


ARAMAIC BIBLE COMPANION

THE PROPHECY OF EZEKIEL

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INTRODUCTION

It is of considerable interest that there are 23 lections provided from Ezekiel in the Church of England's lectionary. This together with 141N.T. references [*Ezekiel follows Isaiah Psalms Exodus Genesis and Deuteronomy as the 6th most quoted book in the N.T.*] gives it a significant place in scripture.

The Legend of this book is in the manner in which it mirrors the age-long ministry and millennial priesthood of our LORD.

Ezekiel lived at "Kilfil" an Arabian village named after him that lies 40 miles from Fara where Noah is thought to have lived and just 100 miles from Eridu the traditional site of Eden.

Chapters 1-24 are largely concerned with the siege and fall of Jerusalem whereas chapters 25-48 of the prophecy deal with the regeneration of the nation.

Rabbi Chananiah Ben Hezekiah ensured that the prophecy stayed in the canon of Hebrew Scripture by saying that "The appearance of the likeness of the LORD (1.28) or Glory is different from the LORD Himself. He understood and taught that the figures of the Cherubim referred to the Chariot (the glory) and not to the Rider (the LORD). (cf. Genesis Rabbah 82.6). He taught that the patriarchs (Abraham Isaac Jacob & Joseph) are the "chariot" who brought the "glory" to the mundane sphere.

Dr. A. Cohen writing in the Soncino Books series of commentaries states a most respectful scholarly position akin to that which I maintain. He sums it up in these words-"I am not concerned with far-fetched critical interpretations and emendations of the text."

CHAPTER 1

The Merkabah or "Chariot" is believed by Jewish interpreters to have appeared on the 30th year of the final Jubilee of the Jewish state before its dissolution. The fifth 592BC (1.1) relates to the end of the monarchy.

The vision of the Cherubim brings us back to their first task when they guarded "the tree of life" in Genesis 3.24. Their likeness was directed to be placed over the Ark of the Covenant which made a covering for the ark and woven into the fabric of the veil which guarded the Holy of Holies. They were recognised in the design of the temple of Solomon as divine attendants and are associated with the final destiny of the world and its judgment in Apocalypse 4.6-7, 5.6, 6.1, 7.11, 14.3, 15.7 & 19.4.

Then it sprang into historical reality with my thirtieth year on the fifth day of the fourth month - just then I was right in the middle of the captives on the great river [*Chebar - which was a large ship canal*]; the heavens opened of themselves and I was watching visions of God in His power [*myhl a*]. The utter surprise of Ezekiel is immediately evident. It was thirty years into the captivity. Why does Ezekiel begin by dating his vision? The answer has to be that Ezekiel dates almost all his visions and the thirtieth year in a priestly family heralded the opening of a full-orbed ministry from which due to captivity and the imminent destruction of the temple he was debarred. This moment presents us with the first mirror image of Christ – a sort of

*Torah or pointer to that time when “being about thirty years of age He began his ministry at Nazareth. The second mirror held up by the Holy Spirit is the “opening of the heavens” which occurred at the baptism of our LORD Jesus. **The month Tammuz** was that of the grape harvest with its background of the winepress signifying God’s awareness of the sore captivity of the people of Israel and plan to speak into that situation through a priest turned prophet. The winepress has the connotation of judgment also and the month in pagan Tammuz cultic religion signifies joyless existence, loss of life and absence of the hope of birth (cf. comments in Chapter 8). In the fifth of the month it was the fifth **year** of captivity for King Jehoiachin. (Although Jehoiachin ruled 3 months and 10 days before the fall of Jerusalem and was led captive in March of 597B.C. the Jews enumerated the years from the inception of their king’s rule and his fifth year was 592B.C.) The word of promise and edict of the LORD that was to happen happened intimate to Ezekiel son of Buzi [“contempt”]. This testimony to God speaking prophetically in far away places to his servant in a foreign land was not acceptable to the Rabbis but the Spirit of God attests it. Ezekiel describes himself as “the priest” in the land of the Chaldeans near or upon the River Chebar [“Great”] and the hand of the LORD was upon him there. The scripture is clear; just as John the divine was commissioned in Patmos with a vital significant. The Chebar colony of Jewish exiles was settled by Nebuchadnezzar in the 8th year of his reign (597B.C.)*

THE VISION 4 -14

H. H. Halley observes that the four Cherubim occupy the centre of each of four sides of a square. He figures that the face of a man in each case looked outward and the lions face was to the right and that of the ox to the left whilst the eagle eye looked inward. The 4 whirling green or beryl wheels he aligns alongside each Cherub. I looked then and behold a wind – a violent tossing storm or whirlwind came from the north; a great gathering or veil of cloud and fire extending and reaching far and wide and morning light or splendour [hgn] encircling it and from its centre like a fountain of electron [LXX] or “white gold” from the midst of the fire. Apocalypse 1.15 has a parallel reference.

LIKENESS OF MAN (ADAM) No.1 v.5 (5-9)

Also from its centre the likeness of **four living creatures** and this was their appearance –they had **THE LIKENESS OF MAN**. Despite the variety of face these four creatures were in the generic form of Adam. And **there were four faces for each single one** of the four and each one had four wings (2 pairs). And their feet was each a foot that was ready prompt and pleasing. *Dr Cohen* translates “with straight feet” or “having no knee joints” which is rather coy! And the arch or calf of their feet as the calf of the foot of a heifer [This is a Jewish expression for “purity” or “cleanness” – identified by a “cleft foot”] yoked to the plough and they were glittering or shining as fountains or eyes of polished brass. And the hands of a man were under their wings... The Kethibh or received reading might be “their” or “his hands” but the recommended reading is “the two (dual) hands”...on four sides. The vision presented living beings with four pairs of wings and hands. **The wings were associated or companioned to his fellow and they did not turn** a man his faces to the side or in error; **in their going or proceeding they would go on**. The subject of the vision is difficult to describe but what is being said is that the men took no instruction from one another not did they defer to error or become angry the one with the other. There was in this set of living beings total unanimity and divine instruction and purpose.

LIKENESS (FOURFOLD) TO CHRIST No.2 v10

And the likeness of their faces was faces of a man and faces of a lion to the right for the four of them and faces of an ox for the four from the left and of an eagle for the four. *Ezekiel seems to have been able to view the living beings as they moved. They were not static. He looked close to their right side and as they circled outwards and around him he gained the advantage of a different aspect or appearance. They could show immense compassion and persistence under strain and rare vision and great majesty. The humility of their immense service is hidden from human view. Their glory is not that they had the actuality of the beasts for they four were as humanity in form. They had the grace and wisdom of a man, the ruling power of a lion. They had the tenacity and working power of an ox. They had the acuteness of vision and surveillance of an eagle. The vastness of the power of the four in concert would be breathtaking. There is little doubt that Ezekiel saw the majestic supporters of the throne of God.*

DISTINCTIVE FACES AND WINGS 11-12

Then their faces like their wings were spread separately in action above two companioning each man and two covering or hiding their bodies.

*The grandeur of these created ones is their unity. They work together. **They move in concert** with any one of the four in the direction of obedience. They are ever moving. They were each capable to receiving direction and yet they were co-ordinate. Their wings operated separately but equally in concert. The A.V. has “stretched upwards” and this good interpretation could perhaps be even better if we acknowledge that the Hebrew allows that both their faces and wings “stretched upwards” so that both implored and responded to the throne of God. Their **bodies** [חַמָּוּ] show the full reality of these mighty creatures. The term normally refers to the belly or back and so what was intimate and particular to them was not shown to the prophet. Their being and personal affairs are not man’s concern but they are manlike in a Christ-like manner. The difference that is so marked respects their heightened moral and spiritual character that is evident in their “faces” and alacrity. Their wings speak of a rapidity of response and Christ-like mutual humility and also signify a deep association with Christ and man in connection with “salvation”.*

THEIR MODEL AND SPEED 13-14

LIKENESS TO THE HOLY SPIRIT IN SPIRITUAL WARFARE No. 3 v.13

Then the likeness image pattern of the living creatures to look at [literally “from seeing them”] was as **burning flames** or **living coals** (cf. 10.2) or **lightnings** of fire. The reason for **the diffusion** of description is now further attested to be not alone the **dark cloud** associated with the whirlwind of their appearance but the **burning light** that is intimately associated with their being. These are men wholly aflame and yet living burning ones who are not consumed and so expressly like the LORD. For similar reasons we speak of Seraphim that do more than shine – they actually burn with a fire that does not harm but declares that they belong to another dimension of life than is known to man. They are feeding as when one looks at lamps. [The term is *mydpl* not *twdypl* i.e. lamps not torches. Along with “coals” we may understand “burning flame” as the root *dpl* is like the Greek root *Λαμπω* a term for “brilliance” and “shining” and radiating. The descriptive elements “coal” conveys are “self-sacrifice” and “torch-bearing”. These living creatures are indeed torchbearers of divine purposes]

It or she [*ayh* v13 a feminine term suitably designating the Holy Spirit – yet in the next breath described with a manly office of authority] was a companion movement or **man of going** between the living creatures and the splendour or brightness was for the fire. The idea is that the glory like oil fed the burning fire radiating from the living creatures. And from the fire lightning would be caused to proceed. BARAK is connected in Ezekiel 21 15& 33 and Deut32.41 and Nahum 3.3 and Habakkuk3.11 and Zech 9.14 and Job20.25 with “war” and the “glittering sword” so that we may have to associate these living creatures with such forward motion of history as often turns upon war.

Then the living creatures were running and returning like the appearance of the dispersed ray or flash of lightning. The movement of the creatures became absolutely intense and the speed of it was without parallel.

THE WHEEL ON THE EARTH 15-16a

Then I looked at the living creatures and behold one single wheel on the earth. The “wheel” *npa* intimates speed or quickness. It can intimate one year speeding past or the importance of a quick word at the right time. It may also speak of a threshing wain or harvest time wheel. In such connection we are to understand that God’s mighty ones whilst nearest to the throne are most acutely aligned with the judgments and mighty movements of God. Thus Ezekiel “May God strengthen him” was being strengthened to receive prophetic intimations running for 52 generations ahead – 2600 years. And the joining or “root” [*lxa* is used for “the root of a mountain” and intimates “their base” or ancient stock from which they are sprung] of the living creatures belongs to the four [Chaldee style cardinal for “four”] of their faces. Ezekiel is telling us that like Adam although long before Adam these creatures were given likeness to Christ from whom their glory was received. Their base or beginning is of interest and also the “wheel” and wheels associated with them. *Abulwalid* in the view of *Gesenius* correctly compares the Hebrew word with the Arabic for “time”. We could say that in the 30th year of Ezekiel God demonstrated that the guardians of His throne were interested then and probably perpetually in Babylon and in the full progress of history in which their master and ours is totally involved. This vision is directing us from the creation of the grandest creatures of the universe via the most enduring aspects of man’s organised rebellion to the one who by his obedience and coming will take hold on history and bring it to a glorious consummation. This will of course necessity the Master Himself coming to earth demonstrating even greater compassion and prophetic vision and personal sacrifice and power than these.

LIKENESS OF SORROWING EYES TO DIVINE COMPASSION No.4 v16 b (16b-21)

The look or appearance of the wheels and their work or making was as eyes or fountains of **beryl or brokenness** and the appearance of one belonged to them all. This is not alone a colour but it speaks of “brokenness” which may be in the soul of the creatures over the state of Israel and humanity and is to be projected into the world on which they gaze and which is broken by *xxr* or Tarshish like iron work. The idea of war and struggle is not far distant.

And by their appearance and workmanship or creation it was as the wheel within the wheel. Today we think of the wheel with its tyre as attached largely to the car or mechanised vehicle and created for the asphalt or tarmac road. As in Exodus 14.25 or Proverbs 20.26 for instance the wheel is a means of crushing the enemy. The wheel is a sign of victory and the defeat of opposition. To some extent this concept remains in

the powerful wheels and tracks of military vehicles. The predominant significance or a year in revolution also remains. This leads to the fairly obvious understanding that this wheel was by constitution and by its “appearance” or as a demonstration sent to show the divine victory over Babylon and inside that victory was another victory. Both could be described as “The wheel” or the Year. Thus the victory of Christ which is the victory is inside the victory over Babylon which features in the coming of Cyrus God’s servant and in the coming again of Christ who shall destroy the last Babylon. This double defeat of Babylon is the simplest explanation of the matter.

In proceeding they moved upon the four or foursquare of their four sides. It seems that they moved much as a vehicle would move so that their four sides were in one direction and their faces in the direction of movement. Their movement is described as side by side much as we currently move by conveyance. They did not turn in their moving or going. They did not turn back or change or go around continually. We are told three times that they did not turn back as they went. The reasons they did not turn back are threefold. First their wings were joined and they were united; second, the Spirit of God directed them; third, they were

*And their eyebrow arches were lifted up or high and awe or fear belonged to them and the arches of their eyebrows were full of eyes around about belonging to the four of them. The versed is somewhat tedious because the words *bbg* and *hbg* are both in use and the former has three meanings which connect to a shield a wheel and a face. And with the movement or going of the living creatures the wheels or years or speeding times went in connection with them and in the lifting up of the living creatures from the earth the wheels were lifted up. Where the Spirit was to go there to that place and because the Spirit would go there they would go and the wheels lifted themselves up on account of their fellowship [*tm*] for the spirit [*mind or pleasure or anger*] of the living creature was in the wheels or suitable timing or speeding years.*

LIKENESS OF THE CRYSTAL EXPANSE No.5

*And the likeness of the firmament or heaven spread out over the heads of the living creature as a fountain or **colour of crystal**, rendering itself fearful; that likeness had expanded over their heads from above. This fearful shining effect is akin to the radiation that we today have learned seriously to fear. And under the expanse their wings were straight down one towards its fellow **two to each man** covering their bodies here and two to a man covering them there. The living creature appeared as four men and the men’s bodies were covered. The view was at any one time of only two men so the description is semi-complete. And I heard the sound of their wings as the sound of great waters like the voice of Shaddai in their movement; a voice of tumult as the voice of a host when they stood they continually let down their wings. The expression indicates that **their work was done in moving** after which work they stand relaxed but ready to minister again. We learned in v.6 that each had four wings. This similitude takes us yet deeper into the nature of God and His purposes. Those purposes involve the rule of heaven and the necessity of judgment and much turmoil and tumult. These living creatures hide from El Shaddai in reverence; man who will be judged will one day call on the rocks to fall upon him. From the judgment of Christ there is no hiding place.*

LIKENESS OF A SAPPHIRE THRONE No.6 26a

*And far above the expanse that was above their heads was as the appearance of a sapphire stone, the likeness of a throne. This throne is described not as an earthly throne of wood or even gold embellished but as **Sapphire**. Ezekiel gives us 3 of the 11*

biblical references to “sapphire.” An exact repeat of this description of heaven’s throne is found in 10.1 and the third in 28.13 may rather be a lapis lazuli found in Eden and identified with Satan’s covering is mentioned. This covering consisted of 9 fire-stones of which the seventh was the sapphire. The mighty revelation of the nature of God continues as the guardians of the throne fade from view and the throne itself takes centre stage. The sapphire throne is not new to Hebrew thought here; in Exodus 24.10 the first Sanhedrin who were to adjudicate human history and indeed adjudge of the Christ were at their very formation shown His sapphire throne. They had sweet fellowship with the LORD who possessed the throne. This is the intent of God and behind this revelation that intent remains and is fully realised in the New Jerusalem of Isaiah 54.11 whose foundations and or throne are to be of sapphire and in the Apocalypse 21.19. In Exodus 28.18 the second row of stones in the “breastplate of judgment” includes an emerald which is the colour of the rainbow of mercy about the throne of God and sapphire which speaks of its pure judicial glory and the diamond which attest its cutting power and the permanence of its sentence.

LIKENESS OF A MAN No.7 26b

*From compelling thoughts about the throne of **The Man** who is God and His eternal kingdom we must come to consideration of the Christ. He is the soul of History and time is his slave and He is sovereign and saviour.*

*Mine eyes have seen the glory of the coming of the LORD
He is trampling out the vintage where the grapes of wrath are stored
He hath loosed the fateful lightning of His terrible swift sword.
Our God is marching on*

*He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh be swift my soul, to answer Him! Be jubilant my feet!
Our God is marching on.*

*Glory, glory! Hallelujah! Glory, glory! Hallelujah
Glory, glory! Hallelujah! Our God is marching on.*

Let me first comment that Maimonides considered that because the “man” was divided the image does not represent God.

*Then above the likeness of the throne was the likeness model or similitude as the appearance of **A Man** upon it from belonging from upon it. The complex Hebrew holds out to the translator in a single word form both a **MEM of distance** from and a **LAMECH of possession** as if to indicate that the Man had been apart from it and now was placed on it. This matter in the context of the whirlwind of history and the swift wheel of time declares the gospel coming, atonement and ascension of Christ. This twin usage is essential because the LORD is altogether other yet in Messiah He comes nigh and “belongs”.*

*And I saw as a fountain or colour of **polished brass** [l^mvj] or even brightness of golden glimmer like the appearance of fire, a palace or temple belonging right around it, from the look of his loins and belonging to the one from above and from or apart from the appearance of **His loins and downwards** I saw as the appearance of fire and shining splendour or glory [cf. 10.4 & Apocalypse 1.15] around Him. And as the appearance of the bow which will be in the cloud on a day of rain thus basically is the*

appearance of the surrounding splendour. He is the sight or very look of likeness of the glory of the LORD and I would look **also I would fall down** on my face and **I heard a voice of one speaking**. Ezekiel had two ambitions: first, to see the LORD more clearly and second to worship Him very humbly. Ezekiel found himself in exactly the position of John the Divine excepting that Ezekiel saw the Cherubim and the vision of Christ in 592B.C. whereas John was given his vision during the Domitian persecution circa 85-86 A.D. but the same Sovereign LORD revealed Himself to both prophet and apostle.

EZEKIEL'S HOME LAND TODAY

It is impossible to avoid reference to "Faith under Fire" the 2011 "must read" produced by Canon Andrew White "The Vicar of Baghdad". In the 6th chapter of his book he says that towards the end of 2007 "we started to see angelic forms" He then adds "Occasionally we also see strange images appearing around the place that look like wheels within wheels. We have actually taken photographs of these...we regard them as a sign of the presence of the Spirit of God." Andrew then quotes Ezekiel 1 15-21. He further testifies that these signs appear at St. George's, Baghdad and in other places of great spiritual significance such as Ezekiel's tomb at El Kifl just north of Najaf.

In the 9th chapter of his book Canon White says "To be truthful, I did not expect that I would ever see any real, tangible evidence of the glory of God in Iraq – having been exposed time and again to the evil that exists in this place. But I began to catch glimpses of it after the war in 2003 and eventually I came to see and experience more and more of God's glory, evidenced through many healings and miracles." Andrew proceeded to study the entire book of Ezekiel which is no mean task. He relates how he met a lady with the unusual name of Albert at the Hebrew University - an expert both in Aramaic and the book of Ezekiel. This lady dealt with Andrew's queries on the appearance of God's glory in Iraq from her knowledge of scripture. Her explanation runs like this: the glory of God had gone to Babylon with the people in the second exile and according to the opening verses of Ezekiel it would return to the temple in Jerusalem from the east, through the east gate of Jerusalem".

To Andrew's question "Where is the glory of God today?" She answered "East of Jerusalem in Iraq". Like the children of Israel in Babylon Andrew has been encouraged by the divine presence. He writes, "I first came to terms with the presence of God's glory here in Baghdad when I saw the cloud hovering over the Tigris."

CHAPTER 2

NOTE ON "SON OF MAN"

Dr Cohen takes what I would call a "low" view of the son of man references. I entertain quite the opposite "high" view that the expression is not one of self-abnegation or applied to emphasise "mere humanity" as over against the Merkabah or glorious chariot but quite the opposite. Ezekiel is being involved alongside his glorious creator and saviour and is invited to see things His way – to feel His loving heart and to respond in godly ways in respect of the people of God (their Chief Shepherd) and of Ezekiel (their under shepherd). The empathy between God his Guide and the prophet play out in multiple contexts through the entire book. To miss this is to fall into a commentator's grave and be lost in words without deploying the meaning of the prophecy.

1. Then He said to me **“son of man, stand upon your feet [dm] as a ready minister] and I will speak with you.”** And the Spirit would enter into me according to the one who continued to speak to me. *Thus the LORD who appeared gave the spirit as He spoke with Ezekiel. This is essential to understand. The Prophet was a recipient of the Spirit and a reverent minister of the Almighty and attentive to the Word.*
2. Then He caused me to stand as a minister on my feet and I listened obediently to the continual oracle business or proposed plan [rbd] to me or put to me.
3. Then He said to me, **“son of man I will send you to the sons of Israel to rebellious nations...”** [drm – a term stemming from Nimrod - “rebellion” so nations in “continuous contumacy”] *While translators take this quite rightly as a reference to the two nations which Israel has now become it may also have bearing on other and international aspects of God’s word and vision.*

“...they and their fathers have transgressed against me to this self-same or populous day. The LORD was referring to the growth of the nation numerically which made its contumacy look the more powerful. So they are children obstinate and unyielding of countenance and hard of heart. I am sending you to them...” [hl v “sending” *The LORD’S action is compared to the constant provision of water as by Siloam or through a fountain or aqueduct*] **“...So you will say to them ‘Thus says Adonai Yahweh’ and they whether they will hear and whether they decline fail or forsake [ldj] for they are a house of rebels but they will be aware that a prophet has lived his life among them...”**

“...And you, son of man, do not fear (1) them and do not fear their words for rebels [brs an hapaxlegomenon considered to mean “briars”] and rising thorns are with you and you are living with scorpions. In a sense the Lord was warning Ezekiel that his life was endangered and he might well sense he would die for his prophetic word. But do not be afraid (2) of their words and do not be afraid (3) of their faces for they are a house of rebels. But you must speak my words to them whether they listen and whether they decline or forsake them for they are rebellious. But you, son of man listen or obey that which I am speaking to you. Do not be rebellious like the house of rebels. Break open or tear open [hxp] your mouth and eat that which I give you.” *The LORD did not allow Ezekiel to spit any out or say he had no taste for some of the revealed word though it involved matters hard for him to chew or masticate and things nigh impossible of understanding.*

“...And I looked and behold a hand was sent to me and behold in it a scroll of a book. And He spread it before my face and it was written on the side facing me and written on the reverse or back mournful songs [mynyq] and sighing or muttering [hgh] and murmuring and woe” [yh]. *On the matter of the skin being “written within and without” when the material was in excess of the calculation provided by the skin the writing was sometimes continued on the outer side of the roll. The implication in this instance is that the “lamentation etc” spilled over for there was just so much abounding sadness.*

CHAPTER 3

Then he said to me “son of man, eat what you may find; eat this scroll [Megilloth] then go speak to the house of Israel.” So I opened my mouth and ate this roll.

Ezekiel is saying that he tasted chewed over and digested “this roll” - exactly the passage at which you are looking just now.

Then He said to me **“son of man, you shall cause your belly to digest and fill your bowels with this scroll that I am giving to you.”** I note that *Dr. Cohen* accepts the concept of “digesting” the truth here – it would be valuable if Hebrew scholars transposed this signification to Genesis 32.32. And I was eating it with delight and it was in my mouth like the sweetness of honey. And He said to me **“son of man ‘Get on the move; go to the house of Israel and speak my words of promise to them. For you are not sent to a people deep of language (hard to understand) and heavy (hard to pick up) of tongue (speech) – you are sent to the house of Israel. You are sent not to vast numbers of people of deep language and difficult speech whose word you cannot follow” [literally “hear and obey”]. Ezekiel answers to the preacher whose message is to his own people and not to the missionary called to a foreign people and language group. His task is not rhetorically difficult or a communication nightmare. The problem is that of the mind and the obstinacy of the will of the domestic audience.**

“If you were sent to them would these not listen to you? But the house of Israel will not wish or to listen [hba “incline” the word describes the indifference to the message of the LORD in every age – not least the secular society of western Europe in the 21st century] to me because the whole house of Israel are strong of will [j xm “brow” or “determination”] and obstinate in heart [hxq “stubborn” “obdurate” “unyielding”]. Behold I have given you rugged or tough looks for the kindred [mm[meaning “dim” or “hidden” –for the faces of Ezekiel’s hearers appeared unmoved, unimpressionable, inscrutable]and your shining forehead is strong to match their foreheads. [Isaiah 48.4 speaks of the “brass forehead” of the people and Jeremiah 3.3 of the “impudent” forehead of the harlot using the same word j xm]. And I have given you a forehead like diamond harder than flint rock; do not fear them and do not be cast down or be pressured [tjn] by their looks for they are a house of rebels” [arm “well-fed obstinate calves].

