



## Ezekiel 19:1

5

1] Moreover take thou up a lamentation for the **princes** of Israel,

Ezekiel was to lament (Heb. *qinah*) for the princes of Israel.

A lamentation was a dirge, normally sung or chanted by professional mourners after a death during the funeral of the deceased.

Ezekiel was to lament the Lord's sorrow over the Judean leadership's failures by chanting this elegy over her final rulers prior to their deaths...

This dirge is also a riddle.

The term "**princes**" to describe Judah's kings (7:27; 12:10, 19; *et al.*).

They were to have been princes under the Lord their King.

## Ezekiel 19:2

6

2] And say, What is thy mother? **A lioness**: she lay down among lions, she nourished her whelps among young lions.

**A lioness**: a common symbol for rulers in the ancient near east.

The Israelites used the figure for the Davidic kings and leaders. (1Kgs 10:19-20; Mic 5:8; Rev 5:5)

This lioness was responsible for producing and nurturing young lion cubs, the kings that followed in the Davidic line.

The lions with whom she had lain down are the heathen kingdoms around her.

She had become like them, adopting their ways, cruelty, and ferocity.

Jerusalem was called Ariel (the lion of God) in a good sense (Isa 29:1);

Judah was called "a lion's whelp...a lion...an old lion" (Ge 49:9)

## Ezekiel 19:3

7

3] And she brought up **one of her whelps**: it became a young lion, and it learned to catch the prey; it devoured men.

**The whelp**, describes the character of King Jehoahaz who did evil in the Lord's sight (2 Kgs 23:32) by devouring people in his own kingdom by oppression and injustice (2 Kings 24:8-15).

Even though his reign lasted only three months (in 609 B.C.) it was a violent and brutal period in Israel's history.

## Ezekiel 19:4

8

4] The nations also heard of him; he was taken in their pit, and they brought him **with chains** unto the land of Egypt.

Pharaoh Neco of Egypt placed Jehoahaz on Judah's throne after Neco killed his father, Josiah, at Megiddo.

Jehoahaz proved to be unmanageable.

His reputation quickly spread among his neighbors who were also part of Neco's kingdom.

Jehoahaz was taken prisoner and brought to Egypt in 'chains'. (2 Kgs 23:33-34; 2 Kgs 31-34; 2Chr 36:1-4; Jer 22:10-12).

"...**with chains**...": literally, *nose rings*, put into the nostrils of brutes or men

Like those placed in oxen's and bull's noses to control them. (Ezek 38:4; 2 Kgs 19:28; Isa 37:29).

Some Judeans hoped Jehoahaz would return to rule Judah again, but he ultimately died in Egypt. (Jer 22:10-12)

## Ezekiel 19:5-7

9

5] *Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.*

6] *And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.*

7] *And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.*

With the death of this whelp cub (Jehoahaz), the lioness took another of her offspring (Jehoiachin) and made him dominant.

Ezekiel passes over Jehoiakim (607-599 BC)

King Jehoiachin also ruled over Judah for only 3 months (in 598-597 BC)

After Jehoiachin gained his position he also became violent and destructive, like the first cub.

He so devastated his own land that the people in it despaired.

This 2<sup>nd</sup> whelp became a complete heathen, and made Judea as idolatrous as any of the surrounding nations.

## Ezekiel 19:8

10

8] *Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.*

Nebuchadnezzar's vassal kingdoms came against Jehoiachin: the Chaldeans, Syrians, Moab, and Ammon (2Kgs 24:2)

His neighbors trapped this lion and took him captive exiling him to Babylon who had largely conquered Egypt by this time thus ending his reign in Judah in 597 BC.

## Ezekiel 19:9

11

9] *And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.*

Jehoiachin was carried off to Babylon and delivered to Nebuchadnezzar just as Jehoahaz had been taken to Egypt and Pharaoh.

The young lion was to roar in chains, not on the "mountains of Israel."

Later, he was given a measure of freedom, but he never returned to rule over Judah

(2Kgs 24:8-17; 25:27-30; 2Chr 36:8-11)

## Ezekiel 19:10-11

12

10] *Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.*

11] *And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.*

Israel is again compared to a vine (Isa 5:1-7; 27:2-6; Ps 80:9; Mk 12:1-9) as it was in Chapters 15 & 17 (Ps 10; Is 5)

This vine was fruitful and it flourished among the other nations because God blessed it; it enjoyed abundant resources

(15:1-6; 17:1-10; Deu 8:7-8; Ps 80:8-16; Is 24:7; Jer 2:21; 6:9; Mat 21:33-41; John 15:1-8).

The vine became exceedingly large in the days of David and Solomon; the season of its greatest glory.

## Ezekiel 19:12

13

12] But she was **plucked up** in fury, she was cast down to the ground, and **the east** wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

“...**plucked up**...”: not gradually withered.

The sudden upturning of the state was designed to awaken the Jews out of their torpor to see the hand of God in the national judgment.

Others uprooted this vine in their fury, trod it underfoot, and cut off its fruitfulness like a hot east wind. (17:6-10, 15; Ps 89:30-37)

“...**east wind**”: here is Nebuchadnezzar.

Its strong branch, King Zedekiah, was cut off and taken into captivity in 586 BC, so the nation withered and dried up.

King Zedekiah had been responsible for much of the destruction that had overtaken Judah.

## Ezekiel 19:13

14

13] And now she is planted in the wilderness, in a **dry and thirsty ground**.

The vine was now located in the wilderness, a place of limited resources.

It had burned up so there were no more strong shoots or fruit left in it.

There was no branch (scepter) left in it now;  
there was no Davidic king qualified to rule over Israel.

