

Her brazen adulteries left Jerusalem with a sick heart; unable to feel true love.

She was worse than a common prostitute:

She practiced adultery not because she needed money from her lovers but simply because it made her feel good - she liked it.

She took strangers to bed with her instead of her husband.

She paid her lovers rather than receiving payment from them (Hos. 8:9).

She gave gifts to her lovers to bribe them to come to her (paying tribute to them to make alliances).

The conduct of Ahaz in stripping the Temple of its gold and silver to pay tribute to Assyria (2 Kgs 16:8) is an illustration of what the prophet means (Hos 12:1; Isa 30:6).

She was as the adulterous wife who forsakes her husband, and gives what belonged to him to strangers.

## Ezekiel 16:30-34

72

Ezekiel enumerated at least eight reasons for the exile:

1. pride (v.15a),
2. spiritual prostitution (v.15b-19),
3. materialistic idolatry (v.16-19),
4. human sacrifices (v.20-21),
5. forgetting God (v.22),
6. propagating her prostitution (v.23-25),
7. trusting relations with pagan nations (v.26-29), and
8. a weak will that cast off all moral restraints (v.30-34).

## Ezekiel 16:35-37

73

35] Wherefore, O harlot, hear the word of the LORD:

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

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

The passage interweaves a description of the punishment of an adulteress previewing the destruction of Jerusalem.

God announces the judgment that He would mete out to Jerusalem because of all her unnatural and rebellious unfaithfulness, idolatry, and bloodshed.

He would bring all the nations that Jerusalem had played the whore with against her. They would abuse and destroy her.

## Ezekiel 16:38-39

74

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

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

The Lord would deal with Jerusalem as people dealt with adulteresses and murderers.

The Mosaic Law prescribed that the punishment for a city that practiced idolatry (spiritual adultery) was the sword (*Deut. 13:15*),

The punishment for adultery was stoning (*Lev 20:10; Jn 8:4-5*)

God would punish Jerusalem severely in His wrath and jealousy.

He would turn her over to her lovers who would take from her everything she had leaving her naked and bare, her original condition (*v.7, 22; Hos. 2:12; Nah. 3:5*)

## Ezekiel 16:40-41

75

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

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

These lovers would also incite other nations to attack and wage war against her.

Jerusalem's enemies would burn her houses and punish her in the sight of even more nations.

This would end her prostitution.

## Ezekiel 16:42-43

76

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

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

This punishment would satisfy the Lord's anger against Jerusalem.

She had enraged Him by not remembering His goodness to her and by her lewd conduct.

He would punish her for that conduct so she would not continue to be able to practice it on top of all her other sins.

## Ezekiel 16:44-45

77

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

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

The second part of the parable (v.44-63) is an analogy between Jerusalem and her sister cities Samaria and Sodom.

The knowledge of the true God had originally been in Canaan, handed down from Noah

We find Melchisedek, king of Salem, in Canaan, "priest of the most high God," *Gen 14:18* meeting with Abraham and receiving his offering.

But, Canaan apostatized from it; this was what constituted the blackness of the Canaanites' guilt...

## Ezekiel 16:46-47

78

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

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

"...**left hand**": Left, to the north as one faces east (*Gen 14:15*); right, south

People would quote the proverb, "Like mother, like daughter," in regard to Jerusalem.

- She was like her Hittite "mother" who was idolatrous and selfish.
- She was like her older (larger) sister, Samaria, and its villages,
- She was like her younger (smaller) sister, Sodom, and its villages, both of which despised their husbands and children.

The depraved worship of the Canaanites had affected all three of these cities, but Jerusalem had become the worst of the lot.

## Ezekiel 16:48-50

79

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

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

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

The people of Sodom were not as bad as the people of Jerusalem (*22:15; 2 Kgs 15:37; 16:6; 24:2; 2Chr 28:18-19; Is 3:9; Jer 23:14*).

The Sodomites were arrogant, affluent, selfish, and great sinners.

Material abundance and physical security and idleness fostered their sexual perversion (*Gen. 13:13; 18:20; 19:4-5*).

The Lord removed them when He saw their sins (*Lam 4:6; Mat 11:23-24*).

## Ezekiel 16:51-52

80

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

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

Samaria was bad, but not as bad as Jerusalem.