He also said to me **“son of man take all the words that I keep speaking to you into your heart and hear with your ears. So get moving and go.”** The expression takes us back to God’s call to Abraham for “faith and action” in Genesis 12.1. **“Go to the captivity – to the sons of your people and speak to them and say to them ‘Thus says Adonai Yahweh’ whether they listen and obey or whether they decline and fail to do.”**

Then the Spirit lifted me up and I heard behind me a great **rumbling** voice [c[r is used of “the “tumult” or chariots or “shaking” of an earthquake –but there is “trembling” in the voice as well]”**Blessed is the glory of the LORD from his place!”** And I heard the voice or sound of wings of the living creature(s) regulating themselves or joining in array or touching or kissing [qvn] the woman her friend or brother. As so often in this prophecy we are looking at life which is on a level above our experience and like Ezekiel need to chew on these complex matters. The Cherubim represent God’s historic movement involving polymath and yet they represent heavenly love and the intimacy of the bridegroom and the bride in the Jewish and later Christian context is within their remit to oversee. What they demonstrate in victory and the purest affection both Israel and the Church will ultimately experience.

Then the Spirit was lifting me up and would take me and I would go bitter in the heat or anger of my spirit but the strong hand of the LORD was upon me. *Ezekiel*

expressed strong reticence to go to Babylon but the power of God compelled him to a task he disliked.

EZEKIEL AT TEL-ABIB 15-21

So I came to the captivity at Tel Abib - to those who lived by the River Chebar and those residents that were sitting there and was sitting there listening submissive to report or music seven days in their midst. *Ezekiel gives us his first impressions of this far away place. He calls it Tel-Abib and lets us know it was by the Chebar. This is the Aborras of **Strabo** and the Chaboras of **Ptolemy**. It flowed parallel to the Euphrates joining it from the south at Circesium. Tel-abib means “corn-hill” or “grassy hill”. The river Habor of 2 Kings 17.6, 18.11 and 1Chronicles 5.26 may be the Chebar though it may also be the Khabour which joined the Tigris at Jezirah where there were pasturelands. The Chebar canal near Nippur which **Pliny** says was constructed by a certain Chobar and known as the “Royal canal” one that Nebuchadnezzar himself directed to be built. This location known also as the Nahr-Chobar would seem to tick most of the boxes.*

Then the word of the LORD came to me saying “*son of man* **I HAVE PROVIDED YOU AS AN OBSERVER OR “WATCHMAN ON A TOWER” FOR THE HOUSE OF ISRAEL** so listen to the word from my mouth and give them teaching admonition to dissuade them and bring them illumination from me...”

THE PRINCIPLES OF SINFUL FAILURE IN THE WICKED & RIGHTEOUS

(1) “...When I say concerning the wicked “dying you will die” and you do not illumine him and do not speak my word to warn or dissuade the wicked from his way to continue to bring life to the wicked one that wicked one will die in his iniquity and I will search for his blood at your hand...” *The prophet is commissioned to keep on promoting spiritual life among the captives however evil their treatment of him.*

(2) “...But when you enlighten and admonish the wicked but he does not turn from his wickedness and “the personal pathway” [*Jrd*] or habit of his wickedness he shall die for his iniquity and you will have caused your soul to be delivered [*l xñ*]

(3) “...Also at the turning of a righteous man from his righteousness when he does iniquity and I allow [*ntñ* “give”] a cause of stumbling before his face he shall die because you did not cause him to be enlightened and warned he will die in his sin and his righteousness that he did will not be remembered and his blood I will seek at your hand.

(4) “...But now when you warn the righteous man that the righteous is to cease to sin and he does not continue in sin living he shall live godly for he has received admonition for himself and you will deliver your soul.”

The Hebrew writer retains these principles (Hebrews 13.17). Also in Acts 20.31 and Colossians 1.28 et alii Paul dips into these timeless God-given principles.

EZEKIEL’S BANDS OR BONDAGE TO GOD 22-27

And it really happened there that the hand of Yahweh was upon me and he said to me “**Rise, go to the valley and I will speak with you there.**” *From this we learn that Tel Abib was indeed on a hill so in leaving it Ezekiel walked downhill to the canal basin of the Chebar. So I arose and went to the valley and behold there was the **glory of the LORD** remaining or established like the glory I saw upon the River Chebar*

and I fell down on my face. *This was a real experience of God's established presence in the land of the captives. The glory that departed with the destruction of the temple was now present with God's captive people and revealed to the priest Ezekiel in the valley.*

It is of interest that some today believe that God is still showing His glory in Baghdad amid persecution so that in these latter days He is willing to be seen with his captive faithful still. Rev. Andrew White has palpable evidence of the glory of God when martyrs were being buried.

Then the Spirit came upon me and caused me to stand still on my feet and spoke with me and said to me **"Go, shut yourself in the midst of your house. And now *son of man* they shall provide binding cords on you and fasten you with them and you will not go freely among them. Then I will cause your tongue to be stuck to your palate and you will be silent and there will be no man to smite them with admonition for they are a provocative bitter house. But I will speak with you; I will open your mouth and you shall say to them 'Thus says Adonai Yahweh 'He that hears will hear and he that declines will decline for they are a provocative bitter house'..."**

CHAPTER 4

A MODEL OF THE SIEGE OF JERUSALEM 1-8

"...And you, *son of man*, take for yourself a white kiln tile and provide it in front of you and engrave or portray an impression on it of the city of Jerusalem. Then lay fortification against it and build a watchtower and throw up earthworks against it and lay an army camp against it and place roundabout it battering rams..." [rrk "that which like a "lamb" "jumps" or "leaps" and pushes like a "ram" and "moves through a circle]" **"...Then take over against you an iron baking griddle or pan and lay it as an iron wall between you and the city and cause your face to be established against it and it shall be in a siege state and press the assailing siege against it and it shall be a sign to the house of Israel..."**

The tñ is both a "future sign" and "military ensign" and so a portent of future military manoeuvre(s) against Jerusalem.

"...And you shall lie down on your left side and set in array the ill (future) or attribute the iniquity of the house of Israel against it. –in accordance with the number of days you shall lie against her she shall carry her iniquity. For I am giving to you the sears of their iniquity for from the count of 390 days you shall bear the iniquity of the house of Israel or prophecy the ill of the house. Then when you complete these lie down a second time on your right side and prophecy the ill of the house of Judah 40 days; a day for a year so I have given you a day for a year as the prophetic principle. So you shall establish your looking for the siege of Jerusalem and your (right) arm shall be made bare and you shall foretell prophecy against her." Several matters require comment. First the nuance on the "day-year" principle is not well reported in translation generally. What is said is "A day a year" but this is not simply repeated redundantly but should be read "A day a year so I have given you a day for a year" – in other words it is an explanation not an emphasis. Second the matter of "the right arm made bare" links to the prophecy of Isaiah 52.10 which Ezekiel would have read. It declared the advent of God's salvation. Thus the prophet with the bare right arm was a prophet of the cross. **"Then behold I will deliver ropes over you and you shall not change or go contrary or turn yourself over from side to side until your have completed the days of your siege image** [rñx means both "siege" and "image" or form"]

DIRECTIONS THAT ANTICIPATE CAPTIVITY 9-17

And you shall take wheat [nyfj] and barley [r[v] and beans [lwp] and lentils [nyvd[] and millet [nj d] and spelt-corn [msm] and provide one cooking utensil with them and make them into food for you to eat for the count of days when you are lying on your side. Three hundred and ninety days you shall eat it. And your food that you eat shall be twenty shekels weight per day and you shall eat it from time to time.” *The scarcity of utensils is mirrored in the single pan and the sort of food reflects siege provision and the rations also emphasise the state of siege.*

“You shall also drink water while lying in wait; you shall drink the sixth part of a hin from time to time. And you shall eat barley cakes and bake it with the rolled heaps of the faeces of the man before their eyes.” *It is not right to deny that this parable was acted out. The fact that Ezekiel as a priest had to lower himself to such sordid and banal straits and cook with his own faeces in the sight of onlookers is part of the reality of the parable. During a siege dried dung would replace wood as the only fuel available.*

AND THE LORD SAID “Likewise the children of Israel shall eat their bread of pollution among or with the Gentiles where I will force them to go or drive them forth [hdn]. Then I said “Alas, O Lord Yahweh, behold my life has not been **defiled** [amf “tama” like our “contaminated”] and I have neither eaten rotten or corpse meat [lbn] or torn [prf] nor has impure [lqp] flesh entered my mouth from my youth till now. Then He said to me “Look I am going to give you the dung [px] of the herd instead of the faeces of the man himself and you shall cook your food on them. Then he said to me “**son of man** watch me break the staff of bread in Jerusalem and they shall eat their bread by rationed weight and anxiously or solicitously and drink water in measured amount with desolate amazement.” [hrwm is a Hebrew word which is almost identical in pronunciation to our word “measure” and means “division” or “measure” – it appears to be the root of our word and of the French for that matter]. “Belonging to the end or answering the purpose that they may lack bread and water and each man will desolate or astonish his friend and they will melt away in their evil.” *The austerity was aimed at demonstrating how siege victims live sparingly and then fail in utter weakness and die on the streets.*

COMMENT ON THE TIME ENVISAGED

*There is no point adding confusion as commentators are inclined to do by denying the time factor and linking the siege to Nebuchadnezzar. Ezekiel is already in Babylon and it is at least the 5th year of captivity. He is not prophesying what has already happened. That much is clear. Nebuchadnezzar first entered Jerusalem in Jehoiakim’s reign in 597BC without serious struggle because the king gave him entrance on the basis of covenants which he broke and after slaying Jehoiakim he took many citizens captive to Babylon and much spoil also. Jerusalem was finally captured on 16 March 586B.C. after Nebuchadnezzar laid a second siege 18 months in duration (Josephus Antiquities 10.7.4) beginning on 10th December 588 and ending with the captivity of June - July 586 B.C. **Neither event relates “in years” to anything Ezekiel is prophesying.** What then is the solution? The earlier siege of Samaria which ended the story of the Northern state of Israel was of 3 years duration and took place in 723 BC long before Ezekiel’s time and it is equally irrelevant. Now survey the cogency of the time-factors leading to the Roman siege in the days of Titus.*

(1) Towards the end of the winter of A.D. 69 – about February Vespasian set out for Rome. He had already sent his son Titus from Egypt when they had settled

Alexandria under their rule to Judea. After a short sea journey toward Tanis Titus marched from Pelusian by 5 stages through Gaza to Caesarea. During this period of several months in Alexandria and several more gathering an army to siege Jerusalem that city was already disrupted by warring factions according to Josephus. Titus' fortifications and earth works including a 5 mile encompassing wall reduced the city to ruins within **seven months** – from Passover **March A.D.70** until **September 8 A.D.70** that same year.

- (2) A little before the warring factions of Eleazar John and Simon were already locked in conflict in Jerusalem. Soon they of that city burned their own stores of corn cutting off their nerve as Josephus says in respect of the siege to come. We could say that siege conditions had begun in Jerusalem with this internecine Jewish war **months prior**. Vitellius came to power on August 6 68 and reigned till **July21, 69A.D.** when Vespasian became Caesar. The critical move of Titus toward Judea was simultaneous with the upsurge of factional war in Jerusalem **circa February 70A.D.** but local Jewish hostilities erupted several months prior to his march. Ezekiel's 390 day prophecy may fit **the siege conditions prior to and including the Roman siege** –depending on the number of months the three Jewish factions were fighting. **For the following reason the day-year prophecy may also fit this time** as a stage in the military history of the city before Christ. [For research see **Suetonius**-“the twelve Caesars”]
- (3) If Ezekiel acted out his military parable in Babylon circa 592-588BC (during the 5th – 9th year of Jehoiakin's captivity) then the event standing 390 years ahead in prophecy **was the Seleucid victory over Jerusalem by Antiochus III in 198B.C.** (leading automatically to Antiochus Epiphanes desecration in 175 B.C. and onwards to Christ through the Maccabean decree in 143B.C. that Simon should be perpetual ruler and High Priest “until the great prophet shall appear”. The second period of 40 years would bring us to “**the**” siege proper in the days of Titus forty years after the death of “the great prophet”. This involves an important nuance in understanding the “left-right” switch of Ezekiel. To come to an understanding of this context we have to recognize the change of historical perspective through Christ– thus the **first period may be reckoned from Ezekiel** and looks over the pre-Christian era and **the second from Christ's death** looks at the post Christian period and again the siege refers to assaults from **eastern and western powers**

It is, of course, also possible exegetically to understand this entire prophecy futuristic and relating to the period of Jacob's trouble in the latter day when Israel as a nation might well come under siege for a year or more and during the final austerities a 40 day crisis in Jerusalem may yet be reserved in prophecy to emerge exactly in accord with Ezekiel's vision.

CHAPTER 5

“And now, **son of man**, get a **sharpened sword** [Scholars believe the term *hdj* should be *ddj* –it is actually “glad” in the Hebrew text. (The LXX has οξειαν “sharp”) I believe because there is no need to speak of a “sword” at all that the expression is a pun and not an error. Kimshi objects that Jewish Cohenim do not “shave the head”. Taking a “sword” to oneself would normally be suicidal but as the LORD says in this case it is a “glad” sword in the associate sense of this term “united” for only through the vicissitudes of scattering can the nation ultimately be united together and to God and the sword never touches Ezekiel but the “third” of the siege populace and the “third” that is scattered.] – an uncovered razor of those who shave to yourself [there

is no “copulative” conjunction between the sword and razor but it seems clear there are two instruments from the repeated imperative “take”] and you will take it to yourself and to go over your head and over your beard; then get balances for weighing and continue to distribute them in portions by weight.

You will completely burn a third of the hair [It is notable that “hair” *r*[*v* is not mentioned overtly and “hairy” is not viewed favourably in the bible being connected with the Esau type of worldly man or with “demons”] in the centre of the city at the end of the days of siege and you are to take a third and smite it with the sword and they shall be all around it [*Jyt#bybs* is used seven times in this chapter and it is a preposition of “scattering. In the second instance after the conflagration the second part of the city’s people are smitten by the sword so Ezekiel himself is left naked in respect of two lots of compatriots] and the third lot you will sow to the wind and I will cause a sword to go after them. And you shall take a small number of them and **you are (already) binding them** to the wings of your clothing. *The redemptive idea of the hems or wings of Ezekiel’s clothing is the hope of the era.*

Then from them you will still take and you will cause them to be cast into the midst of the fire and you will burn them with fire; from that portion fire will come out unto all the house of Israel. *The remnant that suffered the Babylonian captivity and returned would then and later suffer the fires of persecution and thereafter be identified as the “entire house of Israel”.*

(1) THE LORD IS SPEAKING v.5

THE INDITEMENT 5-11

THUS SAYS THE LORD Yahweh “This Jerusalem I have placed, appointed or established it in the centre of the Gentiles and countries scattered around it (2) [*Jyt#bybs*] **but she will resist or cause herself to be disobedient...** [*The Received Text is correct on account of the Wav consecutive to apply the past tense to a Hiphil future rmt# – and yet the expression may be taken historically as more general – Israel has been and will be disobedient. That the verb hrm described the resistance of a razor is of interest and highlights the retributive justice of the LORD – this is the second allusion to “shaving”*]... to my righteous judgments to shreds of wickedness more than the Gentiles and my ordinances more than the nations that are round about her (3) [*Jyt#bybs*]. **For they have lightly esteemed my judgments and my ordinances and do not walk in them.**

(2) THE LORD SPEAKS AGAINST DISOBEDIENCE V7

Concerning the existing situation **THUS SAYS THE LORD Yahweh “Because you have bustled and raged in multitude more than the Gentiles that are around you** (4) [*Jyt#bybs*] **and have not walked in my ordinances and my righteous judgments and not done like the righteous judgments of the Gentiles that are around you** (5) [*Jyt#bybs*]

(3) THE LORD IS SPEAKING LOUDLY V8

“...For this appointed reason (C) THUS SAYS THE LORD Yahweh “Behold I am against you and I also will carry out right judgment in your midst before the eyes of the Gentiles and I will do in you what I have never done and the like of which I will never do again because of all your abominations or detestable things. For that reason fathers will eat sons in your midst and sons will eat fathers and I will carry out judgments in you and I will scatter your entire remnant to every wind. For this basic...”

(4) THE LORD IS WHISPERING IN ANGER V11

“...reason, as I live, whispers the Lord Yahweh surely it is because you have made my holy place unclean with all your loathsome contaminations and all your abominations and I will lessen you [[rg] literally “take away your beard”. *This is the third allusion to “shaving”*] and I will not pity or grieve for you and even my eyes will not have compassion on you...”

INEXORABLE PUNISHMENT 12-17

“...A third of you will die with plague and they will be finished with famine in your midst and a third part will fall by the sword all around you (6) [Jyt#wbybs] and a third will be scattered to all winds and I will cause a sword to go after them. Then my anger will be finished and I will cause my hot wrath to rest among them and I will be grieved or feel compassion and they shall know that it is I the LORD who have constantly been speaking in my zeal or jealousy in my finishing my hot wrath among them. *The double reference to “finished wrath” and the fact that it rests forever after speaks of a time when Israel comes to understand the cross and the zeal the LORD had for their acceptance of his perfect will in Christ.* “...I will also deliver or give you over for a drying up and ruin and reproach among the gentiles that are round about (7) [Jyt#wbybs] in the sight of all that pass by...” *The long history of Jerusalem Deserta is implied in this prophecy.* “...So it (Israel and Jerusalem’s remnant) shall be a dry desolation or an autumnal plucking off and a reviling or blasphemy and a lesson and confounder or amazement for Gentiles round about ...”

(5) THE LORD SPEAKS STILL 15

(8)[Jyt#wbybs] “...when I carry out my right judgments in you in my anger and wrath and in my furious strikes; I the LORD am continuing to speak. In my shooting the evil arrows of famine or hunger at them which will lead to their ruin when I shoot you to destroy you I will also add to the famine over you and break your staff of bread...” *This appears to be an adding of insult to injury but it should I think be interpreted as an increasing of famine of the word of God and also hunger for that word. Along with the fires of persecution the purification of the nation and its deeper attention to the scripture followed. With Christ the famine increased among Jews when they rejected Messiah but all along the centuries a remnant has hungered for the word.*

(6) THE LORD STILL SPEAKS 17

“...And I will swiftly send upon you famine and evil tribes or people and they will constantly bereave you and plague and blood or murder will pass through you and I will bring a sword upon you. I Yahweh am continuing to speak.

CHAPTER 6

ISRAEL WILL COME TO LIFE SPIRITUALLY AFTER THE MOUNTAIN ASSAULT OF THE LATTER DAY 1-7

It sprang to life as history – the word of the LORD came to Ezekiel saying “*son of man* set your face toward the mountains of Israel and prophecy to them and say ‘O mountains of Israel hear and obey the word of the LORD God’ **‘THUS SAYS THE LORD** God to the mountains and to the high hills and to the mighty river channels and valleys that flow together “Look at me; I am causing a coming

[Hiphil causative participle aybm “a bringing”] against you of the sword and I will work destruction throughout your high places. Your altars will self-destruct and your sun-images [or wealth] will be preserved and I will cause your wounded to fall before your whirlwinds or wheels or stone heaps... This complex statement speaks of a sort of judgment that results in multiple dead in the mountains and hills where idolatry was practiced. “...And I will deliver the corpses of the sons of Israel to presence or face of their wheels or whirlwinds or stone heaps and scatter their bones around their family sacrifices. In all your Moshev settlements the cities will be ruined and high places will be a desolation because they will ruin and they will lay waste your altars or family sacrifices and implement a Sabbath of your stone idols or wheels and they will break asunder or cut off your sun-images [or wealth] and what you have created will destruct [h]m be wiped out]. The wounded will fall among you and...”

(1) “...You will become aware that I am the LORD.

But I will cause an abundant profitable remnant to live my life for your benefit or belong to you-those spared from the sword among the Gentiles in your dispersions among the countries of the world.”

ISRAEL WILL COME TO LIFE SPIRITUALLY AFTER THEIR LAST DISPERSION 8-10

“...Those who have been spared will remember me among the Gentiles where they are afflicted or miserable [hbc “captive” or even “converted” since the base of the word is bmv “to turn around” or “restore”] because I have broken their adulterous hearts that neglected and apostatized from me and their eyes of adultery after their idols or wheels and they will become weary with themselves for their evils or calamities that they have created by all their perversions or interwoven entanglements...” There is a prediction of ultimate weariness on Israel’s part in respect of her political and social networking and the alternative “wheels” or “god-idols” are nothing compared to the dramatic “wheel” of the Christ who touched the earth in redeeming power in Ezekiel’s vision.

(2) “...And they will become aware that I am the LORD and that I did not give an empty word of promise to create this calamity for them.”

The huge calamity is not one which ever before has played out on the mountains of Israel. It is one connected to the latter days when Jews in Christian lands will become converted and enlightened and yet at home some devastating latter day event will afflict the Jewish homeland.

ISRAEL WILL COME TO LIFE SPIRITUALLY AFTER THE FINAL DIVINE FURY 11-13

THUS SAYS THE LORD God “Clap your hands together and stamp your feet and say ‘Ah!’ to all the evil acts that caused the house of Israel to be abhorred for they will fall by the sword, by famine and by plague. The one at a distance from Israel will die by plague or evil pestilence and the one who is nearby will fall by the sword and the one that is left behind as a returning remnant and the one pressed or sieged will die by hunger and I will finish or end my fury against them.”

(3) “Then they will know that I am the LORD in their wounded or pierced ones being in the midst of their wheels or whirlwind or stone circles encircling their family sacrifices or altars on every high hill through the whole highest mountains and under every flourishing green tree, every thick knurled

oak location where they offered sweet incense to all their ‘wheels’ *[The basic Hebrew GILGAL is doubtless taken from the initial Gilgal where Israel in the earliest days worshipped God. This centre remained until the time of Samuel as a spiritual centre-but in its place Israel constructed other altars that persisted not as centres of right worship but pagan]*

AFTER THE NORTHERN ASSAULT ON MOSHEVS ISRAEL WILL COME TO LIFE SPIRITUALLY 14

“Then I will stretch out my arm against them and give the land over to destruction and an object of astonishment from the desert of Diblah *[Northern Israel]* **throughout all their Moshevs** *[the modern name for Israel’s communal settlements that took over from the early Kibbutz style arable settlements]* **and (4) They will become aware that I am the LORD.”** *The four references to truly knowing the LORD by personal experience suggests the end-times and the conversion of Israel. This prophecy finds its “Israel Redivivus” at Chapter 37 and one has to believe that*

CHAPTER 7

THE TWELVE-FOLD WARNING OF THE LAST TRIBULATION 1-9

Amazing reality – the word of the LORD came to me saying **“Now** *also son of man* **THUS SAYS THE LORD Yahweh to the fertile land of Israel ‘The end or the harvest has come – the harvest or end of the four wings of the land. Now the harvest is over or upon you and I will send my anger like a bolt against you and I will judge you righteously according to your ways and I will deliver to you all your twists or breaches or wresting. And there will be no pity of my eyes upon you and I will not regard you as an object of affection because of your ways and I will give you perplexities and they will be alive among yourselves but you will know that I am the LORD.”**

THUS SAYS ADONAI YAHWEH “Calamity, singular calamity – look, it is coming!’ Harvest is coming or has come; the harvest is come; it has been made to come to you; behold the crown or morning *[English version]* is coming for you that dwell in the land. The end has come; the day is close. There is injury or violence and not a joyful shout or noise on the mountains. At this season (now) I will cause judgment to be administered on account of you or through you according to your ways and I will deliver against you all your perplexities and twists. So there will be no pity in my eyes and I will not regard you with affection according to your ways, and I will give you perplexities or complexities and they will stay alive among yourselves and **you will know that I am the LORD that strikes you.”** *This unprecedented warning repeated one way or other twelve times over is one of the most stunning warnings of all scripture.*

REPEATED WARNING 10-14

“Behold the day; behold it has come; the flower has sprung forth; the rod is sprung to life or returned; pride or insolence has borne fruit. Violence has risen for a rod of the wicked. There is nothing left them – no wealth and nothing whatsoever and there will be no beauty or magnificence in them. The end is come; the day has caused a smiting or defeat in battle. The buyer shall not rejoice and the seller shall not have been lamenting for wrath is upon the entire multitude of riches. For the seller will not take back the merchandise or return

money while they live for the vision about the whole multitude of wealth will not come back and man because of their sins will not have been able to hold their life secure! Yet they have blown on the trumpet to make preparation of everything but none goes to war for my wrath is upon all their abundance of wealth.” *This vital statement of Yahweh about the financial collapse of these last days is so emphatic and so true to current reality that it is alarming and like a last trumpet warning to the nations. There are three salient statements embedded in this admonition that are ostensibly cogent for this moment in history.*

SILVER IN THE STREET – MONEY OF NO USE 15-22

The sword is in the street; from the house comes pestilence and famine because in the field of battle is death by the sword and because in the city famine and pestilence will devour. Their escaping remnant will slip away and live on the mountains as doves of the valleys – their end disquieting mourning – each man for his iniquity.