“...**dry and thirsty ground**...”: Chaldea was well watered and fertile.

It is the condition of the captive people which is referred to here, not the land.

## Ezekiel 19:14

15

14] And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule.

*This is a lamentation, and shall be for a lamentation.*

God's wrath was kindled by the treachery of Zedekiah who by his perjury brought about the destruction of Jerusalem by fire.

This marked the end of the Davidic Dynasty through Solomon's line.

The next king from David's line to rule over Israel will be the Lord Jesus, the Christ, the King Eternal...  
A descendant of David through Nathan (Mary's ancestor),  
not Solomon (Joseph's ancestor).

## Ezekiel 19:14

16

14] And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. *This is a lamentation, and shall be for a lamentation.*

The writer identified this piece again as a lamentation, a funeral dirge or elegy that the Jews used to describe their sorrow over the fate of the Davidic rulers of their nation.

### The Last Five Kings of Judah

1. Josiah
2. Jehoahaz (Shallum)
3. Jehoiakim (Eliakim)
4. Jehoiachin
5. Zedekiah (Jedoniah, Coniah)

The vine was not completely destroyed, but it languished having been transplanted to a hostile environment.



## Ezekiel 20:1

21

*1] And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.*

A new date is given and includes what follows to *Ezek 23:49*.

The last note of time was in *Ezek 8:1* → 11 months and 5 days had passed during which the previous prophecies had been delivered.

“...me” is Ezekiel.

Certain elders of the Jewish exiles came to Ezekiel to “inquire of the Lord” (*14:1-11*).

“Inquiring of the Lord” meant securing a divine revelation concerning a particular event (*1Kgs 14:5-18; 22:7-28; 2Kgs 8:8-15; 22:13-20; Jer 21:2-14; 37:7-10*).

These elders probably wanted information about King Zedekiah's attempt to secure Egypt's help in defeating the Babylonians.

## Ezekiel 20:2-3

22

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

*3] Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you.*

They felt they had the right and the expectation to come to this Prophet of God who had been trained as a priest, for a word from the Lord.

They were in for a disappointment...

God refuses to respond to their inquiries.

To a man who has repeatedly has refused to heed God, there can come a time when God says, “Enough! No more.”

(*Gen 6:3; Mat 10:14; Mark 6:11; Luk 9:5; Mat 7:6*)

Their moral state precluded them knowing the will of God (*Ps 66:18; Prv 28:9; Jn 7:17*).

Hearing, they would not hear. Seeing they would not see.

2012-01-12

## I do have a message for you !!

23

Ezekiel was to communicate to these elders, a message that included judgment because of the Israelites' abominable idolatry throughout their history.

The purpose of Ezekiel's prophecy, at least through about *Chapter 25*, had to do with:

- the certainty that God's judgment was coming and
- why it had to come.

## Ezekiel 20:4

24

*4] Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:*

The Lord repeating the question makes it an emotional imperative; a command that says:

You must pass judgment on them.

God is about to present His “Judicial Case” to them.

## Israel's rebellion in Egypt and God's grace <sup>25</sup>

The Lord's history lesson for these elders described Israel in four successive periods:

- in Egypt (vv. 5-9),
- in the wilderness (vv. 10-26),
- in the Promised Land (vv. 27-29), and
- in the present time (vv. 30-38).

What the Lord said about Israel's history in each of these four periods is:

- God had been good to His people,  
but they had rebelled against Him.
- Consequently judgment followed,  
but God had also extended His grace.

The Lord then repeats the last two points in His summary of each of the 4 historical periods He mentions...

## Ezekiel 20:5 <sup>26</sup>

*5] And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;*

“...I chose Israel”: The basis here is God’s sovereign choice.  
(*Ex 6:1-4; Deut 7:6; Jer 33:24; Isa 40-46; Gen 15:17-21*).

God goes back to the Exodus when He called these people out of the land of Egypt, delivered them out of their slavery there, and brought them into the wilderness.

## Ezekiel 20:6 <sup>27</sup>

*6] In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, **flowing with milk and honey**, which is the glory of all lands:*

Yahweh had promised to be the Israelites' God and to bring them out of Egypt and into the very best of lands, which He had selected for them to occupy (*Gen. 12:7; Exod. 3:8, 13-18*).

“...**flowing with milk and honey**...”: 1<sup>st</sup> of 18 mentions in Scripture was in *Exodus 3:8*

The Principle of First Mention: The first mention of a thing or phrase usually determines its use and meaning when it is used again in other scripture references.

*Exodus 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land **flowing with milk and honey**; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

## Ezekiel 20:7 <sup>28</sup>

*7] Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the **idols of Egypt**: I am the LORD your God.*

The Lord had told the Israelites to abandon the detestable, defiling gods of Egypt because He was their God, (*Ex 5:19-21; 6:9; Lev 17:7; 18:3; 26:30; Deu 29:16-17; Jos 24:14*).

“...**idols of Egypt**”: Highlighting their idolatry; also is hinted in other verses (*Lev 17:7, 18:3; Ex 6:6, 7; Josh 24:14, etc.*).

“*They shall no more offer their sacrifices unto devils (literally, seirim “he-goats,” the symbol of the false god, Pan), after whom they have gone awhoring.*” *Lev 17:7*

The call of God through Moses was to separate Israel from idols and to have them follow Jehovah as much as it was a call for Pharaoh to let them go.

They needed to be removed out from the contagion of Egyptian idolatries by the exodus.

Israel did not invent the golden calf; they were falling back to a practice that they had observed in Egypt (resembling the Egyptian ox, Apis; *Ex 32:4*).