Jerusalem made her wicked sister cities look good by comparison.

This was a disgrace to Jerusalem, that she had made other wicked cities look righteous (*Mat 11:23-24*).

## Ezekiel 16:53-54

81

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

*54] That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.*

The people of Sodom had experienced captivity in the sense that the Lord had taken them captive.

The people of Samaria had experienced captivity both in the sense that the Lord had taken them captive and they had literally been carried into captivity by Assyria.

Jerusalem's captivity would bring humiliation and shame to her people when they realized that their judgment had been a comfort to the people of Sodom and Samaria.

## Ezekiel 16:55

82

*55] When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.*

The Lord would end the captivity of all these towns; their descendants would have a future (*Deut. 30:3*).

The fact that God was willing to restore Jerusalem despite the magnitude of her sin, offers hope for other sinful nations, even those who violate his moral standards in blatant ways."

## Ezekiel 16:56-57

83

*56] For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,*

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

Many people of Jerusalem did not even speak of the Sodomites because they were such great sinners.

Yet in the future the people of Edom and the Philistines, Israel's ancient enemies, would not speak of the Jerusalemites because they were such great sinners.

The destruction of Jerusalem would cause unholy glee among the Edomites and Philistines

*Ezek 25:12-14, 15-17; Ob 10-14; Ps 137:7-9*

## Ezekiel 16:58-59

84

*58] Thou hast borne thy lewdness and thine abominations, saith the LORD.*

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

The Jerusalemites were bearing the penalty of their lewdness and abominations.

The Babylonian's were threatening to destroy them completely.

The Lord promised to deal with them as they had dealt with Him.

They had despised His covenant.

Now He would despise them.

## Homiletics

The destruction of Jerusalem was to be God's answer to the disputing Jews.

God speaks to us through his providence.

History is a record of God's answers to man's questions.  
Such an answer has many merits.

### 1. It is perceptible to all.

The fall of Jerusalem sent a shock through the Jewish world.

### 2. It is clear and unmistakable.

God had threatened judgment.  
Would his threat prove true?  
Who could doubt the meaning of the terrible response?

### 3. It is irreversible.

An event which has occurred in the past cannot be undone. The lessons of history are eternal.  
Our hope resides in the future.

85

## Ezekiel 16:60

86

**60] Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.**

“**Nevertheless I will remember...**”: It is a source of encouragement to God's people to have the assurance from His Word that He remains faithful even when they themselves are unfaithful ! (2Tim 2:13).

“**...an everlasting covenant**”: God is going to make good His covenants with the nation Israel.

The sin of these people, their rebellion, their constant departure from Him, their backsliding, will not annul, abrogate, or destroy God's covenant with them.

## Ezekiel 16:61

87

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

Jerusalem had broken the covenant made in her youth at the Exodus (v. 8, 43).

Consequently, she must suffer; but in the day of her repentance, God will give her an everlasting covenant (37:26; Isa 54:9, 10; 55:3; Jer 31:35, 36; 32:40; 33:20-22).

Samaria and Sodom (as representing the heathen world) are to be included in the new covenant as an act of grace, since the former covenant broken by Israel did not include them.

## Ezekiel 16:60-61

88

The Lord promised to remember and stand by His promises in the Abrahamic Covenant (*Gen. 12:1-3*).

Further, He would establish a new, everlasting covenant with His people in the future (*11:18-20; 36: 26-28; 37:26-28; Isa. 59:21; 61:8; Jer. 31:31-34*).

Other nations would come under Israel's authority, not because of her faithfulness to the Mosaic Covenant, but because of God's faithfulness to His word and His graciousness.

In the (far distant) future, when the other cities of Canaan would come under Israel's authority (*ch. 48; Gen. 17:7-8; Lev. 26:42*), the Israelites would remember their sinful ways and feel ashamed (*20:43; 36:31; Zech. 12:10-14*).

## Ezekiel 16:62-63

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

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

The Lord promised to establish His new covenant with His people, and then they would know that He was Yahweh.

He would do this to humble His people and by demonstrating forgiveness stimulate them to obey Him (*2 Tim. 2:13*).

These passages of Scripture are not studied very much.

When they are, they make it very clear that God still has a future purpose with the nation Israel (*Rom 9, 10, 11*).