All arms will continually become feeble or desist from smiting and all knees will be water walking. They will gird themselves with sackcloth and they will continually clothe themselves with terror or fear and shame will cover all faces and all heads will be made bald or cold.” *The solemn existence of those who survive the Day of Judgment will be one of physical weakness and incapacity for war. The people will no longer advantage by wealth and will return to fearing God and feeling deep shame for sin. There will even be solemn vows made – of which the bald heads are indicative.*

They will throw away their silver into the squares or outdoors and their gold will be thrown out or given away. Their silver and gold will not be able to save them on the day of the passing over or overwhelming [*even “currency passing”*] of the LORD.

They will not satisfy their souls or fill their bellies for it (*silver*) has been their seduction or stumbling block into sin.

And from beautiful jewellery they set and arrayed for pride they made abhorrent loathsome idol objects for which reason I gave it to them for uncleanness. I will also give it to strangers as booty and to the wicked of the earth as spoil and they will use it in profane or common manner. I will cause my face to turn from them and they will profane my hidden treasure. Those who break in or demolish will come in and defile it.” *It is necessary to apply the double reference of prophecy to understand these words as relevant to their own times and then equally apt to the End Times. The reference **a priori** has to do with events that preceded the prophecy in the days of Nebuchadnezzar but refers prophetically to the Roman rifling of the temple and, for instance, the carrying away of the golden candlestick. The prophecy of crisis is related to the appearance and indeed the time of the restitution related to the ultimate throne of the Man in linen with the pen that marks the redeemed.*

“Make chains because the land is full of righteous judgment of blood and the city is full of violence. So I will cause the evil ones of the Gentiles to come and they will possess their houses and I will cause a cessation of the arrogant glory of the strong and their holy places will be divided up for possession. Destruction is coming and they will seek peace but there is none.” *The fact that Israel has but one holy place whereas strong peoples of the nations have many indicates that there will be a widespread sale or dispossession of churches and religious establishments.*

There will also be a widespread or worldwide destruction in the last days with which the chapter deals specifically.

“Collapse upon collapse will come and there will be report after report and they will look for future vision from the prophet and Torah from the priest and instruction from the elders will perish or be lost.” *The last days will be characterised by unrelieved collapses of established order and financial and political stability and few will remain who have any idea how to interpret the prevailing conditions. Moral advice and social cohesion directed by senior community people will no longer serve to guide aright.*

“The king will have lamented and the creditor [avn] will be clothed with amazement and desolation and the hands or powers of the people of the land will be terrified and alarmed [lhb]. According to their ways I will deal with them and I will judge them according to the righteousness or otherwise of their judgments and they will know that I am the LORD.” *The position of “ordinary people” [called in biblical days “the people of the land” – those the Gospel writer called “the common people”] is that they are “alarmed” and God deals in recompense with the huge populaces of the world at this time – as with Israel so with the whole earth. The divine judgment of nations is inextricably linked with the harvest of the end-times but even in the maelstrom of days while these troubles increase the LORD deals in righteousness with His people and with the wicked.*

CHAPTER 8

(1) THE PRE-INCARNATE CHRIST – GOD OVER ALL 1-2

It was lively & real in the sixth year in the sixth month in the fifth day of that month I was sitting in my house and the elders of Judah were sitting before me – then the hand of the LORD God fell upon me there. And **I looked and behold one like to the appearance of fire to look at from his thighs fire was below or turning or stretching and from his thighs and going up there was fire in keeping with the appearance of splendour or warning revelation or shining [rhz] like eyes or fountains of polished brass or “gold and silver mixed” [LXX “Electron”].** *This is the unchanging view of prophecy of the Christ of God – as the LORD of history he brings Ezekiel to view from heaven’s perspective and through future time the expressions of religion that tarnish Jerusalem and bring judgment.*

(2) AN IDOL INSIDE THE NORTH GATE OF JERUSALEM 3-4

*On 8.3 Dr. Cohen usefully observes that the divine action of taking Ezekiel by the locks shows “Divine displeasure like that of an angry master”. I would further comment that as **son of man** Ezekiel is depicted as under God’s wrath upon sin much as Messiah – the **Son of Man** – stood when they plucked out His beard. Again we have prophetic empathy.*

And He sent forth the model or resemblance or “building” of a hand or power and **took me by the flourishing lock of my head** and the Spirit lifted me up between the earth and the heaven and brought me to Jerusalem through visions of God to the opening of the inside door that faces northwards where **there was the seat of the figure that is provocative of jealousy**. But behold the glory of the God of Israel there just like the vision I saw in the valley. *At the time of Christ the Roman eagles would dominate the Governor’s palace at the north and the Roman pantheon would be worshipped there. It is thought that this image was that of Baal or Astarte (Venus) who is represented as “Queen of heaven”. Pedestal images throughout the period*

down to modern times have been placed within the north of the city and fulfilled this vision.

(3) A NEW FALSE WAY TO GOD 5-6

And He said to me **“son of man ‘Lift your eyes in a northward direction’** And I lifted my eyes northward and behold to the north at **the gate of bloodless offering** this image [*IMS a similitude – we might envisage something like “God” – something like a Latin statue*] provoking jealousy was at the entrance. And he said to me **“son of man, are you looking at what some of them are doing – at the great abominations the house of Israel are doing here to distance me far from my sanctuary? But turn round or return and you will see growing abominations.”** *The AV has “greater abominations”. The first prejudice done to biblical religion was another approach which was not costly and which dealt in incense – characteristic of the north. In the latter day this was to feature in Jerusalem where so called orthodoxy emerged with little time for the atoning death of the lamb. The vision is from God and declares the influence of this sort of practice in the holy land of the last days. We need not surmise that all these happenings were current in Ezekiel’s day but together they constitute Israel’s religious delusion over her spiritual pilgrimage.*

(4) THE INIQUITY OF THE SANHEDRIN 7-12

The request of the LORD for Ezekiel to turn suggests a later occasion after the official Sanhedrin had been constituted in the time of Ezra. The period would seem to have been after Ezra and before Christ. However Israel appears not to have indulged in idolatry after the return from Babylon so this vision is a mystery. As a “Son of Man” type Ezekiel is to act to his own loss of face in “digging through a wall”-centuries later Christ Himself would cleanse the temple at the beginning and end of His three year long ministry

Then he brought me to the door of the court. *That is, the court of the priests.* And look – **a single aperture** or cavern-like *cupboard* in the wall. Then he said to me **“son of man, Please break through into the wall”** so I dug through the wall and behold **a single door**. And He said to me **“Go and look at the evil abominations that they are doing there”**. Then I went and looked and behold all models or forms of creeping thing and contaminated or loathsome dumb animals or wild beasts and all the idols or idol dung or rollings of the house of Israel engraved round and round on the wall.” And the seventy elders (Sanhedrin) of the house of Israel and **Jaazaniah son of Shaphan** (*Shaphan read the book of the LORD – cf. 2Kings 22.3, 2Chron34.8 and Jeremiah 26.24*) standing ministering in the midst of those who were standing before them – each man with his censer in his hand and a dark cloud of incense ascended. *In its current context during Ezekiel’s day such worship was known as “beast worship” and it was distinctly Egyptian. It appears that in this court of the Sanhedrin something not unlike a presentation of the species of simple crawling things to large mammals was engraved round and round in the holy place and had subverted the worship of Israel. Set in a modern context this may as easily refer to the alternative ideology of the evolutionary hypothesis – or the religion of theistic evolution which today commands learned minds at the heart of Israel’s religion as their real not- so- covert belief – equally abominable to God- in- Christ who afforded the visions.* Then he said to me **“son of man, have you seen what the elders of Israel are creating in the spiritual darkness – each man in the inner parts of the mind or intelligence...** *In this instance the capacity to read the mind is given to Ezekiel – this was one of the distinctives of Jesus Christ of whom it was said “He knew their thoughts”.*

[hkv – the imagination or mind which devises thought and its models or pictures which could be either engraved in the mind and even projected on the wall – and it is not passing strange that the LORD might show Ezekiel a film which related to an aperture in the wall and presentation on the wall itself – even surround sound or vision presentation] ...for they are saying “The LORD does not see us; the LORD has abandoned the earth.” Clearly the bulk of Israel’s Sanhedrin at this point is secular and theistic evolutionists at best. This can best be seen as a presentation of circumstances anent the Second Advent. This is the secular religion of the west which had claimed the hearts of latter day Israeli religious leaders.

(5) THE TAMMUZ ABOMINATION 13-14

*This aspect of religion is ancient **Sumerian cultic religious** practice featuring the death of Dumuzi “the true son” and shepherd-hunter slain by a boar who had been betrayed by Ishtar, his lady lover. She sought him in the underworld where he remained and the autumn wilting of vegetation marks the time of mourning for him. His festival was held on the 2nd day of the fourth month. The legend of Adonis and Aphrodite replaced it in Greek legend. The downbeat message of Tammuz is the loss of joy – possibility of birth and life itself-quite the opposite of what Yahweh stands for. Tammuz did not rise. Jesus rose from the dead.*

Then he said to me “return again and look at **the growing abominations** that these are doing. Then he brought me to the door of the gate of the house of the LORD that is toward the north and behold there were women sitting lamenting for Tammuz.

(6) WORSHIP IN EASTERN MODE AND PRACTICE 15-16

Then he said to me “*son of man, would you look still further turn or return and see **greater abominations than these!**” That “omniscience” especially concerning sin that was characteristic of Christ is again mirrored in this uncanny revelation to Ezekiel. Then he brought me to the protected inner enclosure (court) of the house of the LORD and behold at the door of the temple of the LORD between the vestibule and the altar as twenty five men back to the temple (holy place) of the LORD worshipped eastward toward the sun. Lightfoot sagely deems that 24 of these headed up the priestly divisions and added to these the High-priest made up the 25. Thus this coterie of priests represented the whole priesthood of the nation which had turned its back on God. In the visions of God-in-Christ given to the prophet this turning away was acutely bitter to the LORD who was rejected in His day by the elders and Chief priests. Many then in these last days as then turn their back on God as revealed to Moses and in the Holy seraph of the cross – the lamb of God as is evidenced by conciliatory accommodation to Eastern religion in the sacrum of the temple area. Jerusalem which had direct revelation through the tabernacle and its priests and prophets was worshipping the sun **or eastwards towards the sunrise**. The LORD specifically directed that his priests enter the holy place from the east and worship toward the west – thus denying His people the right to worship the gods of the east. Sun-worship was prevalent in Josiah’s time 2 Kings 23.5 and doubtless was still practiced literally in the time of Ezekiel but the wider heavenly vista of the ages should be kept in view to maintain Christ’s perspective which is being conveyed to the prophet.*

(7) PERSIAN RELIGION 17-18

Then he said to me ‘*son of man, have you looked at this “Is there a more despicable thing [lq – a more despised action or greater slight] for the house of Judah than to create the abominations that they are doing here for these have filled the land*

with violence and have turned to cause me to be provoked to hot anger putting... the peeled tamarisk branch [hrmz]... to his nose [mpa].” *Persian sun-worshippers bound peeled tamarisk or Barsom branches and waved them to promote extended delight of incense to their sun deity or as some think to prevent their bad breathe despoiling their worship. Tamarisk exuded a resin and this appears to have been used in appeasing the god of light. It doubtless carries fertility symbolism as well and so classifies as the most demeaning practice referred to in the holy place. As God-in-Christ ended this conducted tour He showed deep despite for this means of appeasement in the light of His glorious death and resurrection. Our bad breath and our sin require His precious redemption. Israel might hope to appease the deity by controlling what comes out of the mouth but as Christ said this defilement comes from the heart and requires His redemption (Mark 7.20). Thus in his time Ezekiel is provoked by this gross sin as our LORD was and the prophet is taken into the circle of God’s love for man and Israel despite these horrid happenings.* I also will act in hot anger – my eye will not spare and I will not have compassion. But they will cry in my ear with a growing voice but I will not listen to them.

CHAPTER 9

Ezekiel in 8.4 saw the glory of God in Tel-Abib and the glorious one spoke to him eight times and now in chapter 9 He cries to Ezekiel loudly.

EZEKIEL IS TOLD TO CALL THE LEADERS TO GOD’S PRESENCE 1-4

Then a great voice proclaimed in my ears saying **“Let those who take care of the city encounter me – every man with his weapon of destruction in his hand.”** *The curious call of the LORD for the leaders to encounter him with swords and javelins or such-like weapons is unprecedented. From v.4 we learn that the scene of destruction is Jerusalem and from v.8 we learn that Ezekiel was part of the remnant. The Hebrew is anomalous as it appears to combine a Niphal future and a participle – thus Ezekiel is seen as continuing to plead for the future remnant and against the outpoured wrath. Then behold six lusty men coming from the road of the upper gate that faces northward and a man with a weapon of “breaking in pieces” [hxp] (or) “instrument of “breaking into joy” in his hand and One or a Singular Man... [dja signifies “one of his kind” namely “the Christ” and also signifies “one united” thus united one has to presume with the other “man of judgment” as being at once only redeemer and sole judge of God’s estate – since there is no other man to whom judgment is committed John 5.22.]... along among them was dressed in linen and an inkhorn pen of the writer by his side and they came and stood ready to minister beside the brazen altar. The appearance of the “man in linen whom both Daniel and Zechariah mention – the high-priest of the heavenly tabernacle”*

But the Glory of the God of Israel had taken itself up from over the Cherub over which He had been to the gate of the house and He called to **The Man** clothed in linen who had the pen of a writer at His side or by His loins. And the LORD said to Him “Pass through the centre of the city – through the middle of Jerusalem and cause a signature [hwt some take as a contraction of ywat “my desire” – and some view the TAU in the Hebrew as being the sign of the “cross”. As the last letter of the Hebrew alphabet it would afford a fitting emblazonment of the finished work of the Great High Priest of the New Testament] **sign of my desire** to be scribbled or marked on the brow of the sturdy men that are mourning [hna] and groaning in themselves over all the abominations [wt “Abomination” is the Hebrew word for “horror” or something

“hideous in the LORD’S eyes” and it springs from the root “to desire” or “”dwell with” hwa] that are done in the midst.

THE LEADERS TOLD TO SLAY THE ABOMINABLE 5-7

Then to these he said in my audience “pass across the city after Him and strike; do not let your eyes grieve or pity [S^{wj}] and do not spare from tender affection [l^{mj}]. You shall strike to destroy old young and maidens and infants and women. But you shall not approach any man that has the sign or signature upon him. And you shall begin or pierce to wound from my holy place. So they began with the old men that were before the house. And He said to them **“Contaminate the house and fill the forecourts with corpses. Go!”** So they went and struck to death within the city.

EKEKIEL LAMENTS THE SLAIN –THE MAN IN LINEN FINISHES THE MISSION 8-11

It was awesome reality as they were striking to death I also was left on my own and I fell on my face and I cried and said **“Ah, my Lord Yahweh ‘Will you destroy the whole remnant of Israel by the outpouring of your hot wrath over Jerusalem?’”** Then He said to me **“The iniquity of the house of Israel and Judah is great with excess upon excess [“By exceeding the exceeding great – suggesting the punishment envisaged though inclusive of the current “horrors” might also include the worst ever horror or wish – that of putting to death the Son of God] and the land is full of blood and the city is full of perversion of judgment [hfm “perversion” or “underneath stuff” or “”spreading out” – which in divine reciprocity is answered by men and women being “spread out on their bier] for they say Yahweh has left the land and Yahweh is not watching or does not see. But I also will not pity and my eye will not have compassion. I will recompense or give back their way of life on their heads. Then behold The Man clothed in linen who had the ink-pen by his side brought back the word or message saying “I have done as you commanded me”. This quite remarkable report by the Son of God to the father [cf. John 5.30, 14.31 and 19.30 “It is finished”] Ezekiel would have us look at the “man in linen” “causing the word to be brought back “I have accomplished the command or executed the work or sacrifice according to what you kept commanding or continually commanded[Piel mtyx –the vision for us entails the Son of God calling for the attention of heaven from the cross or bringing back news to heaven after the resurrection or when he takes the scroll and brings the long saga of national government and church history to a close in his kingdom].**

CHAPTER 10

THE CHERUBIM SPEAK OF GRACE AND JUDGMENT 1-7

Then I saw and behold in the area of space that which was above the head of the Cherubim like a sapphire stone – like the sight of what made you think of a throne making itself experienced or understood or seen [harⁿ – Hebrew Niphal] above them. Ezekiel is describing the heavenly blue of the throne shining even against the azure of the sky. He then tells us that this is a throne “above” the power of Cherubim which they support and that it begins to “impress” mankind after the event unfolded in Chapter 9– ***the act of finishing redemption.***

And He [Yahweh] was speaking to The Man clothed in linen and He said **“Go to the space between the wheels to below the Cherubim and fill the hollow of your hands with coals of fire from between the Cherubim and scatter them over or upon the city”** and he went out before my eyes. *This statement depicts Christ in his*

position as The Man reigning in glory after his death – between the time he came and returns (between the wheels that speak of His touching earth) judging the city of Jerusalem. This judgment refers undoubtedly to something experienced a priori by Ezekiel but has to do prophetically with the Roman captivity and the latter day encirclement of Jerusalem. The live coals of judgment appear to come from where we would expect the mercy seat to prevent such judgment but the ancient people of God have not availed themselves of the grace of God in Christ – The Man.

But the cherubim stood and ministered on the right of the house (the temple) when the Man went in and the Glory cloud filled the inner court. The occasion is one where the power of God in Christ was to be shown and the Cherubim were really in action not just representative mouldings. The Glory of God had returned and the Man Christ Jesus is represented as active upon the earth.

Then the glory of the LORD went up from over the Cherub to the open door of the house and the glory cloud filled the house and the court was full of the splendid shining [hgm] glory of the LORD. And the sound of the wings of the Cherubim made itself heard to the outer court as the voice of El-Shaddai when He speaks.

And it was reality with or at his command to **The Man** clothed in linen saying “take fire from between the wheels from the space between the Cherubim”. Then He went and stood to minister **joined or in conjunction** [lxa] with the wheel. [npia – the term is used for a “threshing wain” and Christ’s ministry is seen as one of judgment first as He received “our judgment” and then as He returns to “judge the nations”.] Then the Cherub stretched out his hand swiftly between the Cherubim to the fire that was in the space between the Cherubim and bore it up or carried it and gave it to the open hands of the One clothed in linen and he took it and went out. *This action though wholly God’s is one that intimates a rule of right and times of judgment in which the highest creatures of the universe are not just watchers but collaborating with absolute commitment and intensity (cf. the Angels and the judgments of the Apocalypse and the “Angel” that came in the garden of Gethsemane and strengthened our LORD.) We need to incorporate in the symbolism of the tabernacle and temple one further factor – the fire of judgment which can reside above the mercy seat and be associated with the Glory of God who remains righteous not just in salvation but in His ultimate judgment of sin. When we speak of the LORD who dwells between the Cherubim we speak of one who exercises both salvation and judgment in a manner fully consented to by these beings who have surveyed all of human history.*

MORE ABOUT CHERUBIM AND WHEELS 8-22

*Then there appeared related to and belonging to the Cherubim within the hand of A Man under the Cherubim. Ezekiel is describing the symbolic cherubim and recording the ministry of the living Cherubim at one and the same time. So he is defining the Mercy seat situation. Under their gaze and between their wings appeared a man’s hand at this time. It was the hand that received the judgment and completed the work of Redemption. It was the arm of the LORD which was not shortened but went forth to save and would be sent forth in judgment. Then I looked and behold the four wheels (as of a threshing wain) **in conjunction with** the Cherubim – one wheel in conjunction with one Cherub and another wheel in conjunction with one Cherub and the appearance of the wheels was like fountains of smelting ore or amber topaz. I take it that the appearance was like that of gold in the furnace or that which was breaking up [vvr t] in a reddish orange flame. The touch of the wheels of this judgment chariot resulted in what we would call “explosion”. And from appearance each one of the four could be imagined as or made themselves like a wheel in the space or centre of a*

wheel. *Imagined mechanically this is very different from the result when we think within the confines of the Hebrew language. What is being said is that there is a “judgment within a judgment”. That speaks of our judgment being taken by Christ and also of the impending judgment of those who do not accept the atoning judgment of Christ. Thus the threshing wain of judgment is best understood. To even begin to look for some sophisticated motor or as others imagine a sort of propulsion is quite beside the point.*

In their going or “walking” they walked on their fourfold *order* they four lying by one another; they did not turn in their going for the place that **the Prince or Chief** faced – there they went after Him and they did not turn in their going. This “fourfold” aspect relates to the entire earth and the union of these great beings with the Prince is the union of the angels and the LORD in governance and judgment. His sovereignty moves everything forward and they go with that flow.

And all their flesh and their bodies and hands and their wings, speed, their seasons, years or wheels were full of eyes around and concerning their four threshing wheels. The Cherubs like the angels that came **to bring about judgment on Sodom** would hold the hands of Lot and his wife and so they had features exactly as Ezekiel describes but also massive eras of experience of divine judgment. The glorious creatures of Isaiah 6 alike had bodies and hands. They had massive experience of protecting mankind. Kimshi, the Jewish commentator hold the “body” intimates “wheels” and the “flesh” the cherubim – the text does not warrant the interpretation. Concerning the “wheels” there was a proclamation to them or for them in my hearing “O Wheel!” or “O whirlwind!” Something of a heavy judgment or a divine purpose of judgment was proclaimed. Ezekiel in 38-39 is made aware of the detail of the judgment of Israel’ and the world in the latter day.

Then each one had four faces; the **face of the first one was the face of Cherub**, the face of the second the face of a **man**, and the third the face of a **lion** and the fourth the face of an **eagle**. *Dr. Cohen* observes the change of face from “ox” to “Cherub” since the earlier vision. This change for the Christian carries altogether different significance because Christ is both “ox like” sin-bearer and “Cherub-like” judge. Those that are near to God participate in judgment along with Christ who is judge of all and in a sense Israel and, in another sense, nations themselves. In the latter connection Babylon and Persia and even Rome were earlier participants and it may be that the present great powers will yet participate in latter day events which fall out as judgment. And the Cherubim were high – it is the living reality I saw at the River Chebar. And at the moving of the Cherubim the “wheels” went in conjunction with them. Clearly they went into action at the proclamation of v.13. and at the lifting up of the wings of the Cherubim high above the earth the wheels would not even turn around or change their conjunction with them. Ezekiel imagined that the wheels were not useful in the skies but the concept is of judgment reserved for another time. The fact is that Cherubim will visit when Christ returns for his church and they will visit as taught in the Apocalypse. Just as they were seen in Eden and were involved in the post-diluvian era they are inextricably bound to God’s judgment. Then the Glory of the LORD left the threshold of the house and stood to minister above the Cherubim. The God of Glory is supreme over angels and men. He is sovereign. This is a very great consolation to the prophet and to us.

Then the Cherubim lifted up their wings and went high away from the earth in my view. And the wheels were conjoined with them throughout. They were in the view of all who were standing nearby and it or he would stand at the open east door of the house of the LORD and the glory of the God of Israel was over them above. This

great vision of the glory of the LORD was given to Israel in the day of Ezekiel and through the self-same eastern gate the glorious LORD will one day return. This is the living presence that I saw under the God of Israel at the River Chebar and I was aware that these were Cherubim. The four had four faces each and four wings each and the similitude of the hands of a man under their wings. And the appearance of their faces was of those faces I saw at the River Chebar – their appearance and the men themselves. They caused them to move at the passing of his face. *This latter statement may be better translated “They moved at the passing by of Christ in judgment or forgiveness.”* In which case it would suitably conclude the manner in which the Cherubim acted – no different from their manner in Eden – but at the behest of **The Man** referred to perhaps as many as five times in these chapters.

CHAPTER 11

TWENTY FIVE DOWNCAST AND EVIL LEADERS 1-3

And the Spirit lifted me and **brought** me to the eastern gate of the house of the LORD that faces east, and behold at the opening of the gate twenty five men and in the midst of them I saw Jaazaniah [“*may the LORD hear*”] the son of Azur and Pelatiah [“*he whom the LORD delivers*”] son of Benaiah, princes or leaders of the people. Then he said to me “*son of man*, these are the men who are scheming up evil and advise evil counsel in this city.” They are saying ‘No time to construct houses is offered; it is a cooking vessel and we are flesh.’ *These 25 leaders had given up on the future. They were sowing hopelessness. They were denying the right to develop. They believed they were about to be “scalded” as a people like meat in a cooking pot through the Assyrian siege. Into the hopelessness of our condition the Son of Man came in His love despite our sin and misery. This “Son of Man” expression presages that loving-kindness.*

ISAIAH’S PROPHECY AGAINST THE LEADERS 4-12

For that basic reason you must prophesy against them – you yourself must prophesy, *son of man*. We see in this “son of man” revelation that as the Spirit accompanied Christ he was given to Ezekiel. Then the Spirit of the LORD would fall upon me and He spoke to me saying “Thus says the LORD ‘Thus you have said – **the house of Israel your individual steps or suggestions [h] [r] of pleasure or snuffings of what’s brewing [j] [r] or hurricanes of spirit. You have multiplied slain in this city and filled the streets with corpses. For this fundamental reason”**’ says the LORD God “Your slain that you set in the midst of it – these are the flesh and it is the boiling pot – but I will cause you to get out from the midst of it. You have feared the sword and I will bring the sword upon you, whispers the LORD God. I will cause you to **get out from the midst of it and give you into the hands of strangers and I will enact right judgments among you. You will fall by the sword. At the border of Israel I will pronounce judgment on you and you will be aware that I am the LORD. This will not be your boiling pot and you will not be the flesh in the middle of it. At the border of Israel I will judge and punish you.**” The prophetic writer uses the Hebrew term “judge” fpv five times in this section making it emphatic that the judgment will fall when Israel moves out of the boundaries of her nation in captivity later. For now mercy attends her way despite the faithless leaders – for she has a strong LORD and a faithful king and a godly prophet and presumably many righteous. “And you will be well aware that I am the LORD because you have not walked in my ordinances and you have not enacted my righteous judgments but have acted according to the decisions and laws of the nations around you.”