## Ezekiel 20:8

29

*8] But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.*

They rebelled against Him and refused to hear and obey (*Ex 5:19-21; 6:9; Lev 17:7; 18:3; 26:30; Deu 29:16-17; Jos 24:14*).

He would have been justified to just wipe them out.

Yet He repeatedly extended His mercy and grace to them  
for His Name's sake.

He purposed to judge His people in Egypt for their rebellion and their enslavement there was partially a judgment for their idolatry.

Then He chose to bring them out of Egypt for the sake of His reputation among the other nations (*Ge 15:13-16*).

## His Name's Sake

30

The relationship between God and Israel was intended to be a demonstration to the nations around them.

He did this only for His name's sake,  
For His glory among those nations.

God was communicating to all nations that He was a righteous and holy God.

Therefore, He had to judge sin.

On the other hand, He wanted to demonstrate His mercy.

That ran the risk that the nations around them would assume that God was not powerful enough to enforce His own laws.

Moses understood that and used it when he negotiated with God not to destroy Israel and start over with him.

He pleaded on behalf of Israel for the sake of God's name and reputation – for His name's sake (*Ex 32:12, 14:16*).

2012-01-12

## Ezekiel 20:9

31

*9] But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.*

Though Israel had failed to sanctify the name of the Lord among the nations, the Lord himself would do so by his deliverance of Israel from Egypt (*Ex 7:5; Ps 106:8-12*).

He would make a very dramatic demonstration to show Himself strong, not only to the Egyptians, but to all the world.

Later, during the days of Joshua, Rahab admitted to the two spies, "we have heard..."

"Friday the 13th" was the Egyptian date of Passover, the 14th of Nisan for Israel ...

## Ezekiel 20:10-11

32

*10] Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.*

*11] And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.*

So the Lord led the Israelites out of Egypt and into the wilderness.

At Mount Sinai He gave them statutes and ordinances that would result in their welfare if they obeyed them; namely, the Mosaic Law.

All the way through this part of Ezekiel we hear God say, "I, I, I":

God is the primary agency here.

Ezekiel recognizes the excellence of the Law as fully as the writers of *Psalms 19* and *119* and almost in the very same language of *Deut 30:16-20*.

8 of 23



## Ezekiel 20:12

33

*12] Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that **sanctify them**.*

God gave them the Sabbath Day as a sign of the special relationship and blessing that they enjoyed because He chose them.

By observing the Sabbath the Israelites demonstrated their uniqueness among the nations, their sanctification unto Yahweh by Yahweh (*Ex 20:8-11; 31:13, 17*).

The Sabbath was a dual sign to the Israelites, it reminded them:

- of Yahweh's creation of the cosmos (*Ex 20:11*) and
- of His creation of their nation (*De 5:14-15*).

It was the central sign of the Old Covenant (*Is 56:2, 4*).

## Ezekiel 20:12

34

*12] Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that **sanctify them**.*

The Sabbath was NOT established or instituted at Sinai.

It is not an exclusively Jewish ordinance (*Ge 2:2-3*).

At Sinai it was more formally enacted.

Due to the apostasy of the world from the original revelation, one people was called out to be the covenant people of God (*Deut 5:15*).

The Sabbath was a sign that the Lord was their God and they were his people (*v. 20; Ex 31:12-17; Isa 58:13-14, 66:2,4*).

“...**sanctify**...”: to set apart, separate, from others like it for a specific use or purpose.

## Ezekiel 20:13

35

*13] But the house of Israel **rebelled against me** in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.*

The generation of Israelites that went into the wilderness rebelled against God by disobeying (or ignoring) the commands which He intended to result in their blessing (*Lev. 18:5*).

They treated the Sabbath as a common day, like all others, by failing to observe it as a special day of the week even though God intended it to be a day of rest and remembrance for them.

Consequently, Yahweh decided to annihilate them in the wilderness.

They “rebelled” in the wilderness, the very place where death and terror were on every side and where they received and depended on God’s miraculous protection and provision every moment of every day.

## Ezekiel 20:14

36

*14] But I wrought for **my name's sake**, that it should not be polluted before the heathen, in whose sight I brought them out.*

Israel “profaned my holy name” (*Ezek 36:20-21*).

The name of the LORD, His character and reputation, His honor is precious to Him.

Annihilating them would have made it appear to the other nations that God was unable to sustain them and to fulfill His promises to them.

His reputation as Israel's God moved Him to have mercy on them.

“...**for my name's sake**...”: One of God’s motives for dealing with humanity.

The 3<sup>rd</sup> Commandment : *Exodus 20:7*

*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*

Consistent with His holiness, God will protect and vindicate the honor of His name.

## Ezekiel 20:15-16

37

15] Yet also **I lifted up my hand unto them** in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16] Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

The Lord spared His people, not forgetting or overlooking their sin but in response to Moses' intercession for His name's sake. (Nu 14:13-19; De 1:26-40; Ps 106:23-25).

Instead, God swore to them that He would not allow that generation of them into the Promised Land because they had rebelled against Him and had worshipped idols.

(Ps 95:11; 106:26; Num 14:20-35; Heb 4:1-11).

They 'lost' their reward...

## Ezekiel 20:17

38

17] **Nevertheless** mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

Whether man adds to God's precepts  
or lives disregarding them,  
it is a denial of God and it robs Him of His rightful due.

The Israelites rejected God's grace,  
They lived in contempt of God and His laws, and  
They consistently created and displayed a love of idols  
like the idols of Egypt (Num 13:32-33; 14:4).

Contrast this with God's grace! (Ps 78:38; Jer 30:11).