THE PROPHECY OF ISAIAH THAT JEREMIAH TREASURED 13-15

And it was awesome & real as I had to prophecy Pelatiah son of Benaiah also died and I fell upon my face and I cried out in a loud voice and said “Ah LORD God, will you make a finish of the remnant of Israel?” **Then with awesome reality** the word of the LORD came to me saying “*son of man*, your brothers – your brothers – men of your immediate kinsmen [*lag*] and the whole house of Israel entirely are the ones saying to them “**O inhabitants of Jerusalem get well away from the LORD! This land is given us for a possession!**” *Ezekiel as a son of man whom the LORD named to share and sympathise with his heart shares the sorrow of our LORD in that his own kindred did not understand his message and the will of God.*

THE GLORIOUS PROMISE OF ISRAEL’S RETURN 16-21

So concerning what is basically appointed say “**Thus says the LORD God though I have caused them to go far away and caused them to be scattered among the nations in the earth still I will be a little holy place for them in the land where they go.**” *The LORD Himself is a sanctuary accessible in every land. He lives among each people in the hearts of those who love him and will hear their prayers and guide their counsels who seek Him.*

So fundamentally say “**Thus says the LORD God – ‘I will kibbutz or gather you from the peoples and gather you from all the lands where I have dispersed you like showers and I will give you the fertile land of Israel. Then they will arrive there and remove all the loathsome polluting things and all the abhorrent abominable things from it. And I will give them one heart and I will put a new [*vdj*] – “absolutely new made” like a new cart or wife or king] Spirit in their midst. And I will take the heart of stone from their flesh and give them a heart of flesh. For that reason they will walk in my ordinances and keep my righteous judgments and do them and they will be my people and I will be their God. But to the heart of those that walk for the love of their loathsome and polluted things I will provide that their way of life come upon their heads”**” whispers [*san*] the LORD in anger. *These words were music to Ezekiel who realised that the homecoming Jews would walk with God. The manner of it is expounded – it would be by means of the gift of the Holy Spirit and this nation would have to wait still six hundred years for that promised divine event.*

THE GLORY AND CHERUBIM DEPART TO OLIVET 22-23

Jewish scholars like Dr. Cohen see a ten-fold stage by stage withdrawal of the Merkibah – one of which was its 31/2 year delay on the Mount of Olives before passing to heaven. The stages proposed are much like the stages of the cross proposed in connection with Christ’s Via Dolorosa journey. The rabbis consider the “Glory” (1) left the mercy seat (2) sat on the first of the Cherubim (3) Then on the second (4) Subsequently passed to the threshold of the Holy of Holies (5) Onward to that of the Holy Place (6) Outward to the gate of the outer court (7) & (8) though the city regal and secular (9) Thence to Olives and (10) to Heaven after 31/2 years.

Then the Cherubim lifted up their wings and the wheels by their sides and the Glory of the God of Israel high above them. And the Glory of the LORD went up from over the midst of the city and stood upon the mount which is east of the city. *With the promise of the return comes the strange event of the evacuation of Jerusalem of the presence of the LORD. This is a foreshadowing of the sequel to the giving of the Spirit*

– the fall of the nation under Rome and the NT Diaspora and the work of the gospel among all nations.

BY VISION FROM JERUSALEM BACK TO CHALDEA 24-25

And the Spirit lifted me up and brought me to Chaldea to the captivity in a vision through the Spirit of God and the vision I had seen went up from me. So I spoke to the captivity all the words of the LORD that I had seen. *Ezekiel encouraged the captives to believe God would give the nation a tender God-fearing heart and that they would honour Him without recourse to abominable idols any more.*

CHAPTER 12

EZEKIEL'S ROLE AS A "PORTENT" TO ISRAEL 1-7

And with vivid reality the word of the LORD came to me saying "*son of man* you are living in the middle of a house of rebels that have eyes to observe but do not see prophetically. *This phrase turns up in respect of the teaching of the Son of Man in the NT. Jesus also said "Having eyes do you not see?"* And ears to hear but they do not obey for these are a house of rebels. But you *son of man* prepare your chattels for captivity and move away [*as a captive*] and move away by day before their eyes from your place to a different place right before their eyes. *Like our precious LORD this prophet in character with Christ is called on to be as one without place to lay his head.* Maybe they will see but they are a house of rebels. (1) And you shall bring out your belongings as the stuff of a removal by day before their eyes (2) and you must go out in the evening before their eyes as a departure for captivity. (3) In their full view, break through your wall and go out through it. (4) Lift up *your stuff* on your shoulder in the dark before their gaze – prepare to go away with your face covered (5) for you must not be able to see the ground for I have given you as a miraculous sign or portent of future events... [*tpmm Ezekiel as part of his mission was a "prodigy". He had unusual intelligence of Israel's future. His life was "a miracle" of revelation. In many ways prophecies directs attention to the fact that the LORD knows future events as well as past or present events and so we speak of "signs" in scripture*]... to the house of Israel. So I did exactly as I was commanded. I brought out my own stuff of daily use as the articles captives carry by day and I even dug through my wall with my own hand in the dark and got out – I lifted up my goods on my shoulder in their view.

PORTENT OF ISRAEL'S BABYLONIAN CAPTIVITY 8-16

And it was lively & real – the word of the LORD came to me in the morning saying "*son of man* did not the house of Israel – the house of rebels – say to you 'What are you doing' Say to them 'Thus says the LORD God *the carrying away* [*or captivity*] *of this prophetic burden* [*avmh*] *is for or because of Jerusalem and all the house of Israel in their midst.* Say 'I am your portent – just as I have done exactly thus it will be done to them. They will go by removal into captivity. And the prince among them shall bear *his burden* on his shoulder in the dark and go out. They shall dig through the wall to escape through it and he shall keep hiding his face because he will not see the ground with his eyes. *This portent is a direct reference to the putting out of the eyes of Zedekiah the king whom Nebuchadnezzar took captive.* I will also spread my net upon him and he will be caught in my snare and I will cause him to be brought to Babylon – to the land of the Chaldeans but he will not see it though he will die there. *Again with hindsight we can confirm that this emphasis was needful for the severe maiming of Zedekiah through the gouging out of his eyes is prophesied.* And all that

are round about him – the wings of his help – I will sow like seed to every wind and I will draw out the sword after them. Then they shall become well aware that I am the LORD when I cause them to be dispersed among the Gentiles and cause them to be sown broadcast in the earth. *This prophecy appears to extend further than the Babylonian Captivity.* But I will leave a remainder of men from their number from the sword and famine and plague that they may recount or write all their abominations among the nations where they arrive but they will know that I am the LORD.” *The LORD promised to leave scribes and story tellers who could record the moral decline of Israel. Among these were those who compiled Kings and Chronicles and Jeremiah who was extensively involved in Kings and with Baruch in the prophecy that goes under his name.*

EZEKIEL A PORTENT OF FEAR 17-19

And with vivid reality the word of the LORD came to me saying “*son of man*, eat your bread of terror or tumult and drink your water of agitation and disquiet and anxiety or alarm. *In the mouth of Ezekiel prophecy of the fall of the city was bitter to taste as it must have been in the prophecy of Christ when in love he said “How oft would I have gathered you as a hen gathers her chickens – but you would not.”* And say to the common people “Thus says the LORD God to those that dwell in Jerusalem, those that dwell upon the fertile land of Israel ‘they shall eat their food with anxiety and drink their waters with desolate astonishment that her land may be desolate from its fullness and spaced from the violence of all that dwell in it. And the inhabited cities shall be given to total destruction and the land shall be laid waste but **they shall be aware that I am the LORD.**”

BREVITY OF TIME TILL JUDGMENT FALLS 21-25

As “a son of man” Ezekiel like our LORD speaks of the immanence of the fall of Jerusalem and this entire prophecy urges us to take the notion of the immanence of the end times seriously and the immanence of the judgments of God – much in the way John the Divine urges when he says “These things must shortly come to pass”.

And it was lively & real the word of the LORD came to me saying, *son of man*, what is this saying or proverb of yours about the land of Israel when you say ‘The days are prolonged and every revelation is lost perished or consigned to the abyss of destruction.’ Say to them for this basic reason [of indolence and perceived delay allowing wantonness] **‘Thus says the Lord God ‘I will lay to rest or give a Sabbath to this proverb of theirs concerning the land of Israel and they will not teach the proverb any more in Israel – but truly [ma yk] say to them ‘the days are close and the active event of all revelation’** For there will no longer be any crashing vision or empty revelation [awv mwzj] and flattering or slippery false prophecy or certainty [qlj msk] in the midst of the house of Israel. Because I am the LORD I will speak and the word I will speak will also be done – it will no longer be drawn out [Jvm] for in your days, O house of rebels, I will speak the word and I will undertake to do it whispers the LORD in anger.”

NO MORE DELAY ON ANY PROPHECY 26-28

*Jewish commentators –not convinced or happy that the LORD afforded pre-incarnate revelation by theophany point to the **nine visions** of the book from 1.1 onwards and urge that they entail 9 veils through which the LORD was viewed. This appears to*

wrap up for rabbinic's their difficulty with "revelation" that stems from Exodus 33.20. However for the believer in Christ the truth is "No man has seen God at any time – the Only Begotten who is in the bosom of the Father – He has declared Him" John 1.18.

And lively & real as it was the word of the LORD came to me saying "*son of man*, behold the house of Israel are saying '**This revelation** that he has is for great days and he prophecies for times long distant. For that reason say to them "Thus says the LORD God **"There will be no stretching out any longer of any of my words but the promised word I speak will be undertaken and done whispers the LORD with passion [san]**. Again the note of immanence is associated with the urgent message under the term "son of man". The NT warns us "*The Son of Man* cometh". That phrase is glued to the central term of this prophecy which links Ezekiel and Jesus Christ intimately.

CHAPTER 13

GOD SPEAKS AGAINST FALSE PROPHETS OF PEACE 1-9

And with lively reality the word of the LORD came to me saying, *son of man* and prophecy to the prophets of Israel that are prophesying and say to those prophesying from the heart "Hear the word of the LORD". Thus says the Lord Yahweh 'Woe to the fool-prophets that go after their spirit and do not have vision. O Israel your prophets are as the foxes in the hot dried up wildernesses. You have not risen for the broken and walled up the fence upon the house of Israel to stand your ground and minister in battle in the day of the LORD. They saw **empty crashing desolation** and **false certainty of divination** saying "The LORD is whispering" but the LORD has not sent them and they have caused expectation of their word coming to pass [*literally "rising"*]. Have you not been envisioning empty noisy vision and empty deceit and saying 'The LORD is whispering" and I have not spoken a word of action." Therefore thus says the LORD God "Because you have spoken **noisy vanity** and have created a vision of **vacuous deceit** for that reason **behold me set against you**, whispers the LORD God in anger. And my hand will be against the prophets that foresee emptiness [*amv*] and the certainties [*msq*] and **rewards of deceit [bzk]**. They shall not be in the intimate foundation or seated assembly of my people and written in the decreed register or record of the house of Israel and they will not come into the fertile land of Israel **but you will be well aware that I am the LORD God.**" *The situation was comic tragedy. Prophets were prophesying to Ezekiel total heresy and utter rubbish which owed nothing to the LORD'S word. False prophecy basically saw no return to the land of Israel. Even today replacement prophets of the 21st century dismiss the promises of God to Israel – will we ever learn to read scripture aright?*

THE WALL OF DECEIT WILL COME DOWN 10-16

Because – yes! Because they have seduced my people to err saying "peace" and there is no peace; and he builds an exterior wall and look at them plastering it over [*jwf*] with lime. *The nature of their foundation would be weak and the wall unsure but disguised by the white lime – though this would look good it added no strength and the whole edifice was cobbled and not to be depended upon.* "Say to them that plaster it with lime 'It will fall. *Dr. Cohen* comments "Lime becomes like soap in rain". There will be an overwhelming shower of sweeping rain and you O stones of the icy crystallised hail [*cbg la* – the prefix *la* is of Arabic origin suggesting of a small Arabic linguistic influence. Arab tribes were to dominate Edom from the early 5th

century BC] shall fall and a storm of tempest shall tear it open [[qb]. And behold when the wall falls shall it not be said to you ‘Where is the plaster that you plastered over it?’” Therefore thus says the LORD God “I also will tear it apart by a wind of scattering tempest in my hot fury and an overwhelming shower in my anger and there will also be icy hailstones through my fury to put an end to it. So I will destroy the wall that you have plastered with lime and knock it down [[gn-literally “touch it] to the ground and the foundation shall be laid bare and it will fall and you shall be at your end in its midst and **you will be aware that I am the LORD.** So I will bring to a finish my hot anger against the wall and those that plastered it with lime and I will say to you “There is nothing of the wall and the plasterers are no more – the prophets of Israel that prophecy to Jerusalem and foresee for her a peaceful vision but **there is no peace**” whispers the LORD God. *There could neither be political or spiritual peace this way.*

IDOLATROUS SEWING & QUILTING WILL END 17-23

“So you, *son of man*, set your face against the daughters of my people that prophecy from their own heart and mind and prophecy against them and say “Thus says the LORD God ‘Woe to those who sew pillows upon all the joints of the forearm [as amulets] and covering quilting [jpsm] on the head of everything raised up or high pillar to continually beguile and capture souls as birds. Will you pursue and beguile the souls of my people and **will you breathe soul life for those who belong to you?** Or would you wound and profane my people **with handfuls of barley and morsels of bread...** *This is the small reward for which so much evil was undertaken by the prophetess mediums...* to cause souls to die that ought not to die and to keep souls alive that should not live by your lying to my people that listen to a lie?’” For this basic reason thus says the LORD God “Behold I am against your amulet pillows by which you hunt there the souls of those that are flying away and I will tear them from your arms and will send their souls away free – those souls you hunted that were in flight. **I will also** tear your amulet quilting and I will save my people from your hand and **they will not be any more in your hand to be hunted.** And you will know I am the LORD. Because of a lie the heart of the righteous is in despondencies or dejections [hak] and **I have not caused them to be despondent:** because there was a lie to strengthen the hand of the wicked that he would not turn back from his evil way for the salvation of his life – therefore You will not have visions of vanity – you will not have clear divination any more for **I will deliver** my people from your hand and **you will know I am the LORD.**” *The LORD is asking the hypothetical question of the prophets “Can you save?” and the answer is patently “No.!” But more He is setting forth His own promise to be the Saviour.*

CHAPTER 14

THE LORD RECOMPENCES OUR THINKING 1-11

Then men from the elders of Israel came to me and sat before my face. ***And in vivid reality*** the word of the LORD came to me saying “*son of man* these men are increasing or exalting idols [/g turning away of reproach] in their hearts and they have provided a cause of seduction or stumbling in front of their faces. Is there to be sought an inquiry on their behalf? For that reason the word you shall say to them is “Thus says the LORD God; Man by man in the house of Israel – whoever exalts an image upon his heart [privately] and sets a cause of stumbling before his eyes and comes to the prophet I the LORD will give him answer that comes in line with his numerous idols

that I may capture or take hold of the house of Israel in the intimacy of their hearts – these that are separated or [forms cut off] from me by the completeness of their idols.’” *The manner of the LORD’S word seems to mean that the elders themselves and such as are totally committed to idols are supposing themselves not even to be God’s creation but self made and self-sufficient. Their thinking and their very existence is not accredited to Yahweh. This word so understood is the nearest the OT comes to atheism or evolution of man without consideration of God. God sees these as so divorced in their thinking or hearts!* “For that reason say to the house of Israel Thus says the LORD God ‘Turn and make yourselves turn from your idols and make your faces turn from all your abominable things. For man by man from the house of Israel and from the stranger that is strange in Israel and isolates him from going after me and exalts his idol in his mind and heart and sets a stumbling block before his face and then comes to the prophet to inquire from him about me I the LORD will answer him personally. And I will present my face against that man and I will erect or set him up as a sign and proverb and cut him off from the middle of my people and they will know that I am the LORD.’” *This part of the LORD’S statement is in accord with His perpetual manner of retribution. He pays in our coin. In this case the elders have idols in their hearts and the LORD promises to set these men up as proverbial idols of seduction – which is in effect the force of their story as written in scripture by Ezekiel. “And the prophet when he is laid open or untied [literally “out of his sheath” as a sword used without command] and speaks a word I the LORD have loosed that prophet and I will stretch out my hand against him and will destroy him from the midst of my people Israel. And they shall carry or bear their iniquity; as the iniquity of the one that searches so shall be the iniquity of the prophet they seek. This basically that the house of Israel may not still stagger drunk or err in deception from going after me and that they may not continue still to be contaminated by all their transgressions but they will be my people. And I will be their God” whispers the LORD in delight. This prophecy tells of the ultimate godliness and intimacy of true faith in the hearts of the whole people of Israel.*

INTERCESSION DOES NOT PREVENT RECOMPENSE OF IDOLATRY 12-14

And with lively reality the word of the LORD came to me saying “*son of man* when the land shall sin against me to act treacherously [I [m “with a long garment hiding a weapon] I will also stretch out my hand against it and I will break its staff of bread and I will cause famine to be sent post-haste to it and I will cut off from it man and beast. *The recompense is God acting like a deceptive assassin suddenly stretching out his hand. And it is living reality* if these three men **Noah and Daniel and Job** were in its midst these by their righteousness would but deliver their own lives whispers the LORD God in solemnity.” *In this identification of Ezekiel and Christ we read the absolute need for truth and the love that uses and spares only the holy ones of the age when the generality of men are perfidious. We read also of the minimal effect of mighty men in such a gross age.*

NATURAL DISASTER 15-16

“For it there be beasts of calamity and I will pass through the land and they shall bereave it of children and it will be a wasteland devoid of any passing traveller because of the beasts. But though these three men were in its midst whispers the LORD God they would deliver neither sons nor daughters – they would deliver themselves alone and separate and the land would be a wasteland.” *The reference is*

*memorable and of great interest. Noah and Daniel and Job are taken not in order of history but as three outstanding examples of Intercession. Noah first interceded for 100 years. Daniel interceded three times daily for his people and Job interceded with sacrifice daily for his seven sons and three daughters. Even a combination or triplet of these could be broken by iniquitous or treacherous deceivers and they could not prevent calamity. Noah did not prevent the flood, Daniel **the eunuch** did prevail for the conversion of heathen kings but did not end the captivity. Job did not prevent the death of his sons. In these ancient times the desperate wickedness and deception of the human heart to which Jeremiah gives testimony abounded and stood adamant against righteous intercessors. How much Greater our Mediator who did not save Himself but prevailed to save immense numbers from every nation tribe and language.*

WAR 17-18

“Or if I bring a sword against this land and I say ‘The sword will pass through the land and I will cut off man and beast from it but these three men were in its heart [or capitol] whispers the LORD God they would not deliver their own sons and daughters – only their own souls.’” Clearly God is supposing that Daniel were in his own land and not made a eunuch by a foreign power – still had he a family he could do no better than Job and would not succeed even like Noah – and for that matter Noah would not do as well in the circumstances of the pre-captivity period either. So we are to take it that even great faith cannot offset some calamities that are due and right. This doctrine is especially grave as humanity turns the final corner towards the looming crises of tribulation. This also will not be subject to reversal – and the more absolutely impossible since the church will be taken away from the centre. The emergence of the latter day Elijah and his companion witness will have the effect of reinforcing judgment in that era.

DISEASE 19-21

*“Or if I suddenly send a plague upon this land and pour out my hot wrath upon it with blood to cause man and beast to be cut off from it **but Noah and Daniel and Job were in its midst or capitol**, as I live, whispers the LORD it is a question whether these should deliver a single son or daughter by their righteousness they would deliver their own lives. But thus says the LORD God ‘Nevertheless it will be much more when I send the four judgments of sword and famine and evil beast and plague upon Jerusalem to cut off man and beast from it’”*

THE LORD WILL BE JUSTIFIED & HIS PEOPLE COMFORTED 20-23

*“But look, A remnant spared in it will be brought out – sons and daughters – behold they will come out to you and you will see their pathway and their deeds and you will be comforted about the calamity I have brought on Jerusalem – over all I have brought upon it. And they will comfort you when you see their ways and their habitual or effectual actions and **you will know that I have not done all I have done gratuitously** in her” whispers the LORD God.*

CHAPTER 15

A SOLEMN DIVINE ASSESSMENT OF THE JEWISH PEOPLE 1-5

***And it was lively & real** – the word of the LORD came to me saying “*son of man*” ‘What is the vine tree selected from or apart from all the trees – the branch that is living among the trees of the wood? Will there be a selection from its wood to*

manufacture or make tools for work or will they select from it a peg on which to hang any utensil? Look, it is just given to the fire to swallow both ends of it *[its root and its twigs]* – the fire swallows its middle section also. It will not advance or accomplish *[j l x]* for completing or bringing to the full *[the word al m is often used of inserting a precious stone in a ring – hence jewellery]* In later times the Jewish people excelled in jewellery and also in the advance of science and art for which reason we have to look carefully at what the LORD is saying. Behold in its life complete or full grown it will not make itself suited to being a messenger or service” *[Ja l m is used both of the “artisan” with his “wealth” and the “messenger” with his “service”]* It is in choosing the second meaning that the answer to the value of the Jewish nation is under divine scrutiny- and yet from them came the law and the prophets. The rider must ever be Christ’s words “Which of the prophets did they not persecute?”

MANKIND WILL SUFFER THE PENALTY OF FIERY JUDGEMENT FOR TREACHERY AGAINST THE CROSS 6-8

“Therefore on this basic count” *[nk l]* thus says the LORD God “according to the [use of] the vine tree among the trees of the wood which are given to the fire to devour so basically I have given over the inhabitants of Jerusalem. And I will set my face against them or allow my face to oppose them. They will get out of this fire but that fire will swallow them. Then they will become aware that I am the LORD of life in my setting my face against them. And I will make **the earth** (or the land) desolate **because they have enacted treachery** whispers the LORD God.”

*The fact is not to be forgotten that all the nations are as “timber”. From them many great works are wrought. Their rejection of Christ and the way of life which we call salvation results however in death. The LORD himself has set a day to curtail the freewheeling of nations. His gospel purpose has world outreach in its sights and once this is accomplished the church is raptured and the parable of the wheat and the tares comes into force. The world itself together with the Jewish people are inevitably moving towards biblical Armageddon – **the result of “work” that is not “ministry”**. All of man’s provisioning and advance is not viewed as “spiritual advance” at all and will not only come to nothing – it will bring the race to the brink of annihilation – were the LORD of life not to interpose. This together with the war of Ezekiel 38-39 which is its forerunner will bring widespread denuding of the earth. Yet beyond these vials of judgment there is a “nevertheless afterward both for the LORD’S beloved people and the residue of men on earth. “**They shall know the LORD personally**” – indeed none shall need to evangelise them – for He shall come again!*

CHAPTER 16

ISRAEL REMINDED OF HER BEGINNINGS BY DIVINE GRACE 1-5

And live reality as it was the word of the LORD came to me saying “*son of man* *[It was only after over a year of reflection on this term but with the suddenness of revelation that the LORD showed me its relevance. In the context of judgment the prophet is beloved like the son and all who stand with him reading the book are similarly beloved. Even the Jews who received this word and acted as the LORD’S servants were “sons”. In the middle of the storms of judgment the LORD loves to speak sweetly and intimately to His children. I date this intimation Sunday September 25th. Those “those to whom the word of God comes are called “gods” in the sense of being “His own” (John 10.35). In the book of Ezekiel multiple instances are shown where the pre-existent LORD calls Ezekiel to identify with his love and his message and the immanence of judgment]* “Cause Jerusalem to be aware of her abhorrent or

detestable acts, so say, Thus says the LORD God to Jerusalem ‘Your circumcision or cutting off and your birth is from the land of Canaan. Your father was an Amorite and your mother a Hittite. And about your birth – in the day of birth your navel umbilical was not cut and you had not been bathed in water for my cleansing and you had not been washed in salt water and you had not been bound up in swaddling bands. Not one eye from these sheltered you or was confident of you [hsj] to do anything for you from compassion on you and you had been thrown on the face of the field through the abhorrence or abortion of your life in the day you were born.’ *There is nothing more conducive to grace and its appreciation than to be reminded as this text reminds me of my survival at the first day of my life. The LORD of life reminds Israel that the nation’s origin depended totally on His divine compassion and covenant love.*

THE LORD SPARED ISRAEL AND UNITED HER TO HIM 6-8

(a) *The LORD sees Israel at her birth – ready to be aborted and spares her.*

“And I passed by over you and I saw you as *a husband of shame and disgrace* in your blood and I said to you in your blood-stained state **‘Live’** **○ indeed I said to you amid blood ‘Live’**. And I provided for you to be expansive as the shoot of the field and I made you numerous and I made you great and you have arrived with ornaments upon double ornaments. Your breasts are fully formed and your hair is grown lively though you were naked and made poured out destitute.”

(b) *The LORD loves Israel and enters a covenant with her*

“Then I passed above you and I saw you and behold your time was the time of lovers or boy friends as we would say and I spread my garments wing over you and I hid your exposure and I gave you a solemn promise and I came into a covenant with you” whispers the LORD God, “So you became mine”.

THE LORD ADORNED HIS PEOPLE & MADE HER FAMOUS 9-14

1. “Then I washed you in water
2. And I washed away your blood from upon you
3. And I covered you with oil
4. And I clothed you with needle embroidery of many colours
5. And I fastened sandals [l [n] of badgers’ skin on you
6. And I provided you undergarments of fine linen
7. And I hid you in ‘drawn out silk’”

“Then I adorned you with ornaments

1. And I bound bracelets to your arms
2. And a neck-chain on your throat
3. And I put a string of pearls [mzn] on your face
4. And ear-rings in your ears
5. And a diadem of beauty on your head”

“And you were adorned with gold and silver and your clothes were of fine linen and silk and embroidered needlework.

And I fed you with fine flour and honey and butter or oil.

And I would make you more and more beautiful.

And I would prosper you for a kingdom or royal counsellor.”

“And your fame went out among the nations through your beauty for it was perfection itself [l[k] through **my adorning** which I set upon you” whispers the LORD God.

SELF CONFIDENCE, PRIDE AND FORNICATION 15-29

“So you trusted in your beauty and you would act as a harlot because of your renown and you poured out your sexual favours in profusion on each passer by. It was his. Then you took from your garments and made colourful high places and you would practice your fornication upon them. Nothing is going on. There is no life *resulting*. You have acquired my jewels of your beauty – my gold and my silver that I gave you and made images of men and committed fornication with them.” *This evil practice which moderns also indulge is lewdness of the deepest hue. Scripture does not hide the terrible immodesty corruption and immorality of this evil element of the Jewish people in the period between Solomon and the captivity but shows reason why solemn judgment should fall upon the nation.* “Then you took your garments of embroidered needlework and covered them and provided my oil and perfumes or incense for their faces. *These objects of sexual mal-practice they then made to look almost human and then proceeded to treat them as gods.* My food or bread that I gave you – fine flour and oil or butter and honey that I fed to you – these you placed in front of them for a smell of rest – and it was that” whispers the LORD. *The incense was of the very best – the prayers of Israel – of David and Solomon and so many of the saints had reached the heart of God and the actual incense was very costly as the making of a way to the presence of God was ever costly. Paul in Romans says “Now being justified we have access by faith...he is stirring in the Romans and in us all the high privilege of being granted through the death of Christ access to the Father.*

“And you have also taken your sons and daughters that you produced to me for sacrifices to them to be devoured. Is this husband of your fornications a little matter? And you have squeezed my children to death [fj v] passing them to them.” *The manner of pressing the new-borns through the neck of Moloch appears to have caused death as they went to be burned below in the idol belly.*

“And with all the abominations of your fornications you have not remembered the days of your youth through your being naked and poured out by the husband of shameful things in the blood of life. **And this is amazing real life** after all your evil deeds. **Woe, woe** is for you” says the LORD God. *The reader should note the contrast with v.6 where God’s gracious word was “life” in contrast to “judgment”.* “So you have built a mound or circle and made a high place for yourself in every street. At every principle road or the start of every route you have built your high place and you will continue to make your beauty abhorrent and you have opened your legs to every passer by and had numerous illicit sexual fornications.”

- (1) v.26 “You have acted as a harlot with the sons of the Egyptians that lived near you – big sensual fellows and you have multiplied your fornication to enrage and irritate me. So look I have stretched out my hand over you and I have withheld or cut your appointed supply of food and given you to the desire of those daughters of the Philistines that hate you who feel ashamed in themselves of **your unchastity** [hmz].
- (2) v.28 You were acting as a harlot with the sons of the Assyrian from a failure to be satiated and you fornicated with them and even then were not satiated.
- (3) v.29 You have increased your whoredoms at the land of Canaan to Chaldea and even in this you were not satisfied.”

ISRAEL IS SPIRITUALLY SICK AND ENFEEBLED 30-34

“How sick and languid your heart is”, whispers the LORD God in doing all these things – the undertaking of a domineering harlot. In your building your high circle or grove at the head of every road and you make your eminent place in every

thoroughfare or square but you have not lived like a harlot for showing derision of a gift. You are a wife committing adultery taking fornicators in place of her husband. To all harlots they give inducements or gifts but you give inducements to all your lovers and bribe them with wages to come to you from all around in your harlotries. And there is a difference between you and the other women. No whore follows you or your practice either in giving a gift or in not having a gift given you so you are a change.”

THE WORD OF GOD TO HARLOT ISRAEL 35-43

Therefore, O Harlot, listen to the word of the LORD. **THUS SAYS THE LORD** God “Because your serpentine enchantment [*vjn*] was poured out and your nakedness is uncovered through your lying with your lovers as a whore and upon all the idols of your abominable practice and according to the blood of your sons that you gave to those *idols* behold I will gather together all your lovers with whom you mixed and with whom you bartered and all those you loved along with those you hated. I will gather them to you round about and I will reveal your nakedness to them and they will see all your nakedness. *This sinister promise is a warning that the LORD will send the entire nation as captives to Babylon – with their buttocks bare.* And I will judge you from the judgments of those that commit adultery and shed blood as murderers and I will give you the blood or deaths of fury and jealousy. I will even give you into their power and they will mutilate or destroy your eminence or high place and tear down your high places and they will strip you of your garments and take your beautiful jewels and let you rest bare and naked. Then they will bring up a throng against you and stone you to death [*mgr*] with stones and cut you [*qtb*] with their swords. Then they will burn your houses with fire and enact judgments on you in the sight of hosts of women and I will cause you to Sabbath from acting the harlot and you will not give inducement *to it* any more. Then I will cause my hot anger to rest and my jealousy shall cease from you and I will rest undisturbed [*fqv*] and not be annoyed any more. Because you did not remember the days of your youth but you made me rage and excited with fury through all these things behold [*ah*] **I also will put your way of life on your head as a burden and responsibility** whispers the LORD God, and you will not do this unchaste that is above or beyond all your abominations.”

THE PROVERB – ISRAEL LIKE THE HITTITE 44-59

“Behold every one that takes up a proverb will teach the proverb ‘Like mother like daughter’. You are the daughter of your mother and you loathe and abhor [*/[g]*]her husband and her children and you are the sister of your sisters that abhorred their men and their sons. Your mother was a Hittite and your father an Amorite.” *This is one of the few places in scripture that traces the Jewish race to its fountain head – the marriage of a Hittite woman (Sarah) to an Amorite man (Abram).*

“And your big sister is Samaria – she and her daughters that live on your left hand and your small sister that lives on your right is Sodom and her sons. But you have not walked in their ways and done their abominations but as if it was a small thing you have become corrupt beyond them in all your ways. As I live”, whispers the LORD God, “Sodom your sister – she and her sons have not done as you and your sons have done” “Behold this was the iniquity of Sodom your sister – pride [*mag*], sufficiency of bread [*t[bv]*] and easy prosperity [*tvlv*] of undisturbed rest [*fqv*] was the issue with her and her daughters **but she did not strengthen the hand of the poor and the abysmally needy.**” *The LORD spoke of Sodom as rising up against the generation of which He was part. In that time the poor were left aside as*

the parable of the good Samaritan and the parable of the beating of the servants and the parable of big numbers looking for work showed. In our time as we have means we also are duty bound to help those of the poor who are our brethren and neighbours.

“And they were high and mighty and did abominations before my face and I bound them as captives according as I saw fit. Then Samaria had not sinned on a par with half your sins but you have increased your abominations beyond theirs and justified your sister by all the abominations you have done. You also must bear your shame that you have judged [l/p] belongs to your sisters in your sins that were more abominable than theirs. They are more righteous than you. And you should be ashamed and bear your shame for justifying your sisters. When I return their captivity – the captivity of Sodom and her daughters and the captivity of Samaria and her daughters then I will return your captivity in the middle of them.” This **Ezekiel 16.53 promise** was either fulfilled in the days of Ezra or is now being fulfilled as Jews come back to their land in the midst of Gentiles that represent the ancient Samarian and Sodomite people. *Patrick Fairbairn and Havernick* both dismiss the possibility of this being to do with reality. It is pure picture language. “The old things in respect of this are gone into oblivion” and the hope of a return of the covenant people is not affirmed. *Fairbairn* first published in 1851 but in 1948 God brought back his ancient people and they did indeed dwell amid the remaining dregs of the old Samarian culture and soon the dead sea was to become but a pool as to its northern parts and many Bedouin and other ancients there settled alongside the returning Jewish Kibbutzniks. We dare not so casually dismiss Gods prophetic promises.

“This in order that you may bear your own shame and be hurt and ashamed from all you have done in your being a comfort or encouragement to them. When your sisters Sodom and her daughters shall return to their famous place and Samaria and her daughters return to theirs then you and your daughters will return to your place.” Nothing could be clearer than this precise prophecy. It is not a vaguery because the location is given and the future time is noted as simultaneous. “For your sister Sodom was not heard of by mouth [fame and proverb] in the day of your pride or it might be excellency...” either Israel eclipsed Sodom in the public mind or when Israel was great Sodom’s former excellence in Abram’s day was forgotten. Before your evil was uncovered as at the time of the reproach of the daughters of Syria and all that were around her “...the daughters of the Philistines roundabout that despise you [fav]. *Drummelow* writes Edom for Aram but that is to divorce what the prophet wrote from the narrative. The words do not exactly exchange with one consonant changes and the commentator has no right to change his text. Jesus said not one jot or tittle shall pass from the law. Let us retain respect. As of yesterday so in this day both the Philistine or Palestinian (for there are direct genetic links) and the Syrian despised and still look condignly on the Jew. “You are carrying or going to carry **your unchastity** and your abominations whispers the LORD. For thus says the LORD God I will also act with you as you have acted who despised the oath to shatter [rrp] the covenant.”

THE COVENANT PROMISING ISRAEL’S SALVATION 60-63

“But I will remember my covenant with you in the days of your youth and I will cause to come alive and resurrect [m/wq] an age long or everlasting covenant for you.” This refers to the New Testament covenant and its latter day application to the Jews in the sovereign manner Paul spoke of when he predicted the salvation of the Jews.

“Then you will remember your ways and be hurt and shamed in taking back your sisters – your elder and your younger sister and I will give them to you as daughters

but not under your covenant.” *Thus the LORD speaks of His New Covenant which in the days of Messiah will heal international disputes and bring all nations under His jurisdiction of peace and love. All peoples will coexist with happiness in Israel. “And I will make my covenant to stand for you and **you will know that I am the LIVING LORD.**” This often repeated refrain of Ezekiel and of many books of the OT is a manner of speaking of the revelation of who Messiah really is – who Yahweh is – who Jesus is. This phrase should be traced widely in scripture for its designation shows that the blindness of Israel is everywhere attested by the LORD and also widely shown to be put away only in Messiah-Yeshua.*

“This in order that you may remember and be ashamed and there shall never again be an opening of your mouth from the presence of your shame in My **being covered** or atoned [*rp̄k*] for you and all that you have done” whispers the LORD God. *The atonement of Jesus Christ our LORD is the way in which the deep dyed sin of the ancient people is covered from God’s sight. Ezekiel speaks of this long-distant atonement as God’s final answer to Israel’s sin and abominable conduct and culpable ignorance.*

CHAPTER 18

RABBINIC TEACHING WILL CHANGE

And in live reality the word of the LORD came to me saying “What are you teaching them about the land of Israel by this proverbial sentence saying “The fathers have eaten unripe grapes – they have eaten grapes too soon and the teeth of the children are blunted?” “As I am living” whispers the LORD “this teaching shall no longer be teaching in Israel. Behold all souls belong to me. Look, the soul of the son is as the soul of the father to me. Behold the soul that sins that soul will die!” *The prophet is predicting by the Spirit that the corporate guilt of the nation and of the family will resolve in NT times to the individual responsibility to God in Christ judge and as Jesus said “I have come to cast a sword on earth” with the result that fathers and sons and children and parents would be divided by the gospel in such a way that each would be required to choose Christ above the direction or association of other family members.*

THE JUST SHALL LIVE 5-8

“When a man will be just or justified then he will do justice in judgment and righteousness.

1 He (the just man) is not one who eats sacrifice on the mountains

2 And his eyes are not lifted up to the idols of the house of Israel

3 And he does not defile the wife of his neighbour

4 Nor does he approach a woman during her period.

5 And the just man does not dispossess the debtor [*bwj*] – he returns that which is taken away [*lxg*]

6 He will not skin another.

7 **He gives his bread to the hungry and covers the naked with a garment.** *This form of charity is still the warp and woof of Christian care of others in the world of today.*

8 He has not given for oppressive interest and does not take excessive interest.

9 He pulls back his hand from iniquity or injustice.

10 He does righteous judgment of truth between man and man.

11 He will walk in my statutes and keeps my righteous judgments to act in truth.

12 He is a just man – he will live” whispers the LORD Adonai.

THE CASE OF A REBEL SON OF A GOOD MAN 10-13

“But he fathers a son that sinks low and breaks away – a shedder of blood and does any one of this kind of thing. So he does none of all these for he even eats on the mountains and defiles the wife of his neighbour. He plunders spoil of the afflicted and very poor; he does not return a pledge, he has lifted up his eyes to idols and acted in abomination. He has given for large interest and taken gross profit so will he live? He will not live! He has done all these abominable things. He will slowly die. His blood shall be upon him.”

THE CASE OF THE GOOD SON OF A BAD FATHER 14-18

“But look – say he fathers a son and he (*the son*) sees all the sin his father did but he watches and he does not do similarly. He does not eat on the mountains nor lift up his eyes to idols of the house of Israel nor does he defile the wife of his neighbour. And he is not such a man that has oppressed to destroy; He has not ruined and skinned others of spoil – he has given his bread to the hungry and hidden the naked with a garment. He had taken his hand of usury off the afflicted and not lifted gross profit; he has executed my right judgments and walked in my statutes. He shall not die for the iniquity of his father. He will live. But his father because he continued to treat with violent oppression [*qv*] and constantly spoiled and did what is not good in the midst of my people – look, he will also die for his iniquity.”

***THE SOUL THAT SINS SHALL DIE* 19-23**

“But you say ‘Why does the son not bear the burden of the iniquity of the father?’ But the son has acted in right judgment and righteousness and kept all my statutes and done them. He shall continue to live. The soul that sins it shall die. The son shall not bear the iniquity of the father nor the father the iniquity of the son. The righteousness of the righteous shall be a burden on him and the wickedness of the wicked upon him. But when the wicked turns from all his sins which he did and keeps all my ordinances and does right judgment and righteousness he will go on to live and not die. **All his transgressions which he did will not be remembered to him.** In his righteousness that he is doing he shall live.” *Here is the great consolation of the Saviour in the prophetic scriptures. There will be no mention of transgressions or even the smallest departures from law not to speak of his iniquity.*

“Am I delighted with the desire for the death of the wicked?” whispers the LORD God “and not in his returning from his way of life and living?”

THE SOMBRE CASE OF THE APOSTATE RIGHTEOUS 24

“But in the turning away of the righteous from his righteousness and to do iniquity like all the abominations that the wicked do shall he live?” “All his righteousness that he has done will not be recalled. In his faithless perversity wherein he had been perverse and through his sin that he has sinned – in them he shall die!”

GOD IS NOT FAIR! TEST ME BY REPENTANCE 25-30

“But you say ‘The way of Adonai is not pondered and fair’ [*nkt*] Please listen, O house of Israel. Are not my ways fair and yours unfair? In the turning of the righteous from his righteousness to do his evil he will die. But in the wicked turning from the wickedness he has done and doing right judgment and righteousness he and his soul shall live. When he saw prophetically and turned from all his transgressings that he

did he started to live. He will not die. But the house of Israel say the way of Adonai is not fair. Are not your ways unfair, O house of Israel, whilst mine are fair? Therefore I will judge each man of you righteously, O house of Israel, according to his ways” whispers the LORD God. “Turn and cause you to repent of all your transgressions and iniquity shall not be your downfall” [lck].

A NEW HEART 31-32

“Cast off or throw away as a burden all your transgressions in which you have transgressed from off you and make or enable the great undertaking of a new heart and new spirit for you (all) for why should you die, O house of Israel?” “For I do not delight in the death of him that dies” whispers the LORD God “So cause yourselves to repent for you must live.” *The last word of the LORD is an imperative commanding life for his people. In this command was the gift of a Saviour!*

CHAPTER 19

MESSAGE FOR ISRAEL’S WARLIKE LEADERSHIP 1-7

“Also you must lift up a mournful song [hnyq] for the leaders of Israel. And you shall say ‘What is your mother? A lioness! She reposed in rest among lions. She increased her whelps among young weaned lions. Then she led up one of her whelps – it became full-grown and it kept training to provide prey; it devoured men. But nations heard of him. He was seized in their pit [jwv] and they brought him in prison rings or cuffs [jjj] to the land of Egypt. *This recognisable part of the prophecy refers to Joseph and the early history of Israel.* So she looked *each future day* for she waited – her hope destroyed – she took one of her whelps and set him up as a young mature hunting lion. So he walked among the male lions – he became a mature hunter – he learned to take prey and he devoured men. Then he became well acquainted with their lonely desolate places of habitation or their widowed women. *[The prowling lion got to know where there was easy prey]* and he desolated or laid waste **their cities and the earth** was desolate and its fullness from the voice of his roaring.’ *The widespread nature of this action and the power of the lion’s command suggest a worldwide disruption through the action of the leaders of Israel.*

INTERNATIONAL COMBINATION VERSUS ISRAEL 8-9

‘Then the nations around about from the **Medina governed areas** would give themselves *in defeat* against him – then they spread their net over him or rode their network of war cavalry against him and he was captured in their pit or law was administered to him in their dungeon or sepulchre. [jwv] And they delivered him into a confined area [the parallel is *a lion’s cage [rqs]* in arm clasps or captive rings and brought him to the king of Babylon. They brought him to a limited *boundary* in order that his voice would no longer be heard on the mountains of Israel.’ ***This Babylonian captivity of Israel was current in the time of Ezekiel but the prophecy may hold good for a further imposition of international control on Israel which deprives the nation of its power in the mountain areas and establishes Neo or “Great-Babylon” limits on Israel politically caging this powerful nation in the latter day.***

WHAT HAPPENED TO THE LIONESSE? 10-12

‘Your mother is as a vine in your likeness – planted or shooting everywhere by the waters. ***She was or she will be fruitful and branching everywhere*** from the plentiful waters. *The mother of princes is the nation and more specifically Judah the centre of*

the divine theocratic people. And she had strong sceptres beside the sceptres of the rulers and her elevation was high over the prudent ones amid the mesh or entangled branches of government and she was seen at her full height through the great doors or columns of legal books or double doors of government buildings. The image of a lioness hiding in a thicket and at the gates of the city and as a protector by the palaces of Babylon is on the one hand the image of men like Daniel who shared rule alongside several monarchies in Babylon and on the other hand the symbol of the lion which was aligned with Babylonian power. This prophecy is not exhausted with Old Babylon– but in more modern times also Jews are at the forefront of government finance and industry in most western countries.

‘But she was plucked up or expelled [*vt*] **in hot anger** – she has been overthrown or cast down to earth and **the east wind** has caused *her* to be dried up – they have torn off her fruit. [*qrp* “torn as a lion would tear the limbs of a quarry”] They have dried up her strong sceptre – fire has devoured it.’

THE NATION RETURNS 13-14

‘But now she is planted and shooting forth in the desert – in a land of thirst or desire and one sunny and arid. **And fire has gone forth from a sceptre of her members or princes** [*ddb*] and devoured her fruit and there is in her no strong sceptre of a tribe or staff (of Judah) to take the rule or have dominion. [*l#wcm*] This is the mournful song and it will be for wailing lament.’ *It appears that the final problem Ezekiel saw was that one born of the stem of Judah has departed and since that there is no-one who can lead her back to the place God designed for her in the world. The final part of this lament is the lament about a rejected leader – the Lord Jesus Christ. This lament is capable of being sung. It partakes of plain Hebrew poetic style.*

CHAPTER 20

Then the live reality was in the seventh year in the fifth month tenth day of the month men from the elders of Israel came to consult the LORD and they sat before me. *We now read of our LORD causing Ezekiel to identify with Him as intercessor and mediator in respect of the specifics and means of approach to God. The live reality was* there and then the word of the LORD came to me saying “*Son of Man*, speak to the elders of Israel and say to them ‘Thus says Adonai Yahweh “Is it to consult me you have come?” “I am the living one and I will not be inquired of by you!” whispers Adonai Yahweh *in annoyance*. “You will judge them, *Son of Man* you will judge them; cause them to be acutely aware of the abominations of their fathers. Amazingly the pre-existent LORD identifies with Ezekiel in judgment. So say to them “Thus says Adonai Yahweh ‘In the day that I made choice in Israel and lifted up my hand to the seed of the house of Jacob and was deeply aware concerning them in the land of Egypt and lifted my arm for them saying “I am the LORD your God”. “In that very day **I lifted my hand** to them to cause them to come out of the land of Egypt to a land that I **explored** or **investigated** or **purposed** or **went round as a merchant viewing** [*rwt*] for them – a land *flowing like rivers of* [*bwz*] the fat [*blj*] of fruit and wheat and milk and honey. It is the “splendour” “brightness” or “prominent” land [*Arabic*] literally the “star” of all lands. The word ZABAH [*hbx*] has the connotation of “outstanding” but also of “walking tourists” and “marching hosts” as if to say Israel is the land all nations want to visit and desire to own or influence. Then I said to them “Each man of you causes the filthy abominations of your eyes to be cast away and do not contaminate yourselves with the idols of Egypt; I am Yahweh

your God.” “But they rebelled against me and would not hear me. Each man rather failed to cast away the abominations of their eyes and they did not forsake the idols of Egypt. Then I said ‘I will have to pour out my wrath upon them to bring to completeness and end my anger against them in the midst of the land of Egypt. **But** I acted for my own name sake in order that it or I should not be profaned or wounded or made common [//j] HALAL in the eyes of the nations in the midst of whom they were because I was made known intimately to them as to their view *of these things* by bringing them out of the land of Egypt.’”