## Ezekiel 20:18-21

39

18] But I said unto **their children** in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19] I am the LORD your God; walk in my statutes, and keep my judgments, and do them;

20] And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21] Notwithstanding **the children** rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

The next generation was rebellious also (Nu 25:1, 2; Deu 31:27).

"...**the children**": those who fell into the fearful apostasy on the plains of Moab at the close of the wilderness sojourn.

## Ezekiel 20:22-24

40

22] Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23] I lifted up mine hand unto them also in the wilderness, that I would scatter them **among the heathen, and disperse them** through the countries;

24] Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Again the Lord withheld punishment for the sake of His reputation (Num. 16:21-22; 25:1-9), but He swore to them that He would scatter them among the other nations and disperse them in other lands because of their unfaithfulness (Le 26:33; De 28:64; Ps 106:26-27).

"...**among the heathen, and disperse them**...": The Diaspora (not just the Babylonian Captivity; Deut 28:63-68, et al.).

There are multiple "scattering" passages, and multiple "regathering" passages. One is uniquely worldwide.

## Ezekiel 20:25

41

25] *Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;*

Since they would not follow My statutes that were good,

“I gave them” their own and those of their fathers’ “which were not good” (*Ezek 20:18*);

Statutes that were spiritually corrupting.

Finally, as the consequence, destroying them.

(*Lev 26; De 28:15-29:19; 2Kgs 17:26-41*)

On the plains of Moab (*Num 25:1-18*), in chastisement for their secret unfaithfulness to God in their hearts,

God permitted Baal’s worshippers to tempt them to idolatry

This necessarily ended in bringing God’s punitive judgments.

The success of a temptation

is proof of the inward unsoundness of the one being tempted;

Righteous retribution: *Ps 81:12; Hos 8:11; Ro 1:24; 2Th 2:11*

*Ezek 20:39* proves this view to be correct (*Isa 63:17*).

## Ezekiel 20:26

42

26] And **I polluted them** in their own gifts, in that they caused **to pass through the fire** all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

Israel’s pagan neighbors understood that a sacrifice was a way of giving desirable things to the gods....pleasing and honoring that god.

What could be more impressing to a god than to show your dedication and sincerity by sending that god something more precious to you than anything else - your own firstborn child?

Thinking themselves likely to gain the lifetime favor of the gods in this way, the Israelites began killing their firstborn infants and burning them on altars as a means of sending them to the false gods they were worshiping.

God had commanded that Israel offer their first-born to Him or redeem those children (*Ex 22:29; Nu 18:15-19*).

He had NOT told them to offer their children to Him as burnt offerings.

When the Israel offered their children up as burnt offerings to the idols, the loss of their children was the beginning of God’s punishment for this sin (*Ex 13:12; Lev 18:21; De 18:10; 2Kgs 21:6; 2Chr 28:3*).

## Ezekiel 20:26

43

26] And **I polluted them** in their own gifts, in that they caused **to pass through the fire** all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

“...**I polluted them**...”: Not directly, “but judicially, I gave them up allowing them to pollute themselves.”

A just retribution for their “polluting My sabbaths” (*Eze 20:24*)

“...**pass through the fire**...”: Molech worship.

We become like that which we worship.

*Psalm 115:8, 135:18 They that make them are like unto them; so is every one that trusteth in them.*

*Pro 23:7 For as he thinketh in his heart, so is he...*

*Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

## Ezekiel 20:27-28

44

27] *Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.*

28] *For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every **high hill**, and **all the thick trees**, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.*

The Lord instructed Ezekiel to continue speaking for Him.

The Israelites’ forefathers had blasphemed (slandered) the Lord with further covenant unfaithfulness (*Num. 15:30-31*).

After He had brought them into the Promised Land, they used that good land to practice idolatry.

“...**every high hill**”: Canaanite idolatry.

“**thick trees**” “**groves**” “**high hills**” = shaped as phallic symbols...

Canaanite idolatry included perverse sexual practices, etc.

## Ezekiel 20:29

45

29] Then I said unto them, What is the **high place** where unto ye go? And the name thereof is called Bamah unto this day.

The Lord had confronted His people with their use of the high places or hilltops for idolatry.

**Bamah** = “high place.”

*ba* means “to go” *mah* means “where”

Thus, a contemptuous pun:

*Bamah* indicates “going nowhere.”

When the people went to the high places to worship idols, they were going nowhere of any significance to do nothing of any importance since these idols were nonentities and could not help them.

The name Bamah said more about these places than just identifying them as high places of worship, and the Lord perpetuated the name Bamah as a reminder.

## Ezekiel 20:30

46

30] Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

Ezekiel was to ask his hearers if they planned to defile themselves and to prostitute themselves to things the Lord detested as their ancestors had done.

A rhetorical question.

The implied answer is “Yes.”

## Ezekiel 20:31

47

31] For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, **I will not be enquired of by you.**

“Shall I be enquired of [cross examined] by you?”

The answer is “I will not !!!”

All of this has already been announced to the elders of Israel who had come to inquire of God through Ezekiel.

God responds, “You have no right to expect Me to answer you and I won’t...”

**“I will not be enquired of by you”**

A throwback to the opening verses.

## Ezekiel 20:32

48

32] And that which cometh into your mind shall not be at all, that ye say, **We will be as the heathen**, as the families of the countries, to serve wood and stone.

“...**we will be as the heathen**...”: They have remained dispersed among all nations for nearly 2,000 years without a homeland or national identity.

Yet, they are still a distinct identifiable and unique people:

To this point this has all been historical:

Egypt, the deliverance, the wilderness wanderings and so forth.

Now, in this passage, the focus shifts over 2,000+ years into the future.