THE LORD’S DISCIPLINE AND MERCY IN THE WILDERNESS 10-26

“**So I brought them out** [axy] of the land of Egypt and caused them to enter the wilderness. And I gave them my ordinances and caused them to be familiar with my right judgments which if man will execute them he will live in or through them. *This set of detailed law is strictly above man’s normal capability as a sinner though in principle the absolute observance would demonstrate a “righteous man”.* I also gave them my Sabbaths to exist as a sign between me and them to be aware or get to know me for I am the LORD that sanctifies them **JEHOVAH MAKADDESHAM** . But the house of Israel were bitter and disobedient [hrm allied to rrm] in the wilderness. They did not walk in my ordinances and lightly esteemed *or caused to melt away* [sam] my just judgments which if man does he will live in them and they seriously profaned my Sabbaths. Then I said ‘I was going to pour my wrath on them in the wilderness to made an end of them’ **but** I made a large undertaking for my name’s sake not to profane or wound it in the eyes of the nations before whose eyes **I brought them out.** And I also lighted up my arm to them in the wilderness not to bring them to the land that I had given flowing with milk and honey – that chosen highly esteemed land for all lands because they lightly esteemed my right judgments and did not walk in or *style their lives in* my ordinances and profaned or broke my Sabbaths because their heart walked after their idols. **But** my eye **pitied, grieved for** or **spared** [sij] them against destroying them and I did not act to end or finish them in the wilderness. But I said to their children in the wilderness ‘Do not walk in the standard ways of your fathers nor adhere to their idea of right judgment and do not contaminate yourselves with their idols. I am the Adonai your God. Walk in my statutes and keep my righteous judgments and do them. Sanctify my Sabbaths and they will be a heavenly sign or consent or proof [twa] between men and you **to continue intimate awareness that I am Yahweh your God**’”. *Sabbatarianism is now discredited but the observing of one whole day in the pursuit of God and worship was proof of the Christian walk as it is of the commitment of the Jew. Strictly it had to do with a familiar relationship with God. For me it would be heaven – in fact I love nothing better than using the days of my life to discover more of His grace and purpose but need increasingly to supplement this with enjoyment of God and worship and with witness too.* “But the sons rebelled bitterly against me; they did not walk in my ordinances nor watch vigilantly over my right judgments to do them – which if a man does them he would live in and through them. They profaned my Sabbaths and I said I would pour my wrath upon them to complete my wrath against them in the wilderness. **But** I caused my arm to be at rest [God took no action] and I acted for my own name’s sake lest I profane it in the eyes of the Gentiles when I brought them (Israel) out before their eyes. But **I lifted up my hand** to them in the wilderness to disperse them among the Gentile nations and to sow them as seed through the lands because they had not done my right judgments and thought

little of my ordinances and profaned my Sabbaths and their eyes were following the gods of their fathers. But I gave them in addition statutes that were not better and judgments such that they would not live through them. *The LORD'S recompense here was that as Israel held to additional gods God gave them additional laws that tended toward death not life.* And I contaminated them in their gifts (children and offerings) in their causing to pass *into fire or Moloch* all that opened the womb that I might make them unclean **in order that they might know I am the living God-YAHWEH.**"

ISRAEL'S PLAN OF BEING SECULAR WOULD NOT BE ACHIEVED 27-32

"For this basic reason, *son of man*, speak to the house of Israel and say to them 'Thus says Adonai Yahweh "Still in this way your fathers have reproached and blasphemed [pdg] in that they have been perverse in sinning treacherously or perversely against me. When I brought them to the land that **I lifted up my hand in an oath** to give to them they looked at all the high hills and all the dense or thick woods and they sacrificed there and gave their provocative offering. There they also caused their sweet savour to rest as ambiance and poured out their drink offerings." And I said to them "What is the high place that you are going?" for its name is called BAMAH to this day. *The name may mean "For what?" or "height" or "pulpit". The idea appears to be that of meeting God nearer to his abode in heaven.*

"For this basic reason say to the house of Israel 'Thus says Adonai Yahweh "Are you contaminating yourselves in the way your fathers did? And are you whores following their abominations? For in lifting up your gifts and causing your sons to pass through fire you are contaminating yourselves by all your idols until this day and will I be sought after of you, O house of Israel?"' "**As I live**", says Adonai Yahweh, "I will not be sought and found by you. And that which comes up on your spirits will not come to pass in order that you may say 'We shall be as the Gentiles as the families of the lands to be zealous servants of wood and stone!'" *The LORD would not let Israel go to give worship to what can be made of material things. They were his peculiar treasure.*

GOD SWEARS HIS PERPETUAL RULE STAYS WITH ISRAEL 33-44

Unmistakable repeated prophetic notices underscore that the LORD is going to be satisfied with nothing less than Israel coming to know him perfectly in Christ the "Son of Man". That these recurrent phrases about intimate personal knowledge are the warp and woof of the book serves to make emphatic the fact that "all Israel shall be saved"

"**As I live**" whispers Adonai Yahweh, "it will be with a strong hand and an outstretched arm and with outpoured anger I will be king over you. And I will cause you to come out from among the peoples and kibbutz you from the countries where you are scattered with a strong hand and outstretched arm and fury poured out. *The latter day end of dispersion appears to be in the context of war [that is, "fury"]* and I will cause you to go into the wilderness of the peoples and I will contend or pronounce severe judgment on you there face to face. *This pleading and contest may well be gospel confrontation with which Israel would be faced during dispersion days and harsh treatment besides.* It will be like my pleading with your fathers in the wilderness of the land of Egypt. In this basic manner I will plead with you" whispers Adonai Yahweh. "And I will cause you to pass under the rod of discipline and bring you into the **stirring up or giving up or teaching of [rsm]** the covenant. And I will separate *or wash out or purge* from you the bitter rebels and those that transgress

against me. I will bring them out from the land where they were strangers but they shall not come to the fertile land of Israel and **you will be well aware that I am the Living God.**” “And you, O house of Israel”, thus says Adonai Yahweh, “Take you and serve each man his idols and after that if you will not listen to me – then do not abominably pollute my holy name still by your gifts [*i.e. offered children*] and by your idols. For in the hill of my holiness, in the mountain of the height of Israel” whispers Adonai Yahweh; “there all the house of Israel shall serve me – literally **his completeness** [hlk] in the land.” *This firm undertaking of God is the final prophetic word for the “elders of Zion” – they will fully know the Saviour or Messiah and as completed Jews they will worship Christ.* “And there I will frequent and regard [vrd] their heave offerings of triumphant victory and the first fruits of their tithes in all their holy things. In the sweet savour I will be pleased or delighted with you throughout my bringing you from the peoples and my kibitzing you from the lands where you were scattered and I will be set apart as holy through you before the eyes of the Gentiles. Then **you will be well aware that I am Yahweh** through my bringing you to the fertile land of Israel – to the land that **I lifted up my hand** by oath to give it to your fathers. Then you will recall your ways and all your repeated deeds in which you were contaminated and you will be weary or loathe your own presence or persons through all your evil things that you have done. **But you will be aware and acquaint that I am the living God YAHWEH in my great undertaking** with you on account of my name –not according to your evil ways and according to your rotten or perverse [tjv] repeated acts [ll[]], O house of Israel”, whispers Adonai Yahweh in affection. *Thus chapter 20 ends in the Hebrew text. The English carries on for 5 further verses to include the parable of the “fire in the south” which is linked to the “sharp sword” prophecy concerning Jerusalem that follows in the English text. It does not appear that the English chapterisation is correct for the speech to the elders appears to be at an end with verse 44.*

CHAPTER 21

Then **the live reality of** the word of God came to me saying “*son of man*, set your face on the road southward and you must **gradually distil sentiments** [prt] on the south quarter or south wind. *The command suggests a “giving of self” in prophecy together with a conveying of a perfume to the wind that is blowing from the south.* Then prophecy of yourself [abnh] to the field of the Negev. So say to the forest of the Negev “Hear the word of the LORD “Thus says Adonai Yahweh “Behold me kindling a fire in you and it will eat up every vigorous fresh tree and every dry tree and the flame – the intense flame [tbhlv] will not be quenched [hbk] and all the faces or people from the south northwards will be scorched by it. **And all flesh shall see that I am Yahweh** – the living God – in its consuming destruction. It shall not be quenched or extinguished.” [hbk] *This singular prophecy will be attended by kaleidoscopic interpretations and I wish to pause and take stock of them before moving to my reading of this prophecy.*

COMMENTATORS REMARKS ON THESE 5 VERSES AND THE SUBSEQUENT CHAPTER

Horsley

“The difficulties of this passage are to me insurmountable”

Fairbairn

"I cannot certainly pretend to say that I see my way through all the obscurities of this passage" With reference to 21.27 "until He come whose is the right" Fairbairn says "We can have no hesitation in understanding by this person the Messiah".

(Fairbairn does good service in referring to Luke 23.31 –the LORD'S reference to the "green tree and the dry" where the "green tree" represents His times and the dry tree the judgment of the nation and "the end times".)

Jamieson Fausset & Brown

Five times Israel grievously rebelled – in Egypt, in the wilderness, at the borders of Canaan, in Canaan and under the prophets but mercy is still in store after the long discipline of ages has wrought its designed effect. Let not this instructive history be as a dark unintelligible "parable" to us (v.40) but let us have the true circumcision of heart to inherit the heavenly Canaan Chapter 22 "The manifold overthrowing of the Jewish state is to continue according to the sure word of prophecy until he shall come whose is the right" to the suspended kingly dominion of Judah."

Drummelow

The enigmatic parable of the forest fire is explained by the "song of the sword in Chapter 22 as Nebuchadnezzar's attack on Israel.

COMMENTARY ON CHAPTER 21

WAR IS INEVITABLE 1-7

Then **live reality** – the word of God came to me saying "*son of man*, set your face toward Jerusalem and distil sentiments as myrrh against the holy places and prophecy against the fertile land of Israel. So say to the fertile land of Israel 'Thus says the LORD Yahweh "Look I am against you and I will draw out my sword from its sheath and I will cut off from you righteous and wicked. Because I will cut off righteous and wicked from you for that very basic reason my sword will go out from its scabbard *or empty place* unto all flesh from the Negev northwards.'" Whilst this prophecy has to do with Nebuchadnezzar the wholesale war envisaged is greater than even the devastation of his three campaigns in the west that included sieges of strong cities of Israel besides Jerusalem. **"And all flesh shall know that I am Yahweh that has caused my sword to be drawn from its sheath never more to be returned."** This expression is too grave to mean that with Nebuchadnezzar's campaigns the discipline is over. The die is cast – the sovereign LORD has determined to battle evil until the end of time and He has not ruled out war and great devastation when man hardens his heart and must be dealt with in judgment – rather he has factored it in as our LORD reminded us in the telling line "Until the end wars are determined." At this time when Israel had resorted to immolation of their children as sacrifices to Moloch the fiery flame of judgment was to fall with immediate effect.

A GESTURE OF HOLDING THE THIGHS

"So you, *Son of Man*, sorrow or mourn with the distress of thighs and with the bitternesses of grief before their eyes." As one whom the pre-existent LORD elected to call "son of man" Ezekiel is chosen to share something of the sorrow of Christ and identify with His passion. There is just a possibility that some of the elders remained before Ezekiel of that those at the entrance to Jerusalem where he turned his face were watching him and he bent over and clapped his thighs and wept. "And it shall be when they say to you 'Why are you afflicted in yourself?' that you must say 'because of the report or news for it is coming and every heart will faint or melt like snow in

fear [ssm] and all arms will be weak or hanging down and every spirit timid or like a lamp about to go out [hhk] and all knees shall go or flow as water.’ Behold it is coming and it will happen under its own momentum”, whispers Adonai Yahweh.” *The Niphal of the verb “it will come to pass” tells us that man will voluntarily execute warfare whilst the LORD will also deliberately judge by its means.*

THE SWORD PREVAILS TILL GOD CLAPS HIS HANDS 8-17

And in living reality the word of Yahweh came to me saying “*son of man*, prophecy and say ‘Thus Adonai speaks to say “A sword, a sword has been caused to be sharp [ddh] and also polished or made bare [frm]. It has been sharpened to kill a slaughter, polished in order that it should be lightning fast or glittering.”

A GESTURE OF EXULTATION? 10

“Perhaps or shouldn’t we rejoice or exult in joy – the rod of my son continues to lightly esteem or have contempt for and dissolve every tree. *This prophecy speaks of the bringing down of the proud as a source of joy and of the judgment of the wicked as a source of exultation. The sceptre of the Son of God is powerful to bring about this judgment.* For He has given it to be polished to a sharp edge to be taken hold of in the palm of the hand. This sword is sharpened; this sword is polished to give it to the hand of the killer.”

A GESTURE OF TERROR 12

“Cry out and howl in lament,[lly] *O son of man*, for it will be against my people; it will be against all the princes or leaders of Israel. Besides the word terrors [yrwgm] will exist for my people – for that basic reason strike your thigh.” *This gesture is one of sorrow at the inevitable.*

A HANDCLAP GESTURE 17

“Because of the trial of *the assayer* [nj b] then, what if also **the rod** shows contempt or despises – there will be nothing, whispers Adonai Yahweh.” *There are twin dangers in God’s dealing with men. First, if His judgment falls; that is sad – but if his sceptre of rule fails and he will not promote his kingdom there is nothing left to the nation.*

“So you, *son of man*, prophecy and clap your hands together. And you will double the sword – thirdly the sword of the slain or the third sword. It is the sword of the slain that are great who have inner chambers.” *protected from siege. Nebuchadnezzar after taxing Judea in 601 in his first year twice sieged and led captives from Jerusalem – first in 597 BC in his 7th year and again in 587BC. He also deported many Judeans in 582 BC which was his 23rd year. This deportation and the 587 deportation reached many leading persons of the Judean capitol. Nebuchadnezzar also passed through en route to Egypt in 568/7. “And the sword of stumbling or ruin is at all their gates in order to melt the heart or cause it to despond and I have given the threatening or remaining sword. [tj ba] Alas it is made bright – sharpened to kill. You have been united; you must set your course to the right or left – where is your face of assemblies or festivals?” The LORD is asking the people where they are going. He is asking about their purpose and even if they want to worship Him any more. “I also will clap my hands; I will cause my wrath to be in Sabbath abeyance. I am the LORD.” The LORD after the gross slaughters of these invasions and the terror and the captivity promised to clap his hands and gesture “Enough”. This is the action of*

one who “causes wars to cease to the ends of the earth” as David said. It is the evidence that after centuries of polymathy the LORD will bring Shalom to his world. He may promise judgment but he inclines in the end to mercy which rejoices as here even within judgment and after judgment is past.

THE PROPHET IS A SIGNPOST TO NEBUCHADNEZZAR 18-24

And it sprang into reality the word of the LORD came to me saying “*son of man* you also set two ways that the sword of the King of Babylon could go – the two should come from one and the same land and select [rrb] a guide or signpost [literally a “hand”] – choose at the chief route of the road of the city. Set a path for the arrival of the sword at Rabbath of the sons of Ammon and on to Judah in Jerusalem the defended. For the King of Babylon stood stationary at the border of the way at the beginning of two pathways to divine a vile divination.” *Such guidance was generally sought by sacrificing an animal and exploring its liver to gain by the colour or shape some notion as to how to proceed. Alternatively it was done by a sort of lottery whereby a few marked arrows were shaken in a holder and one drawn as we would draw paper from a hat.* “He enquired by arrows – by teraphim – he looked into the liver. *Nebuchadnezzar was a pagan king and he used three means of guidance popular with pagans – “arrows”, the “household gods” and the “liver”.* In his right hand there was the divination in favour of Jerusalem to place battering rams – **to open up an entrance with conciliation** – to lift up a cry of triumph – to establish battering rams against the gates – to cast up a circumvallum and to build a watch-tower. But it will be a false divination in the eyes of those that have sworn oaths to them” [This is a reference to the oath which Zedekiah swore to Nebuchadnezzar during his 593BC visit to Babylon (Jeremiah 51.59) when he gave undertakings to the King as a result of which in 587BC he suffered a 18 month siege and associated carnage at the fall of the city] and **he by being caused to recall evil is to be caught or trapped.**” The King of Babylon would take the road south to Jerusalem not the northern fork to Rabbath and be caught in God’s will thereby. According to God’s will Daniel was removed to Babylon(606BC) “For this basic reason, thus says Adonai Yahweh, “Because you caused your iniquity to be remembered by the discovery of your transgressions resulting in your sins being seen in all your evil deeds – because you are caused to be remembered **you will be caught in the palm of the hand.**” Israel, who imagined herself safe in the arms of Egypt and protected by her great walls would fall through her sin and be trapped in siege and ruin.

THE FAMOUS PROPHECY OF TRIPLE REVOLUTION

THE HIGH LEADERSHIP OF ISRAEL IS STOOD DOWN TILL MESSIAH 25-27

“And you, O evil profane leader of Israel, [Zedekiah] whose day is come – harvest reaping at the end time of iniquity.” *The prophecy sits fair alongside the description given by Jeremiah in 34.8-22. The greatest sin of the leadership (King Princes and priests) was that they cut a calf in two and all passed through in covenant to God that they would liberate all Jewish slaves on the 7th year of release but they went back on their word just as Zedekiah did to Nebuchadnezzar. They broke covenant and lost divine protection. His recompense was their enslavement and loss of liberty*” “Thus says Adonai Yahweh ‘Cause the diadem [tpnxm – the wound ball like tiara of the priest] to be removed [rys] and cause the crown [rf] “royal diadem or crown” to be

lifted off or taken away' [mwr]. This lifting of the lowly is not the same as this causing the high to be lowered." *The difference is that within a short time the lowly that were lifted were humbled again whereas the high that were lowered were not going to rise again truly till Messiah although Israel did have priests they never were so mighty again.*

"I will appoint or establish overturning, overturning, overturning [what we call "change" or "revolutionary ideas and rule." It appears that the bad old order in countries will be subverted but this vision whilst better is not the best – so the LORD will himself bring in a final restitution of the best.] And **this ""diadem and crown" shall not exist until He comes to whom the righteous judgment belongs – I will give it to him.** This fabulous prophecy tells us that "it" – both the priestly and the kingly rule – the whole realm of "right and judgment will be delivered into the hands of Messiah-Christ.

PROPHECY ABOUT AMMON – JORDAN 28-32

"And you, *son of man*, prophecy and say 'Thus says Adonai Yahweh also to the sons of Ammon about their reproach or autumn and winter.'" *Ezekiel like Christ bore reproach. As to His own reproach He bore it without returning it. As to the reproach of His people he judges it. Nebuchadnezzar may have decided to attack Jerusalem but Rabbath would not escape.* "And you say 'The sword, the sword is drawn to kill; it is polished [frm] in order to sustain its sharp glittering edge. In seeing *from investigation* the sham in you – through divining falsehood in you to give you to [or" by"] the neck of corpses of the wicked whose day is come in the time of harvest of iniquity.'" *The allusion may be to tying corpses to surrendered captives or it may simply be a statement concerning beheading.* "Shall I set it back in its sheath? I will judge you in the place where you were created in the land of your origin [rwk alludes both to the knife that cut the umbilical and the sword that kills]. I will pour out my indignation upon you. In the fire of my anger I will overwhelm and pass over you and I will give you into the hand of the burning or consuming men skilled in destruction." *This oracle on Ammon may also have latter day implications for Jordan in the "ultimate harvest" when a limited nuclear exchange that Ezekiel further explains in chapters 38-39 occurs and may more seriously impact Jordan than Israel. The fact that "design and skill in destruction" will characterise this judgment is notable.* "You will be for swallowing up by fire; your blood will be in the middle of the land; you will not be remembered for I Yahweh have spoken it." *Under Nebuchadnezzar in the first reference of this prophecy Rabbath would be burned and the solemnity of the prophetic word is that the LORD will not remember this people who understood alongside the "harvest prophecy" of the judgment may yet hold out further judgment for this land.*

CHAPTER 22

And **it was wonderful reality** the word of Yahweh came to me saying "You also *son of man*, will you judge – will you judge or plead on behalf of the city of blood? And you will cause her to be aware of all her abominations. So you will say 'Thus says Adonai Yahweh ...the city sheds blood in its midst belonging to the coming of her opportunity and she is making idols for abomination against herself. By the blood you have shed you are guilty and by the idols you have made you are contaminated and you have brought close your days and you are come to the *end of your years*; for that

reason I have given you as a reproach to the Gentile nations and for an object of scorn to all lands.’”

1. “Those close nations and those far off from you will deride you as the big name in buzzing or widespread pollution.
2. Behold the leaders of Israel – every man had his forearm in you in order to shed blood.
3. They have lightly esteemed father and mother in you.
4. In your midst they have acted oppressively with the stranger.
5. In your midst they have little regarded the fatherless and widow.
6. You have held my holy things in contempt and defiled my Sabbaths.
7. There are in you men that traffic in slander and tale-bearing in order to shed blood.
8. In you there are those that eat idol sacrifice in the hills and do wicked unchaste acts [hmz].
9. In you they have made bare their father’s wives
10. In you they have afflicted her that was consecrated to pollution.
11. And man with the wife of his friend or neighbour has done abomination
12. And man has defiled his daughter-in-law in lewdness
13. And man has humbled his sister the daughter of his father in you.
14. In you they have received reward in order to shed blood
15. And you have taken interest at an extortionate rate and finished or broken your neighbour by unjust oppression.
16. And you have forgotten me”, whispers Adonai Yahweh *in anger*.

GOD PROMISES TO SCATTER ISRAEL 13-22

Behold therefore I have struck or smacked my hand. *This is an act concluding a deal and so it spells the finish of corruption.* I have struck my hand at the plundering or unjust gain you have operated on and at the blood that has been in your midst. Can your heart possibly stand it or your hands be strong in the days when I deal with you? I the LORD have spoken and I will take action. So I will cause you to be scattered among the Gentiles and sow you as seed in the lands and will make an end of filth from you. And you will be polluted in the eyes of the Gentiles but **you will be aware that I am the LORD.**

THE LORD TREATS ISRAEL AS BASE DROSS METAL IN A FURNACE 17-22

And **with live reality** the word of the LORD to me saying, “*son of man*, the house of Israel has become to me dross that falls away [qws “*that which slides away*”] brass, and tin, and iron and lead in the middle of the furnace. They are the dross leavings of silver. For that basic reason thus says Adonai Yahweh ‘because you are entirely become dross behold for that reason I will gather you to the centre of Jerusalem – a gathering of silver and brass and iron and lead and tin to the middle of the furnace to blow [jpn] fire upon it to cause it to flow molten [Jtn]. Thus I will gather you or kibbutz you in my anger and hot rage and you will be melted and poured out [Jtn]. So I will wrap you up [snk] and blow upon you and blow upon you with the fire of my assailing or passing over and you will be melted in its [Jerusalem’s] centre. As silver is melted in the middle of the furnace so you will be melted and you have been melted in its midst and **you will become aware** that I am the living God Yahweh that has poured my hot anger upon you.’” *Israel ultimately will recognise the LORD in his judgment when it is over past and He appears in his grace.*

THE WANT OF A MAN TO STAND IN THE GAP 23-31

This is one of the outstanding themes of Ezekiel. He recorded the fact that at a critical time in Israel's history there was no intercessor – yet Daniel dwelt in Babylon and Ezekiel himself stood up fearlessly to prophecy. Prophet priest and prince are arraigned for godless living and duplicity. God has one prophet at home and one in Babylon but not a prince nor a priest to stand with them. He was a halcyon voice – “crying like the Baptist in the wilderness”.

Then the word of the LORD came to me **live and real** saying, “*son of man*, say to her ‘You are a land not rained on – that is not showered heavily in the day of indignation. There is a bond of conspiracy of her prophets in her midst; as a roaring lion ravaging prey they have swallowed souls; they have taken hoarded wealth and precious things; they have made a host of widows in her midst. Her priests have violated my Torah and profaned my holy things. Between the holy and the defiled they have caused no separation and they have not recognised the difference between clean and unclean. They have turned or hidden their eyes [m/] from my Sabbaths and I am hurt or pierced among them.’ The significance of the “son of man” identification is plain – Israel's leaders and prophets conspire in Ezekiel's time as also in the time of our LORD. Again this prophecy shines a long shaft of light toward the action Israel took against the Messiah in his day. “Her princes in her centre are as wolves tearing prey to shed blood and to destroy souls in order to plunder spoil. Her prophets also have plastered or smeared them [bwf] with lime or mortar [lpwt] seeing [hzj] nothing and divining deceit for them saying ‘Thus says Adonai Yahweh’ but the LORD has not spoken. The common people have exacted fraudulent interest. They have also robbed plunder and they have disregarded the afflicted and abysmally poor and they have oppressed the stranger without just cause.” It is notable that the LORD is careful to uphold the rights of strangers who do not do unjustly.

“And I searched from among them for a man fencing up the fence of the fold and a man standing to minister in the broken place before my face on behalf of the land pertaining to my halting its destruction but I did not find a man.” *This heartache of the LORD is conveyed in almost plaintive style to the prophet. There was no “fence-mending” going on – little ministry to the afflicted and very poor ones. The stranger was not being helped. How greatly would a lead in these directions have helped the nation.*

“So I poured upon them my indignation. In the fire of my overwhelming or passing and assailing they are finished – at an end. I have given back their way of life on their head” whispers Adonai Yahweh.

CHAPTER 23

JERUSALEM & SAMARIA ARE UNFAITHFUL 1-21

Then the word of the LORD came to me **live and real** saying “*son of man*, there were two women – the daughters of one mother and they were whores in Egypt and in their youth they were whores. There their breasts were bruised and there the breasts through virginity laboured or worked. And their names were Ahelah the older and Aholibah her sister and they were mine and they produced sons and daughters and their names Ahelah [“her tent”] Samaria, and Aholibah [“my tent is in her”] Jerusalem.” *On the identification theme did not our LORD say “O faithless and*

adulterous generation” – for this twinning of the generation of Ezekiel and that of Christ as to immorality is nowhere to be doubted.