**Eze 36:26** *A new heart also will I give you, and a new spirit will I put<sup>49</sup> within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. [Eze 11:19]*

The Lord would not allow them to become like the idolaters all around them who served wood and stone. He would ultimately be their king.

He swore, and brought judgment on them but He would regather them to their land from the distant countries where He had scattered them (36:14-38; 37:21-23; De 30:1-10; Is 11:11-16; 49:17-23; 60; 61:4-9; Jer 23:1-8; Amo 9:11-15; Zec 10:8-12; et al.).

The descriptions of God doing this with a mighty hand and an outstretched arm recall the terms used of His liberation of the Israelites from Egypt (Ex 6:6; 32:11; De 4:34; 5:15; 7:19; 11:2; Ps 136:12).

A second exodus, a worldwide dispersion is in view.

He would send them into another type of wilderness, a wilderness full of people, and there He would personally judge them.

This refers to the present worldwide dispersion of the Jews that began in AD 70 when the Jews had to leave the Promised Land again.

## The Purpose of All History

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings... Matthew 23:37*

The purpose of all history:

that God might gather His children together.

The image of the mother bird gathering and covering her brood is a familiar one.

Moses used it in his farewell sermon (*Deut. 32:11*).

It is a picture of love, tender care, and a willingness to die to protect others.

Jesus did die for the sins of the whole world (*1 John 2:2*), including the nation of Israel:

but "*His own received Him not*" (*John 1:11*).

## Messianic Agenda (Mt 23:37-39)

- The Purpose of all history
- The Tragedy of all history
- The Triumph of all history.

...History is God's answer to man's questions.

Matthew 23:37-39

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! [38] Behold, your house is left unto you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## The Tragedy of All History

*Matthew 23:37-38*

*37] O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, **how often would I have gathered** thy children together, even as a hen gathereth her chickens under her wings, **and ye would not!***

*38] Behold, your house is left unto you desolate.*

*I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly. Hosea 5:15*

## The Triumph of All History

53

*For I say unto you, Ye shall not see me henceforth, **till ye shall say, Blessed is he that cometh in the name of the Lord.***  
*Matthew 23:39*

“...till;”: Logical linkage: Jesus left the nation with a promise:

He would return when the nation would say of Him,

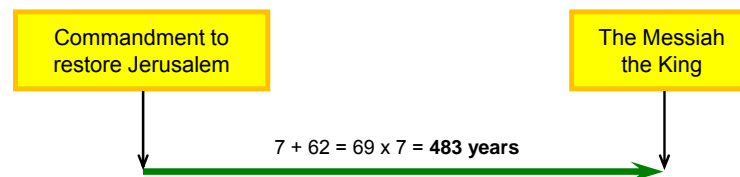
**“Blessed be He that cometh in the name of the Lord!”**  
quoted from *Psalms 118:26*,

That messianic psalm was quoted many times in His last week of ministry.

The greeting and recognition of the Messiah.

Which is why the leaders of the Jews were so upset when the crowd used it to greet Jesus as He entered Jerusalem.  
(*Mt 21:9*)

## Daniel 9:25 The 69 Weeks



## The 69 Weeks

54

*Daniel 9:25*

*Know therefore and understand, that  
from the going forth of the commandment  
to restore and to build Jerusalem  
unto the Messiah the King  
shall be seven weeks (lit: sevens),  
and threescore and two weeks (lit: sevens):  
the street shall be built again,  
and the wall,  
even in troublous times.*

## The Meshiach Nagid

56

**The Meshiach Nagid:** The prediction identifies when the the Messiah, the King, would be presented to Jerusalem and Daniel's people, Israel...

(**Nagid** = “ruler, captain, prince,”

First used of King Saul, *1 Sam 9:16, 10:1, et al*).

On several occasions in the New Testament when the people attempted to take Jesus and make Him their King, Jesus declined saying “Mine hour is not yet come.” (*Jn 6:15; 7:30, 44; etc.*)

Then surprisingly He *arranges* for it on a specific day and place.

Even more surprisingly, He holds the residents of Jerusalem accountable to know that day and recognize it's significance – and who He is...

# The Triumphal Entry

*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zechariah 9:9*

*Saying, Blessed be the **King** that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

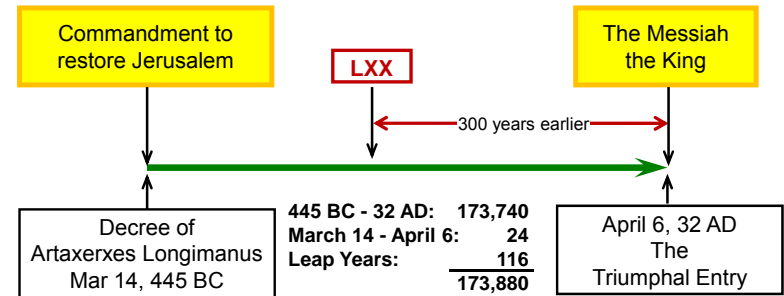
*And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples."*

*And He answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:38-40*

# Daniel 9:25 The 69 Weeks

The Jewish (and Babylonian) calendars used a 360-day year  
(Gen 7:24; 8:3,4; Rev 11:2; 12:6; 13:3, 5; etc.).