TWELVE DOWGRADE STEPS OF THE NATION

1. “And my own Aholah acted as a harlot and pursued inordinate love with her paramours with her Assyrian neighbours clad in purple – governors and chief prefects – all desirable youths– horsemen mounted on horses. She showered her whoring favours on all those choice sons of Assyria and on all those with whom she had illegitimate love relationship;
2. She contaminated herself with all their idols.
3. But she did not forgo her whoredoms carried on with the Egyptians for in her youth they were in bed with her and they fondled the breasts of her virginity and poured out their whoring idolatry on her. So for that reason I have given her into the hand of the Assyrians – that she conducted extramarital affairs [bg[]]. These revealed her naked flesh and took away her sons and daughters and slew her with the sword and she got a name among women and they executed judgment on her.
4. When her sister Alolibah saw it she corrupted her extra-marital affair more than her and her whoring was beyond that of her sister. She was satiated in love for the sons of Assyria – governors and chiefs dressed immaculately – all desirable youthful men.
5. Then I saw that she was defiled – both took one and the same way.
6. And she added to her whoring when she saw men painted on the wall (mural style) – images of the Chaldeans portrayed in red ochre girded with light girdles on the thighs with loose red-dyed turbans on their heads – all of them in appearance like high-ranking officers after the style of the Chaldean sons of Babylon, land of their birth. And she was sold on whoring with them just by seeing them *portrayed* to her eyes and sent messengers to Chaldea to them.
7. And the Babylonians arrived with her to lie with her as lovers and they humbled her with their promiscuous sexual favours and she was defiled by them
8. But her soul was alienated from them.
9. Then she revealed her whoredoms and revealed her nakedness *to her husband the LORD* but my soul was moved from her just as it was distanced from her sister.
10. But she increased her promiscuous sexual activities to remember her youthful days acting illicitly in the land of Egypt.
11. And she had sexual affairs with paramours whose is *as* the flesh of asses and the emission of their private member is as the emission of horses.
12. So you re-visited the promiscuity of your youth in the activity of your breasts with the Egyptians repeating the ravishing of your youthful breasts.” *The vacillating political timeserving of Judah is pictured as the worst type of sexual prostitution. The process by which God’s people bought into relationships which involved them in idolatry and even harlotry estranged them from the LORD and by its repetitive and open exercise drew them toward the judgment that befell them.*

THE LORD’S RECOMPENSE FOR UNFAITHFULNESS 22-27

“For that reason, Aholibah, thus says the LORD ‘Behold me raising up your lovers against you – those your soul is estranged from– and I will bring them against you all around. The sons of Babylon and all Chaldea – with them Pekod and Shoa and Koa– all sons of Asshur – desirable youthful men – all governors and chief people– top

brass— all of them riding on horses.” *The distinctives of Judah’s lovers are ironically the marks of leaders, cavalry chiefs and horsemen that will encircle her as deadly foes.* “And they shall come against you with force of chariot and wheels and with a gathered multitude of people with huge shield small shield and helmet and they will place themselves against you all around and I will give to their presence or court the judgment and they will judge you by their law of right. And I will hold my jealousy against you and they will act in wrath with you. They will take off you nose and your ears and the remainder of you will fall by the sword. Then they will take away your sons and daughters and they will swallow your remnant with fire. Then they will strip off your garments and appropriate your beautiful jewellery. So I will make a Sabbath of your evil intents and whoredoms with the land of Egypt and you will not raise your eyes upon them or remember Egypt any longer.” *This severe discipline at the hands of the Babylonians would take Egypt out of the heart of the people of God.*

THE JEWS WERE MOCKED LIKE FOOLISH DRUNKARDS 28-35

For thus says Adonai Yahweh “Watch me delivering you into the hand of those you hate – into the hand of those from whom your soul is estranged. And they will deal with you in hatred and take away all you laboured to achieve and leave you naked and disgraced or unfortified [*hr*]. And the nakedness destitution or emptiness [*hr*] of your whorings will be uncovered – both your sexual misconduct and your whoring. I will do these things to you through your harlotry after Gentile nations and because you are contaminated by their idols. You walked in the life-style of your sister so I will give her cup to your hand.” Thus says Adonai Yahweh “You will drink a big deep draught of the cup of your sister and you will be a jest and derision from its great content.” *The Jews would be the laughing-stock of Babylon for their foolish political ambivalence, perfidy and dependence on Egypt.* “You will be filled with intoxication and sorrow [*hgy*] –with the cup of confounding and desolation...” [*Both verbs share the stem – the first speaks of being an “object of amazement” whilst the other tells of the experience itself mmv*] “...with the cup of your sister Samaria.” “For that reason” says Adonai Yahweh “**Because you forgot about me** and banished me behind your back so you also must bear *the consequence of your promiscuity and your whoredoms.*” *Fornication even in the England of 1750 was visited by severe punishment – a ducking of the woman in the river and a whipping every Monday for a year. [William Kennedy “Annals of Aberdeen”] The LORD was a loving husband to Israel but when she departed from Him and forgot about Him she had to bear the consequences which were aggravated by her committing her sons to the fire.*

ISRAEL’S MOLOCH PRACTICES AND IDOLATRY 36-44

Then the LORD said to me “*son of man, will you judge* Aholah and Aholibah and explain and declare to them their abominations?” *Ezekiel is called to be identified with Christ in judgment – and doubtless his prophecy registers something of the coming judgment Christ shall execute.* “For they have continually been adulterous and there is blood on their hands and they have acted as adulterers with their idols and caused their sons – born to me – to pass through fire for them to be swallowed up. Yet they have done this to me; they have contaminated my sanctuary in that day they profaned my Sabbaths. Together with slaughtering [*fj v*] their sons for their idols they arrived at my holy place that same day to profane it and behold thus they have done in the middle of my house. And furthermore because you would send for men to come from afar when a messenger was sent to them – and behold these came for whom you washed, blackened your eyelashes and dressed with adornments. Then you sat on a

glorious bed and laid out a table in front of it and placed on it my incense and my *holy oil*.” *Israel and Judah were using the most precious distinctive priestly preparation for the worship of the LORD to honour men*. “And the voice of a humming multitude enjoying ease and prosperity was with her and along with robust men in abundance mankind of the Sabeans [*myabws* – *Qere gives “drunkards myabs*] were brought from the wilderness and they would put bracelet bands on their arms and beautiful diadems on their heads.” *Jamieson Fausset & Brown term Judah here the old adulteress content with “coarser things”*. “And I said of her that had grown old for adulteries ‘Will she commit her adulteries at this time of day?’ But they went in to her as to a woman who is a harlot – just in that way they went in to Aholah and Aholibah the lustful woman.”

THE LITERAL STONING OF JERUSALEM WITH SLINGS FOR HER IDOLATRY⁴⁵⁻⁴⁹

“And these righteous men shall judge them according to the law or usage of judging adulteresses and according to the law for those women that shed blood because these have committed adultery and blood is on their hands.” For thus says Adonai Yahweh “I will bring up an assembly upon them and deliver them up to be terrorised and booty. And the congregation shall heap stones upon them and separate them or clear them out [*rrb*] with their swords. They shall slaughter their sons and daughters and burn their houses with fire. Then I will cause a Sabbath from impure sex or lust in the land and all the women will be taught [*rsy*] not to act in the manner of your wantonness. And they will pay back your immorality upon you and you will carry the sin of your idols and you **will become aware that I am Adonai Yahweh**.” *The discipline of the LORD by this “congregation” that comes later-the Party one feels sure of Zerubbabel and Nehemiah and Ezra changes the whole lifestyle of Israel in favour of law abiding worship and morality.*

CHAPTER 24

PARABLE OF THE BOILING POT 1-5

And live and real – the word of the LORD came to me in the ninth year on the tenth day of the tenth month saying “*son of man*, write down for yourself the name of the day – this great [*mx*] “*SUBSTANTIAL*” *day of closing the eyes*”] day that the king of Babylon propped himself up or lay against Jerusalem on this great day. And teach a parable to the house of rebellion and say to them ‘Thus says Adonai Yahweh “Put on a cooking pot – put it on to boil and pour water in it. Collect the pieces of cut *meat* for it – all the good cuts; the thigh and the shoulder. Fill it up with choice marrow bones. Take the select of the flock and also pile up the bones under it *as fuel*. Let them keep the bones at the boil and cook the bones in the middle thoroughly.”

GOD SPEAKS OF *THE SCUM OF THE NATION’S FILTHINESS* 6-15

“For this reason thus says Adonai Yahweh... [“*the LORD your husband*” – *the familiar expression of this book which is now expounded in the deep pathos of the passing away and “closing of the eyes” of Ezekiel’s own wife*] ...woe to the city of blood – the pot which has **the scum froth or disease** in it – for the scum has not gone out of it. Cause piece by piece of the meat to come out of it. Let no lot fall on it.” *The pot was to be cleared completely – no benefit or edification was to come of it*. “For her blood is in her midst. It was upon the dry parched place of a rock she set it. She did not pour it out on the earth to cover it with dust in order that wrath might

arise to render vengeance – I have provided that the blood is upon the bleached rock that it should not be covered. For this basic reason thus says Adonai Yahweh ‘Woe to the city of blood. I will also make the round pile of bones great. Make a big heap of wood, let the fire blaze ardent or fierce [ql d]”make ready” or “consume” [mmt] the flesh and cause it to be prepared by spices or ointments [j qr – an allusion to the preparation of the body for burial–which would have entertained the concern of Ezekiel too at this time of his wife’s death] and let the bones glow or be burned out.”’ *The bones that were used for fuel would be burned to glowing embers symbolic of the terrible end to come upon many inhabitants of Jerusalem.* ““Then let it stand empty on the burning coal in order that its brass may be burning [hrj] red-hot [mmt] and its defiled middle **scum** may melt.”’ *There are three locative daghesh’s in the text indicative of the “filthy defiled central plank of Jewish society – its priests and princes.* ““She has exhausted herself with sorrows or sexual impulses [hna] but her **great scum** did not leave her. **Her scum** is in the fire. In your contamination or defilement is filthy lust because I have cleansed or purified you and you aren’t clean you shall no more be purified from your defilement until I have made my wrath to rest in you!”’ *The LORD pronounces that He will no more call for repentance and renewal-so filthy has the nation become that it acts as Sodom and demands the discipline of the burning of the body–what Paul calls the “destruction of the body” – the only way in which the future life of the nation may be secured.* ““I the Living God Yahweh have pronounced it. It will come about and I will do it. I will not loose the punishment or give liberty [rp]. I will not grieve or pity or spare[swj]. I will not sigh or feel compassion [mjn].According to your ways and according to your repeated evil works [l l] they will judge you”’ whispers Yahweh in anger.

EZEKIEL’S WIFE DIES IN THE EVENING 15-18

Also the word of the LORD came to me **live and real** saying “*son of man*, watch me taking from you the pleasure or delight[dmj] of your eyes in a stroke or a disease or stumble[pqm] but you shall not lament [dps] nor will you weep and your tears will not come. Be silent as to lament, do not make mourning [l ba] for the dead. Put on your beautiful wound turban upon you and put your sandals on your feet and do not wrap your lips up but do not eat the bread well nourished men eat. So I spoke in the morning to the people and in the evening my wife died but I did in the morning as I was commanded.”

At the funeral of his wife Ezekiel did not lament. He had no dust on his head but rather a beautiful turban. He did not even weep a tear from the traditional tear bottle. The only thing he did was to refrain from eating. He fasted – and doubtless prayed.

THE COVENANT WIFE OF YAHWEH IS GONE 19-27

Then the people said to me “Will you not explain to us what these things mean for us because you are acting in this way?” Then I said to them “The word of the LORD came to me saying ‘ Say to the house of Israel ...thus says your husband Adonai Yahweh, watch me profaning or hurting my holy place – the glory of your strength – the delight of your eyes and what is tenderly affectionate [l mj] to your soul. Thus your sons and your daughters that are left will fall by the sword. Then you will do as I have done. You will not cover your lips and you will not eat the bread of well fed men and your turbans will be on your heads and your sandals on your feet and you will not lament and not weep but you will consume away or melt away [qqm] in your iniquities and mourn each man for his companion. Ezekiel **shall be live and real**

(*sign*) for you in line with all that he had done you will do and at its coming to pass you will become very aware that I am Yahweh *your husband* and Lord. And you Son of Man – will it not be at that day when I take from them their strength, joy and glory, the delight of their eyes and that on which they set their souls – their sons and daughters – in that day the one that escapes will come to you to cause your ears to listen.” *Ezekiel would later be the consolation and soul-friend of the bereaved – the one to whom they turn for he was touched with the feeling of their infirmity – he was their “Son of Man”. It is at this point that the curious and special terminology of the Prophet comes clear and is seen for what it is – the exposition of a relationship the LORD favoured deeply and lost painfully – but like Ezekiel He appeared compassionless – but He was deeply moved – extremely deeply move – so that he gave Ezekiel a name like His own son and put him to grief like his own son to become a source of comfort to many. “In that day your mouth will be opened to the escaper or the saved one and you will give the word and not still be dumb and you will be a sign to them and **they will become aware that I am Yahweh.**” The LORD speaks of a better day of tender and real experience of God perhaps first in Babylon and then in the New Testament period but finally as this prophet comes into his own in the last days.*

CHAPTER 25

PROPHECY OF ARABISATION OF JORDAN 1-7

And – **live and real** – the word of the LORD came to me saying “*son of man*, set your face against the sons of Ammon and prophecy against them. So say to the sons of Ammon ‘Hear the word of Adonai Yahweh ...thus says Adonai Yahweh; because you said “Aha” against my holy place when it was profaned and against the fertile land of Israel when it was laid waste and against the house of Judah when they marched off in captivity. Behold me for this basic reason **handing you to the sons of the east for a permanent inheritance and they shall establish their castles or buildings in you and provide their dwellings in you and eat your fruit and drink your milk.**” *The prediction that Lot’s ancestors would be replaced by eastern people is fulfilled in modern days by the settlement of a people of Hashemite stock in the land. The identification of Ezekiel and Christ in respect of what happened in Jordan intimates that quietly the LORD has brought about His will and made Ezekiel the prophetic recorder of it over 1200 years before the Mohammedan swept westward to overwhelm this land.*

“And I will provide Rabbath as a resting place for camels and the sons of Ammon for places of repose for flocks **and you will know that I am the LORD.** For thus says Adonai Yahweh ‘Because you have clapped your hand and stamped your feet in treading over and rejoiced at every spear or punishment in your soul over the land of Israel for that basic reason behold me stretched out my hand over you and giving you as a spoil to the nations and I will cut you off from existing peoples and cause you to perish from the lands *of the earth* and I will destroy you **and you will know that I am the LORD.**”

RECOMPENSE OF MOAB AND SEIR 8-11

Thus says Adonai Yahweh “Because Moab and Sir say ‘Behold the house of Judah is like all the Gentiles therefore behold me opening the doors of Moab from the cities on his extreme limits – the glory of the land – Beth Jeshimoth, Baal Meon and Kirjathaim. To the sons of the east against the sons of Ammon I will give possession in order that the sons of Ammon may not be remembered among the Gentiles. And

through Moab I will create judgments **and they will know that I am the LORD.**”

RECOMPENSE OF EDOM 12-14

Thus says Adonai Yahweh “Because Edom has continued to avenge the house of Judah and have become guilty and revenged them for that basic reason says Adonai Yahweh I will stretch out my hand over Edom and cause man and beast to be cut off from them and I will make it a waste from Teman and Dedan shall fall by the sword. And I will hand out my vengeance throughout Edom by the hand of my people Israel and they will act in Edom in line with my anger and according to my wrath and **they shall know my vengeance**”, whispers Adonai Yahweh *in anger*.

RECOMPENSE TO THE PHILISTINES OR PALESTINIANS 15-17

Thus says Adonai Yahweh “Because the Philistines are into revenge and they have continued to revenge in a contemptuous spirit to cause destruction of the ancient enemy sort” for that basic reason thus says Adonai Yahweh “Behold me stretching out my hand over the Philistines and I will cut off the Cherethites [*“those who cut off” (perhaps heads)*] and utterly destroy the remnants of the coastal protection or cleanness of the sea. And I will create great vengeance against them with chastisement and appointed rebuke and **they will know that I am the LORD in delivering my vengeance among them.**” *The Philistines were anciently rebuked by David but rose again and in modern time are represented by the Palestinian residents who have had to suffer much chastisement for their pugilistic activities which appears to be in line with this ancient prophecy.*

TYRE TO BE BARE LIKE PETRA 15-17

And in the eleventh(year) in the first of the month the word of the LORD came to me **live & real** saying “*son of man*, because Tyre has said “Aha” against Jerusalem “We will destroy the gates of the peoples or tribes”. *Fairbairn presents a solid argument for the 5th month [since the text has no month] on the basis that the city was raised on the fourth month but God’s word on Tyre which taunted the people came to him on the first of the succeeding month. The 11th year of Zedekiah was that in which he was in Babylon – a blinded monarch.* “She will turn to me; I will be filled, she is ruined. For that basic reason thus says Adonai Yahweh ‘Behold I am against you, O Tyre, and will bring up **many nations** against you and the sea causes her rolling waves to rise up. And they will destroy the walls of Tyre and pull down her towers and I will continually sweep away her dust from her and render her as the **bare apex of a rock or Petra**. It will be a place where nets are spread in the midst of the sea” for I have spoken whispers Adonai Yahweh and she shall be a spoil for the nations. Then her daughters that are in the country shall be slaughtered by the sword and **they shall be aware that I am the LORD.**”

CHAPTER 26

TYRE TO BE ASSAULTED BY NUMEROUS NATIONS & EMPIRES 7-14

For thus says Adonai Yahweh “Behold me bringing Nebuchadnezzar king of Babylon the king of kings from the north to Tyre with horses and chariots and cavalry and a very great gathering of people. He will slay your daughters in the country with the sword and provide a circumvallum with watchtowers [*qyd*] against you and pour out a

raised earthwork rampart or highway against you and lift up the shield against you. Also he will provide battering rams [*yjm*] that stand right opposed your walls and break your towers with cutting instruments. From the great number of his horses their dust shall cover you. From the sound of their horsemen and wheels and chariots your walls will tremble when he comes in through your gates as those come through who lay open a fortified city. With the hooves of his horse he will trample all your broad streets. He will slaughter your people with the sword and your military garrisons of strength will pour down to earth. And they shall take your riches in spoil and your merchandise as war booty and they will pull down your walls and tear down [*xty*] your desirable houses and they shall put your stones and timber and dust in the water. And I will bring a Sabbath rest to the constant sound of your song and the sound of your harps will be no longer heard. So **I will make you like the top of Petra** or a rock cliff. You will be a place to extend nets. You will no more be built” for I the LORD have spoken, says Adonai Yahweh.” *Today old Tyre is a forgotten ruin – though she did exist far beyond the **Greek** empire of Alexander the Great and beyond the **Roman** era. This city founded circa 2700BC according to Herodotus and the capitol of Hiram survived the conquest of **Sargon** in 722 BC of **Assyria** and of Ashurbanipal of **Nineveh** in 664BC and Nebuchadnezzar’s siege [**Babylon**] spoken of here which lasted from 587-574BC (13 years) and it even remained after the ingenious assault of Alexander the Great in 332BC so that its inhabitants listened to Jesus [Mark 3.8, Luke 6.17]. Tyre was still standing when in AD 254 Origen the scholar who introduced gross symbolism to scripture was buried there. Was it going to defy the prophetic word of God? Not so! In 1291 it finally fell as the **Crusaders** were overwhelmed by the **Ottomans** and thus after 1800-1900 years this prophecy was fulfilled and so it stands as a ruin today. Thus “many nations” include these seven but at least additional assaults by four other kings of Assyrian. This prophecy is of great significance for its long reach until fulfilment as for its accuracy concerning the multiple sieges.*

PROPHECY OF THE ISLANDS SHAKING WHEN TYRE FALLS 15-21

Thus says Adonai Yahweh to Tyre “Will not the isles [*Greece perhaps – but also of the coasts of the Mediterranean for at the time the “Crusaders” were drawn from Italy France Spain and even Britain.*] shake at the sound of your fall – at the cry of the wounded through the slaughtering slaughter in your midst? Then all the princes of the Mediterranean Sea will descend from their thrones and be without their embroidered robes.” *Some of the knights themselves were kings and royal households were affected by the loss of life. The European kings had gorgeous robes at this period and this deprivation in face of casualties and funerals and sorrow is a remarkable attestation of divine foreknowledge. “And they shall strip off and be clothed with trembling and sit on the earth and be in terror about every sudden happening or every moment and be astonished over you”. At that time the defeat of the Crusaders spoke of an Ottoman push west which swept across North Africa and came to the coasts of Spain before it was halted. Kings had to clothe them for war and many sorrowful events and days of terror shook their realms.*

“And they will lift up lamentation about you and say concerning you ‘How were you destroyed? You were the dwelling of the sea peoples [Phoenicians] the first or beginning of cities that was powerful at sea!’ – she and those that dwell in her who create dread and dismay for all that remain about her. Now the isles shall be terrified at the day of your fall **and the isles that are within or near [Hebrew *b*] the Mediterranean sea** shall be alarmed from your departure.” *This may well be*

prophetic of the reaction of the British Isles for their knights would have manned the Crusader fortresses. Richard the Lion heart was one of the most famous of the Crusaders of this period and with him numerous English knights fought in the war that saw the fall of the city of Tyre.

For thus says Adonai Yahweh “In my giving you to be a city of desolate waste as the uninhabited cities – in bringing up the deep [the sea] upon you and great waters cover you – when I will cause you to go down with those who descend to the pit with the people of a millennium before or antiquity and will cause you to rest in the parts of the earth that sink as the desolations from the age [*Prediluvian?*] with those that go down to the pit that you have no inhabitants then I will give glory in the land of the living.” *When Tyre falls there will be glory and prominence and splendour in the land of those who live or who have spiritual life. At this time Israel fell under the Ottoman sway – but there was a “shining and glory and splendour in the world of the time-the morning star of the Reformation was shining and with Wycliffe, Huss and Luther and Calvin and glorious light after darkness. This prophecy is of huge moment.*

“I will give you calamities and feebleness and there will be nothing of you and you will be sought but not found until the millennium or age to come” whispers the LORD. *So this mighty prophecy reaches away on from the 1200’s when Tyre finally fell to the time when Christ shall return and this wonderful “whisper” of the LORD signs a time which we are approaching very closely in the 21st century. So ends a prophecy which began with the assaults on Tyre in Assyrian and Babylonian time – a prophecy that passed to the Crusaders and then onward to the Reformation and is speedily reaching its fulfilment when our Lord Jesus returns.*

CHAPTER 27

THE LAMENT OVER TYRE 1-25

Then of the word of the LORD came to me **live and real** saying, “So now, *son of man*, ‘Lift up the lament of Tyre’ and say to Tyre “O you resident settled by the entrance or port of the sea, you trafficker or trader [*lkr*] of the peoples or among the peoples towards the Great Isles or many isles” “Thus says Adonai Yahweh “O Tyre you said ‘I am the finishing touch of beauty or Joppa’. *The word ypy is the masculine of hpy and it may mean I am the husband of Joppa aipy the ancient sea-port of Israel but it also is a proud boast and plainly states “I am beauty’s ultimate or the final splendour.”* Your extent or territorial borders are in the heart of the seas; your builders have rounded off your beauty perfectly. They have built all the decks [*mytj l*] *timber for her vessels.*

“From Lebanon they took cedar to construct masts [*mr*t] of your ships with the cypress wood from Shenir.” *This would appear to be Hermon which was so named but Abufeda names it as a ridge of mountains north of Damascus in Syria. We can say that Tyre sought the best deck for you.* “Your oars that lash the water [*fwv*] were made from oaks from Bashan. The benches of ivory of your ships were made by the daughters of Ashur – ivory from the isles of Kittim.” *The term “Kittim” is used for Cyprus in the first instance. Cyprus was a colony of the Tyrian Pheonicians but the term is expansive and would cover the entire coastline of the Mediterranean. I surmise that Cyprus was a trading station which held plentiful supplies of African ivory.*

“Fine linen in coloured woven embroidery from Egypt was what you’re spread out from your mast [*sn*] *as sailcloth.* You were covered or clad with purple and scarlet from the islands of Elishah” (*Mediterranean “Hellas” of which the Hebrew ELISHAH is a close transliteration).*

“Those who lived at Sidon and Arvad... [*Strabo’s “Aradus” – an island off the coast of Syria – but one mile in diameter and very steep so that the houses were built on cliffs and mainly occupied by sea-farers – the island itself being largely a rocky fastness jutting out of the sea and two miles off shore*]...were your oarsmen mariners”[*myfv*]. “Your practically skilful men that you had were your pilot sailors.” [*lbj* those “who measured water depth and sea routes”]. “The old men of Gebal and its wise were your repair men and ship strengtheners in joints or adhering [*qbd* caulk jointing] or caulkers.” These experienced journeymen probably sealed the ships and did essential repairs. The city was on the coast 24 miles north of Beirut. In 1 Kings 5.18 they were recommended to Solomon as skilled architects and here in Ezekiel they are presented as naval architects as well. Their city was called Byblus by the Greeks. *Arrian* mentions the fact that in the days of Alexander the Great they had a fleet of warships. “All the ships of the sea and mariners of the high sea or salt waters would be mooring in you for merchandise on account of the goods that you traded.” “They of **Persia** (First mention in scripture) and Lud... [*Homer’s* Maeonians were overwhelmed in the 8th century BC by a Shemite or eastern people skilled in horsemanship and they were called Ludim. *Herodotus* and *Josephus* confirm the designation. They are not to be confused with the Lubim or Libyans] and Phut [*Holscher* tells us that Phut were Libyan “bowmen” and the word derives from the Egyptian Pdy (mercenary archer)]...were in your military. They were men of war. They hung their shield helmet and in you or their shield helmet and quiver were in and on your behalf. These by the booty they secured] gave you your splendour and respect.” Tyre’s hired mercenaries were the best in the Levant bringing horsemanship and use of the bow at its most refined to the protection of this mighty sea-faring people. “The (naval) sons of Arvad and your military were in charge of your walls around about and the Gammadin [*LXX & Arabic “warriors”*] were in your fortified towers. They were there hanging shields on your walls in a circle .These completed your glory or beauty.”