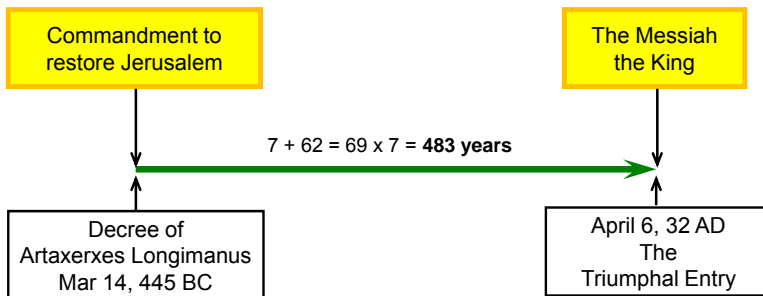
The Angel Gabriel told Daniel that the interval between the commandment to rebuild Jerusalem until the presentation of the Messiah as King would be  $7 + 62 = 69$  sevens  $\rightarrow$  483 years of 360 days each  $\rightarrow$  173,880 days.



# Daniel 9:25 The 69 Weeks

The Jewish (and Babylonian) calendars used a 360-day year  
(Gen 7:24; 8:3,4; Rev 11:2; 12:6; 13:3, 5; etc.).

The Angel Gabriel told Daniel that the interval between the commandment to rebuild Jerusalem until the presentation of the Messiah as King would be  $7 + 62 = 69$  sevens  $\rightarrow$  483 years of 360 days each  $\rightarrow$  173,880 days.



# Judgment Declared

Jesus held them accountable to recognize *this very day*.

Luke 19:41-44

*And when He was come near, He beheld the city, and wept over it, Saying,*

*If thou hadst known, even thou, at least **in this thy day**, the things which belong unto thy peace! but now they are hid from thine eyes.*

*For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another,*

***because thou knewest not the time of thy visitation.***

## The Interval: Daniel 9:26

61

### Daniel 9:26

And after threescore and two weeks shall Messiah be **cut off**, but not for himself: and **the people of the prince that shall come** shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

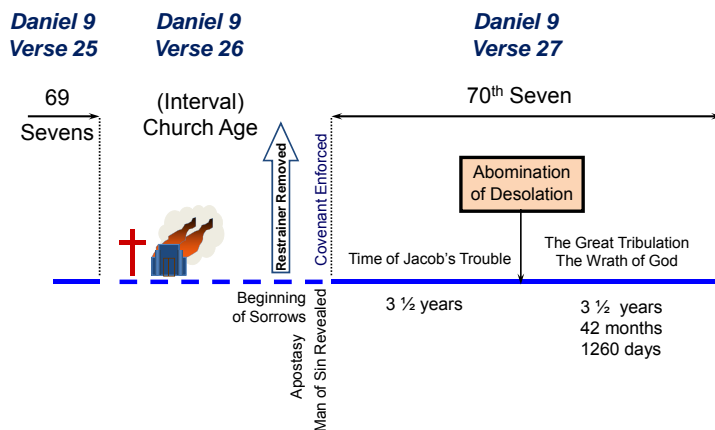
Karat; to cut off, eliminate, kill, execute

## Rabbinical Confirmations of Daniel 9:26

63

- Messianic; prior to the Temple destroyed  
[*Yalkut*, Vol II, 32b, p.79 Nazir edition.]
- Messiah to exit prior to 33 A.D.  
[*Midrash Berishit*, p.243 Warsaw edition; re: Yakov Prasch.]

## The Interval



## Ezekiel 20:33

64

*I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly. Hosea 5:15*

God tells them that He intends to bring them back into the land. God's purpose with Israel will yet be fulfilled.

*33] As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:*

I will assert My right over you in spite of your resistance (v.32), as a master would in the case of his slave.

Because of My covenant to you through Abraham, Jacob, and David and My promises to them...

I will not let you be taken from Me !!!



## The Regathering

65

- The Diaspora:

- into all the nations (*Deut 30:1-11*)
- regathered in stages (*Ezek 36*).

- “2nd time”: May 14, 1948 (*Isa 11:11-16*).

*Who hath heard such a thing? Shall a nation be born in a day? (Isa 66:8)*

Israel is going to attain their role. What God had wanted them to do was be the mechanism by which He could show Himself strong throughout the earth.

They failed at that all through history, but in this period, they are going to achieve that destiny

*(Isa 49:17-23; 61:4-6; Cf. Isa 61:7-10; Jer 23:1-8).*

## The Regathering

66

Note how the “**north country**” is earmarked in these forthcoming passages.

The country that is farthest north of Israel is Russia, Populated by the descendants of the Magog (the Scythians).

See: *Ezek 36-39; Cf. Amos 9:11-15; Zech 10:8-12*).

## Ezekiel 20:34-35

67

*34] And I will bring you out from the people, and will gather you out of the **countries** wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.*

*35] And I will bring you into the wilderness of the people(s), and there will I plead with you face to face.*

“**Countries**” is plural, not just from Babylon.

## Ezekiel 20:36-37

68

*36] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.*

*37] And I will cause you to **pass under the rod**, and I will bring you into the bond of the covenant:*

As the Lord had judged the fathers in the wilderness long ago, so He would judge the children of His people.

He would discipline them to sanctify them.

“**pass under the rod**”: It was customary for shepherds to count their sheep as they passed under their rod that they held over the doorway of the sheepfold. *Lev 27:32; Jer 33:13; Mt 25:31-40*

Every tenth animal that passed under a 'rod' held over the sheep was separated and declared to be holy – belonging to the Lord.

## Ezekiel 20:36-37

69

36] *Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.*

37] *And I will cause you to **pass under the rod**, and I will bring you into the bond of the covenant:*

“**pass under the rod**”: The 'rod' also was an instrument of discipline, correction, and punishment.

This was another way of communicating the purpose of the exile, which was to 'purge' and purify those who rebelled against God.

The Lord would bring His people under obligation to keep the covenant.

This is likely a reference to the New Covenant  
(*Ezek 36:25-38; Jer 31:31-34*).

## Ezekiel 20:38

70

38] *And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.*

*Zech. 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.*

*Zech. 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*

## Ezekiel 20:38

71

38] *And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.*

He would weed out (purge) the rebels and transgressors from among them and bring them out of the countries where they lived but would not bring them into the Promised Land.

Referencing the Jews who will die:

- during the Tribulation period (*Zec 13:8; Rev12:15-17*) and/or
- when the Lord returns to the earth (*Mat 25:31- 46*).

The issue of this future judgment determines who of Israel will enter kingdom blessing in that day. (*Ps 50:1-7; Eze 20:33-44; Mal 3:2-5; 4:1-2*)

Then His people would know that the One who did this was God.

## Ezekiel 20:39

72

39] *As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.*

Israel could continue to practice idolatry for now. Not with the Lord's blessing, but as God's way of expressing finality, a form of exasperation. (*Rev 22:11*)

“I would rather have you open idolaters than hypocrites, fancying you can worship Me and yet at the same time serve idols” (*Amo 5:21-22, 25-26; 1Kg 18:21; 2Kg 17:41; Mt 6:24*).

*Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

In the future they would listen to and obey the Lord.

Then they would no longer make His name common with their unacceptable worship gifts and idolatry.

Those who consistently reject God and his Word in favor of self-willed idolatry and immorality and are finally given over by him to reprobation (*20:30-39*).

A process described in detail in *Romans 1:24-28*.

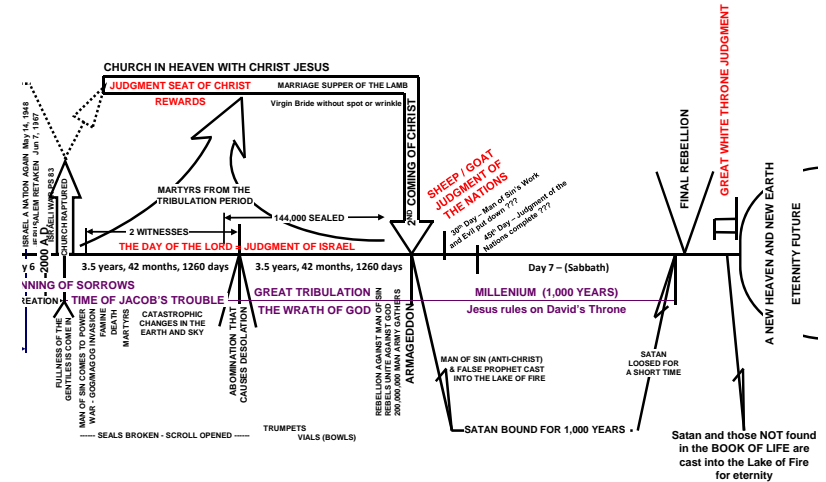
## Future Judgment of Israel

73

- This judgment determines who in that day enters the Kingdom.  
(*Ps 50:1-7; Eze 20:33-44; Mal 3:2-5; 4:1-2*)
- Israel's glory is yet future. (*Rom 11:26*)
- Ancient methods are to be restored.  
(*Isa 1:26; Jdg 2:18; Mt 19:28*)

## Future Judgments

75



## Other Future Judgments

74

- Sheep & Goats *Mt 25:31-40*  
At the end of the Tribulation period following the 2<sup>nd</sup> Coming of Christ Of the nations for entry into the Millennial Kingdom
- Bema Seat of Messiah *2 Cor 5:10; 1 Cor 3:11-15*  
After the Rapture of the Church, in the presence of the Lord Of rewards for the Believers for duty and service in this life
- Of Fallen Angels *Jude 6*  
At the Great White Throne  
For rebellion and opposition to God and His people
- Great White Throne *Rev 20:11-15*  
At the close of the Millennium before the New Heaven and New Earth are established  
Final and eternal disposition of all created beings

Plus the two others critical for us:

- This world (at the cross) *John 12:31*
- Self-judgment (to avoid chastisement) *1 Cor 11:31-32*

## The Cross

76

The sins of the whole world were borne on and the penalty paid for on the cross. (*1Jn 2:1-6*)

Result: Those who believe are Justified and they can never again be put in jeopardy of eternal damnation...

Unless:

- after having been justified by God and
- after receiving new life through His heavenly gift of the crucified Lord for their sin and
- after having received the Holy Spirit,  
they, by a cold, conscious, willful decision of their own choosing, abandon God's gift and Jesus payment on their behalf and holding it to be a thing of no value.

(*Jn 5:24; Rom 5:9; 8:1,2; 1 Cor 5:21; Gal 3:11; Heb 9:26-28; 10:10; 14-17; 1 Pet 2:24; 3:18*).

This is the ultimate 'unpardonable sin'  
(*Heb 6:6; Mat 12:31; Mar 3:29; Luk 12:10*)

## Self-Judgment

77

If self-judgment is neglected, the Lord judges, and the result is chastisement for correction - but never condemnation

*(1 Cor 11:31,32; Cf. 2 Sam 7:14,15;12:13,14; 1 Cor 5:5; 1Tim 1:20; Heb 12:7).*

## Self-Loathing

78

When God gives us the insight to see our sin, we are filled with loathing – a righteous hate of our sin.

- Job experienced that in *Job 42*;
- In *Isaiah 6* when Isaiah saw the Throne of God and recognized the righteousness of God, he loathed himself.

Israel will also, when they return to their God and recognize their Messiah,

as they look back at their history they will loathe themselves for their unbelief and for the evils they have committed against the Lord.

## Ezekiel 20:40

79

*40] For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.*

God says the time is coming when He will accept their offerings and will again welcome their offerings:

the Kingdom period...

At that future time, all Israel would serve the Lord, specifically on the holy mountain where the temple stood (*Is 27:13; 56:7; 66:20; Joel 2:1; 4:17; Zep 3:11; Zec 8:3*).

Then the Lord would accept their offerings of worship, their special gifts to Him, and all the things that they devoted to Him because they had repented (*chs. 40-48*).

## Ezekiel 20:41

80

*41] I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you **before the heathen**.*

All the nations will acknowledge My power when it is displayed in restoring you, and you and they will seek Me (*Is 66:18; Zec 14:16-19*).

The people would be as a soothing aroma to God when He regathered them to the Promised Land from where He had scattered them, and He would accept them.

He would then prove that He is holy among the nations, namely, uniquely different from all the so-called gods.

The Israelites would also recognize Him when He fulfilled His promise to the patriarchs to give them the Promised Land.

## Ezekiel 20:42-44

81

*42] And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.*

*43] And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.*

*44] And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.*

Back in the land, the Israelites would remember their past sins and loath themselves.

They would also come to know the Lord for the kind of God He is because they would recognize how graciously He had dealt with them as a people.

The hope of future grace, restoration, and blessing is the strongest motivation for present holiness (*Rom. 2:4*).

82

This is where the Hebrew text ends

*Ezekiel 20:45-49* (in our English translations) are the beginning of *Chapter 21* in the Hebrew text which along with *Ezekiel 21:1-32* is called

### **“The Prophecy of the Sword.”**

## The Prophecy of the Sword

83

The sword here is Nebuchadnezzar.

In 588 BC he launched a campaign against Tyre, Judah, and Ammon, the three principalities that were revolting against him.

He sieged Jerusalem.

The seige ended in 586 BC. with the destruction of Jerusalem.

Chapter 21 it makes it explicitly clear that the King of Babylon is going to remove the last king of the Davidic line until Messiah comes.

84

## Judgment of Judah's contemporary leaders

The section of the book that it begins contains four messages of judgment on Judah and Jerusalem with special emphasis on the judgment coming on the leaders of the people.

The Lord explained the basis for His judgment of Judah (*20:1-44*).

Then He proceeded to describe and to affirm the certainty of that judgment (*20:45-21:32*).

## Ezekiel 20:45-46

85

45] Moreover the word of the LORD came unto me, saying,  
46] Son of man, set thy face toward the **south**, and drop thy word toward the **south**, and prophesy against the forest of the **south** field;

"...**south...south...south**...": 3 different Hebrew words are used to highlight with certainty God's displeasure with that region

**H8486** תִּמָּן / תִּמְאָן tîymân / tîmân southward, whatever is on the right (the southern quarter), south wind, south

**H1864** דָּרוֹם dârôm south

**H5045** נֶגֶב negeb south-country, Nekeb, south (Negev)

By using the three most common Hebrew terms for "south," the Lord referred to Judah.

Judah was, of course, the "Southern Kingdom."

Later He clarified that the south included Jerusalem, its sanctuaries, and all the land of Israel, which was then Judah (21:2)

## Ezekiel 20:45-46

87

45] Moreover the word of the LORD came unto me, saying,  
46] Son of man, set thy face toward the **south**, and drop thy word toward the **south**, and prophesy against the forest of the **south** field;

The Lord further described the object of this prophecy as the south (Heb. *darom*) and as the forest in the Negev (Heb. *negeb*).

The Negev was the southern part of Judah that was a buffer geographically between the marginally fruitful southern part of Judah and the wilderness farther to the south.

Evidently the whole kingdom of Judah was quite wooded in Ezekiel's day and the woods extended south into the upper Negev.

## Ezekiel 20:45-46

86

45] Moreover the word of the LORD came unto me, saying,  
46] Son of man, set thy face toward the **south**, and drop thy word toward the **south**, and prophesy against the forest of the **south** field;

The Lord commanded Ezekiel to address Teman with a prophecy.

Teman (Heb. *temanah*, right) refers to the south.

Perhaps the translators of the NASB left this word transliterated because Teman was also the name of an important town in Edom to Jerusalem's southeast and they felt the Lord might have intended this prophecy for that town.

## Ezekiel 20:47-48

88

47] And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a **fire** in thee, and it shall devour every **green tree** in thee, and every **dry tree**: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48] And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

The meaning behind a **fire** is judgment.

The **green tree** is generally an idiom for that which bears fruit;

The **dry tree** is typically someone spiritually withered. It is one who was once green and fruitful but is no longer...

*Luke 23:31 For if they do these things in a green tree, what shall be done in the dry?*

## Ezekiel 20:47-48

*47] And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a **fire** in thee, and it shall devour every **green tree** in thee, and every **dry tree**: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.*

*48] And all flesh shall see that I the LORD have kindled it: it shall not be quenched.*

God was using the trees in the south to represent Judah's people.

The Lord announced that He was going to judge the Judahites as when a fire sweeps through a forest.

All types of people would suffer, the outwardly righteous (green tree) and the outwardly unrighteous (dry tree), and the judgment would affect the whole land.

Everyone would eventually realize that Yahweh had brought this terrible judgment on the Judahites.

## Ezekiel 20:49

*49] Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?*

Ezekiel replied to the Lord that the people were not taking what he said seriously; that by using these parables forms of prophecy his countrymen were:

- interpreting them anyway they choose; missing the truth behind them.
- they were explaining away his announcement of judgment as only a fable story; not as a symbolic message of real judgment to come.

God will permit Ezekiel to express the same prophecy plainly in *Ezek 21:1-32*.