1. “**Tarshish**... [*“the iron smelting nations of the west – Spain and perhaps southern England. The claim of Spain is undeniable backed by *Herodotus* and the discovery of *Sardinian monuments* to Phoenician links with Tartessos*]...was your commercial trade partner [*rj* S]from her copious wealth in silver iron tin and lead that they offered in markets. This market trading suggests the Spanish also had ships – called “Ships from Tarshish”. It is most likely that tin and lead conveyed by these merchantmen came from Britain for its southern coast was rich in both. 2.**Javan**, 3.**Tubal** and 4. “**Meshech** were trading with you in the lives of men and vessels of bronze or brass as part of your merchandise. The Tabarinia and Muschi supplied copper and salves to Tyre. Greece(Javan) and the Anatolian Muski or **Moschoi** [*Herodotus*] along with their kindred Tubal who were thought to live in Cappadocia are the peoples intimated – along with the **Tibarenoi** to belong south of the Black Sea in earlier time though later migrating along with Moschoi northwards into present day Russia. Slaves were brought by these northern peoples and also bronze.

“From 5.the house of **Togarmah** (Armenians) horses and riders and mules were provided to your markets.” This location in southwest Armenia or present day Turkey is confirmed by the annals of **Sargon** as Til-garmimanu as by the modern discoveries of *W. F. Albright*.

“The 6. sons of **Dedan** [This people was born of Keturah and located in the area we call Saudi and were travelling traders who often sold beautiful riding covers for animals and perhaps spices. *Dr. Cohen* places Dedan on the Persian Gulf.] were

trading with you.” **7. “Many islands** were the commercial markets within your reach and provision. Many islands caused your hire to be returned in tusks of ivory and ebony.” *These items were traded for bribes or by islanders who went on expeditions to obtain ebony wood and (Elephant) tusks.*

8. “Syria was your trading partner by reason of many trade articles as emeralds purple cloth, embroidered needlework and byssus or linen and buffalo or oryx (*the ancient unicorn*) and ruby which they brought to your market. **9. Judah and the land of Israel** were trading with you in wheat portions or bags [*tym*] and sweet wheaten cakes... [*gnp*]*Israel’s contribution was to the food markets by way of abundant wheat supplies and fruit and dates and figs combined with the wheat in delicacies...* and honey and oil and balm resin or frankincense.” *These twin sectors of the Jews both traded separately after Solomon’s day with Tyre.*

10. “Damascus was trading with you in the multitude of your merchandise from the huge lucrative trade – in wine of Helbon and white wool. **11. Dan** and **12 Javan** were weaving in and out through your marketplace offering manufactured iron work, cassia and sweet cane or sugar-they were among your stall holders. **13. Dedan** was your marketing specialist in free-flowing cloaks for chariots. (Dr.Cohen posits Medina with a question mark!) **14. Arabia and all the princes of Kedar** (the Bedouin) – these were the commercial traders to your hand in lambs and rams and goats – they traded in these. The merchants of Sheba and Raamah; these were your traders in the best of all spices and in all precious stones and gold that they offered for sale in your markets. **15 Haran** and Caneh or Canaan and Eden, the merchants of Sheba Asshur and Cilmad [*which the Targum supposes is Media but it may have been a city near the Euphrates*] were your merchant traders. These were your traders in all types of mantles of purple and embroidered work and **chests** of woven coloured cloth made with cedar and bound with cords among your market merchandise. The fleet of Tarshish sang of you and your market and you were filled and made very glorious in the heart of the seas.” *Those who travelled were told of what was available in Phoenician wares on board ship.*

THE FALL OF TYRE PHOENICIA PRELUDES THE WANE OF COMMERCIALISM 26-36

“Your oarsmen sailors have caused you to move into deep waters; the east wind has broken you in the heart of the seas. Your wealth and markets and merchandise, your deep sea mariners and fathoming pilots and caulkers that strengthen your ships with resin and your salesmen of merchandise and all your men of war that are in you with all the gathered company in your midst will fall into the heart of the seas in the day of your escape or haste. At the sound of the painful imploring cry of the pilots your city edifice shall shake. And all that take hold of the oar, the deep sea mariners and all the pilots that measure distance and depth of the sea will come down from their ships to stand or work on the land. Then they shall cause their voice to be heard opposing you and with their voice they shall cry out bitterly and throw up dust over their heads and they will keep rolling them in dust. And they shall cause themselves to be shaven bald for you and bind sackcloth around them and weep for you with bitterness of soul in bitter lamentation.” *This picture is a dramatic change from the glorious prosperity which was echoed in the rhapsody of song on the high seas not long before. A sea-change has ruined the Phoenician merchant enterprise. It is a foreshadowing of an identical lament over the fate of the mighty Euro market enterprise of the 21st century in the Apocalypse 18 11-20. Then they shall lift up their lament dirge and lament over you “Who is like Tyre destroyed and silent [*mmd*] in the midst of the*

seas?” “When your merchandise went by sea you created satisfaction for many great peoples by your copious wealth and merchandise or goods you caused the kings of the earth to become wealthy. **At the time you break yourself from the seas in the depths of the waters** your merchandise and all your united assembly will fall in your midst.” *The crux of this statement is the “fracture”. When the Phoenicians broke up and ceased to be united they failed. So when Europe breaks up its project collapses.* “All the inhabitants of the isles (*Greece*) shall be astonished at you and their kings or leaders will be shuddering or in tempest as they continue to be both frightened and angry [*r[v]*] their face will thunder like the sea – they will be in tumult. The merchants among your peoples of the combined group [*l hq*] will hiss in contempt at you.” *The Apocalypse transfers this central disquiet to the nation and city of Rome and the modern equivalent with its angry and trembling people.* You will live in feebleness and through calamity and you will be nothing until an era or for ever. *So the demise of Tyre presages the demise of the modern Euro project.*

CHAPTER 28

PROPHECY OF THE RUIN OF TYRE – SELF-STYLED GOD OF THE SEA 1-10

And live and real the word of the LORD came to me saying, “*son of man*, say to the ruler of Tyre ‘Thus says Adonai Yahweh, because your heart is proudly lifted up and you have said “I am God or powerful; I am God seated to stay; I am Elohim sitting in the heart of the seas” but you are a man and you are not A powerful god but you regard your heart as the heart of God. Behold you are practically wiser than Daniel. All concealing will not obscure to you or be hid from you [*mm*]. Through your practical wisdom and your understanding you made yourself rich and you have acquired gold and silver in your treasure stores. By your great practical wisdom and by your trading you have caused your riches to be heaped up but your heart has become haughty through your wealth. Therefore thus says Adonai Yahweh because you have regarded your heart like the heart of Elohim for that basic reason behold me bring upon you strangers – the fierce and terrible of the nations and they will cause their swords to be drawn against the beauty of your wisdom [*an idiom for “Tyre” itself*] and they will defile or wound [*l l j*] your brilliant splendour. *Tyre would be reduced to a “common” city” like a defiled woman or a seriously wounded soldier.* They will cause you to descend to ruin and you will die the deaths of those slain in the midst of the seas. Will you continue to say before your slayer “I am Elohim”? But you are a man (Adam) and not a powerful god in the hand of Him that wounds or mortally wounds you. You will die the deaths of the uncircumcised at the hands of strangers for I have spoken it” whispers Adonai Yahweh.

THE MYSTERY OF TYRE MIRRORS THE FALL OF SATAN 11-19

And it was live reality – the word of the LORD came to me saying “*son of man*, ‘Lift up a lament against the King of Tyre and say to him “Thus says Adonai Yahweh “You that are sealing with your signet the (ultimate) structure or arrangement or perfect form of things [*tymkt*]. You who are the fullness of wisdom and the last word in glorious splendour – you have lived in Eden the garden of Elohim – every precious stone your clothing or covering –ruby, topaz, and diamond, amber, onyx and jasper, sapphire, the red carbuncle, the glittering emerald and gold. The business or ministry [*Jal*] of your drumming [*enthusiasm and precise timing*] or smiting [*ppt*] and your setting or separate distinction or piercing was prepared or constituted with you in the

day of your creation.” *The remarkable thing is that “creation” here is used with a Niphal as if this king is “self-made” or if it be applied to Satan as if he is “self-created”. What appears to be said is that when Tyre’s ruler and Satan take things into their own hand a divine ordinance comes into force.*

*“You are the anointed Cherub – the one that defends or conceals yourself. The verb Jks may be used transitively or intransitively – both are correct. (Dr.Cohen has his own interpretation that “Cherub is used of the heathen Tyre on account of the idea of “spreading protective wings”!) And I have gifted you so. You live in the holy mount of God –you have walked frequently in the middle of the stones of fire [such as are precious but created through fiery circumstances and like marble that is used for building a temple] You were complete or perfect in your pathways from the **day of your creation...**[This second reference to the creation of this king who symbolises Satan is used “in pause” – in other words HIBARAACH becomes HIBAR-ACH as if the LORD catches His breath and breaks up the word “create” in bringing into force a decree planted at the root of his creation of this king]...until evil was found in you.” The “He” paragogic means “the evil in you was found” as the “He” switches form the previous word to the next...“Through the abundance of your merchandise they have filled your centre with violence and you have sinned so I have piped you out or wounded you or forbidden you in detestation from the mount of God and I will destroy you, [by Abaddon destruction]...O hidden or defending Cherub, from among the stones of fire or precious stones. This double action of cutting the link of Tyre with Jerusalem and cutting off its dalliance with beautiful things mirrors Satan’s fall from heaven and his destruction form among men...Your heart was lifted up through your beauty; You ruined your wisdom over your brilliance and splendour. I will cause you to be cast down to earth or over the earth before the presence of kings that you may provide a prophetic sight on your own or by your own fault...” Both Tyre which reckoned it ruled the world and Satan who gained the same impression made themselves prophetic evidence of the rule of Yahweh... “From your many iniquities you in the unrighteous wickedness of your traffic or slander [lkr a word that equally well applies to Tyre and Satan] you have profaned your holy places and I will bring fire from your midst and it shall consume you and I will make you for dust to earth before the eyes of all who see you prophetically [har]...”*

*“...All that are familiar with you among the peoples will be astounded over you; you will be or live on as **terrors** and there will be nothing of you evermore.” With application to concrete history the fall of the Phoenicians was the fall of a world system –presaging the fall of the modern world system and that of Satan also. With that ultimate nemesis “terrors” are predictable. Jesus says “Satan has comedown in power – he knows he has a short time – he will go forth to destroy many”.*

PROPHECY ABOUT SIDON 20-26

***So vivid reality as it was** the word of the LORD came to me saying “*son of man*, set your face against Sidon and prophecy against it and say ‘Thus says Adonai Yahweh ‘Behold I am against you, Sidon, and I will glorify myself in your midst **and they will be aware that I am Yahweh** when I have conducted righteous judgments in her and when I am sanctified in her. For I will sent through her plague and blood into her wide thoroughfares and the wounded shall be judged in her midst by the sword against her all around **and they will be aware that I am the LORD.**” Sidon or modern Saida lives on. It once was divided into “Great” and “little” Sidon. In 1150BC the Philistines expelled the Sidonians who withdrew to*

Tyre. Assyria successfully subjugated it and after Sennacherib's day his successor Esarhaddon planted it with Babylonians. It regained independence but fell to Nebuchadnezzar and eventually came under Persian rule – supplying most of the ships with which that empire attempted without success to overwhelm Greece. In NT times the Greeks were predominant in Sidon and its metropolis was Eshmun (“god of healing”) As a Lebanese centre today it is scarcely weaned from the mastery of Syria and Israel came close to it when she fought an indecisive campaign deep into Lebanon as this century began in response to concentrated Ketushin rocket attack from its borders.

WHEN ISRAEL SETTLES PIERCING FOES FALL AWAY 24-26

“But there will no longer be a thorn or wicked man or resisting thorn causing irritation [ram] for the house of Israel and a besieging thorn that irritates all around them and **those that despised them will know that I am Adonai Yahweh.**” Thus says Adonai Yahweh “In my kibbutzing the house of Israel from the peoples where they were dispersed and I am sanctified in them before the eyes of the nations they will then settle upon the land that I gave to my servant Jacob. And they shall dwell close to them in confidence and build houses and plant vineyards and live with confidence when I have made my righteous judgments against all those that despise them from around about them **and they will know that I am the LORD their God.**” *The oracle on Tyre and Sidon concludes with a remarkably modern climax stating that the homecoming of the Jew spells the era when the LORD will show his hand despite international calls for Israel to cede territory and she will build widely and without objection and indeed without any military or political objection. This period of recognition must await yet further middle east development when after the next conflict the LORD will defend his people and finally settle their rights and humble their neighbours along with Israel to live quietly and in faith and security under his divine hand. So this poetic lament and oracle ends as momentarily as it is auspicious.*

CHAPTER 29

EGYPT FAILS ISRAEL AFTER A HANDSHAKE 1-7

In the tenth year and the twelfth day of the month the word of the LORD **came in with vivid reality** to me saying, “*Son of man*, set your face against Pharaoh, King of Egypt and prophecy against him and against all Egypt. Speak and say “Thus says Adonai Yahweh ‘Behold I am against you, Pharaoh King of Egypt – the great dragon or crocodile that reposes in the middle of his rivers which says to me “My River is mine and I have made it mine.” “But I will produce hooks in your jawbones and cause the fish of your rivers to adhere to your interlocking coat of scales [vqvq] and I will haul you up out of the middle of your rivers and all the fish of your rivers will be welded to your hard scales. And I will abandon you in the wilderness – you and all the fish of your rivers will fall on the faces of the countryside and you will not be gathered up and you will not be quibbutzed. I have given you to the wild beasts of the land and the carrion birds of the heavens to eat. And all they that dwell in Egypt **will know that I am the LORD** because they have been a supporting staff of bulrush reed to the house of Israel. When they **grasped you by the open hand** you broke in fragments and they tore their whole shoulder and in their steadying themselves on you, you broke and you caused all their thighs to halt.”

THE FORTY YEAR BAN ON PASSAGE THROUGH WAR 8-12

“For this very reason”, thus says Adonai Yahweh, “Behold me bring a sword against you and **cut man and beast away** from you. And it shall happen – the land of Egypt is for desolation (it will be desert desolation) and **a hot dry waste** and they will know that I am the LORD because he said ‘The River is mine and I made it’”. Behold I am therefore against you and your rivers and I will cause the land of Egypt to be wastes of waste-material, an astonishing desolation from the tower of **Seveneh** (literally “key” – Gesenius suggests “Champollion” on the tropic of Cancer at its southern extreme) and to the border of Ethiopia. **No foot of man and no foot of beast shall pass into or through it and it will not be settled or inhabited for forty years.** *This area from the tropics to the border of Ethiopia is.....Fairbairn argues that as opposed to an ancient population of 7 million it was reduced to 3million in 1850 but thinks this hardly the answer to the prophetic oracle. It has 84 million today and its population by 2020 is projected to be 98 million and 110million by 2030. From these big numbers a massive loss is yet to be experienced. One third of its people are under 15 and its life expectancy is 69.9 years (2011). The handshake involved may well be that of Rabin and Sadat when the latest and most notable amicable understandings were reached under the Clinton initiatives.*

“And I will make the land of Egypt a desolation in the middle of the land that will cause themselves to be desolate (Niphal) and her cities among the hot dry desolated cities will be desolate forty years and I will scatter the Egyptians among the Gentiles and disperse them as seed among the countries.” **THIS TOTAL EGYPTIAN DISPERSION AND THE RUIN OF HER CITIES – CAIRO AND SUEZ AND THE OTHERS IS CLEARLY MATTER STILL HELD IN THE SECRET PROVIDENCE OF GOD. EGYPT NEVER LEFT HER LAND FOR ANOTHER AND HER COUNTRY WAS NOT EVER LEFT IMPASSABLE FOR FORTY YEARS.** *A war yet future with nuclear implications as is detailed in Chapters 38-9 seems the only cause for this – and the link of Israel with nations which come under judgment is the immediate reason for it. It is noteworthy that Fairbairn quotes Dr. Arnold who dismisses the dispersion etc and deals with the “forty year” prophecy with difficulty telling us it represents some kind of exactness but not literal exactness. I do not accept his wavering from truth nor his endeavour to become a conjuror and to make the 40 years disappear. God said it and I believe it.*

***THE NOTABLE LATTER DAY HUMBLING OF EGYPT*13-16**

But thus says Adonai Yahweh “From the extremity of **forty years** I will kibbutz Egypt from the people where they are dispersed or flooded in. And I will return the captivity of Egypt and cause them to come back to **the land of Pathros** [*Upper Egypt with its leading city No-Ammon was the base of the ancient Egyptian race and its power*] to the land of their birth and they shall be a humble or lowly kingdom. Of the kingdoms it shall be the lowest and it shall not have been lifted up again among the nations for I will make them few and little in order not to tread upon or subdue the nations. And it shall not ever again be **A SURE CONFIDANT** of the house of Israel from the recall (*on Israel’s part*) of their iniquity in their facing their future or aftermath. **And they shall know that I am Adonai Yahweh”** *The era of Messiah which it would appear follows this time would no longer necessitate Israel looking to Egypt. The Egyptians would be humbled for their pride and for their idolatry and for their perfidy and the latter days of Israel’s golden age will see Egypt a very humble and sparse people who will not even through that Millennium become*

strong enough to take issue with a single nation though the opportunity for such subduing would have passed with the Messianic rule.

NEBUCHADNEZZAR 17-20

Berosus and Josephus and the Greek historian Herodotus show that Nebuchadnezzar attacked Coelo-Syria and then Ammon and Moab and from where he proceeded to Egypt and his forces success in Egypt and North Africa resulted in great spoil being brought to Babylon after him. (cf. Sir G. Wilkinson quoted by Fairbairn).

And living reality as it was in the twenty seventh year in the first (month) and in the first day of the month the word of the LORD came to me saying “*son of man*, Nebuchadnezzar King of Babylon caused his forces to serve a big duty period against Tyre. Every head had been shorn bald and every shoulder-piece was peeled off but there was no hire for his labour or for his forces from Tyre for the term he served in army service against it.” For that basic reason “Thus says Adonai Yahweh...Behold me giving Nebuchadnezzar King of Babylon the land of Egypt and he shall carry away her “riches” [*Fairbairn is correct to take this as “wealth” not “populace” for there was no substantial captivity involved – not a hint of anything like that of the earlier prophecy*]... and he will spoil her spoil and will take prey of her prey and it will be wages for his forces.” *The prophecy was given on the 27th year – 16 years after the destruction of Jerusalem in 570BC. The 27th year was reckoned from the inception of Zedekiah’s reign in 597BC – which yields us 570BC as the relevant date. The first of months was Passover – so it was March – April of 570BC.*

“For his energetic endeavour which he served in it I have given him the land of Egypt because they worked or did it for me”, whispers Adonai Yahweh.

ISRAEL’S HORN TO BUD 21

“In that day **I will cause the horn of the house of Israel to rise** and I will give you an opening of the mouth in the midst of them and **they will know that I am the LORD.**” *It was true that among the Egyptian captives some may have been Jews and Ezekiel in Babylon would have ministered to them. It is also true that in the “Day of the LORD that Ezekiel would come into his own and his prophecies would be read and spoken of among the Jewish people of the latter days as is the case today. The “horn” or power of Israel did not rise during Ezekiel’s life though several Jews like Daniel became strong in Babylon. The main thrust of this prophecy is also focussed on the latter day.*

CHAPTER 30

THE THREEFOLD PROMISE OF EGYPT’S ANCIENT LOSS OF POWER

And it was vivid reality – the word of the LORD came to me saying “*son of man* prophecy and say “Thus says Adonai Yahweh ‘Lament loudly “Ah for the day! For the day is close – the day of the LORD is near – a day of cloud – it will be a moment or significant moment for the nations.” *The “woe” appears to be directed at the plight of great gentile nations especially. The “lament” could be interpreted as a celebration also [l|h] and this may be able to be set alongside the Great War and tribulation that events because the “rapture” occurs at the margins of this “Day of the LORD.*”

“And the sword shall arrive in Egypt and there will be trembling or terror [*l|j|j*] in Ethiopia alongside the fall of the slain in Egypt and they will take her humming multitudes as fire takes hold and **her foundations shall be destroyed.**” *It is not*

certain but altogether possible that the very pyramids which have long been associated with Egypt's earliest dynasties will be annihilated by this event which seems to be in the order of war and nuclear war at that.

“Ethiopia and Libya and Lydia (westward area of modern Turkey) and the whole Arab world... [br[“familiar” or “dark ones” cf. Nubia – known then as Nubee]...and Chub... [*Michaelis* “a fort on the Indian sea” hence those of the continent of India] ...or perhaps a contemporary Nubian tribe and the sons of the land in covenant with them will fall by the sword.” *This war appears to be virtually that of Ezekiel 38-9 and if so the “unnamed land” would be Rosh.*] Thus says the LORD “Those who uphold Egypt will fall and the pride of her strength will come down from the tower of Seveneh [*the southern extreme*] they will fall in it by the sword” whispers Adonai Yahweh. And they shall bring about their desolation among the self-desolating lands and her cities will have become continually desolate among the cities that are desolated by heat. **And they shall know that I am the LORD** in sending fire throughout Egypt and all her helpers are shattered in pain and calamity. In that day **shall ambassadors or emissaries go out from my presence in ships to cause confident Ethiopia awe or fear** [*drj*] and there will be great pain among them in the day of Egypt for behold it is coming.” Thus says the Adonai Yahweh “I will cause the humming horde of Egypt to Sabbath by the hand of Nebuchadnezzar king of Babylon. He and his people with him – the tyrants of the nations brought to destroy the land and they shall draw their swords against Egypt and fill the land with slain. And I will provide rivers of hot desolation and sell the land into the power of the wicked. So I will destroy the land and its fullness by the hand of strangers. I the LORD have spoken.” Thus says Adonai Yahweh “I will also destroy idols and I will cause their vain idols to get a rest from **Noph** [*Memphis, residence of Egypt's royals and set of its idols*] and there will not any more be a leader or ‘Pharaoh’ from the land of Egypt.” *Essentially the leadership of Egypt went over to Ethiopian kings from the 26th dynasty and Hophra was not a Pharaoh. Amasis who took rule after him was probably an Assyrian puppet. As for Shebitku – one of the last leaders we hear of – he was called a “broken reed” by Rabshakeh.* “I will also cause fear in the land of Egypt and I will cause **Pathros** [*upper Egypt*] to be astonished and desolate and provide “fire” in **Zoan** [*that is, Tanis or “lower Egypt”*] and do righteous judgment in **No** [*an Egyptian city*]. I will also pour my wrath upon **Sin** [*or Pelusium – the barrier town as Fairbairn calls it or the “key to Egypt” as Suidas terms it*] – the stronghold of Egypt and cut off the humming horde of **No**. Then I will give fire throughout Egypt; Sin will be pained with growing pain and **No** will be for ripping open and **Noph** will be for daily adversity. The youths of **Aven** [*Heliopolis or “the place of evil” as Fairbairn usefully comments in Lower Egypt is intended*] and **Pe-Beseth** [*or Pubastum*] will fall by the sword and behold they will go into captivity. And in **Taphernes** [*Taphnae – city of Daphne – called in the LXX “the sceptres of Egypt” – being a translation of the word תַּפְנִים*] **the day will become dark** in my breaking the yoke and staff of Egypt there and pride and power will cease in her; for herself a cloud will cover her and her daughters will march off in captivity. Then I will execute right judgments in Egypt and **they will know that I am the LORD.**”

IN THE 11TH YEAR OF ZEDEKIAH AT PASSOVER THE ORACLE ON THE FALL OF THE PHARAOHS IS GIVEN 20-26

The year is that on which the king of Israel was taken into captivity. The LORD told Ezekiel that Egypt would suffer and her ancient rule would terminate.

And it was reality in the eleventh year – **in the first month** [*Passover month*] and the seventh day of the month that the word of the LORD came to me saying “*son of man, I have shattered the arm* or power of Pharaoh king of Egypt and behold it will not be bound up to apply a healing medicine to make a bandage to bind it round for strength to thrust with the sword. For that basic reason says Adonai Yahweh ‘Behold I am against Pharaoh the king of Egypt and *I will break his arms – the strong arm and the shattered arm* and I will make the sword fall from his hand. I will also scatter the Egyptians among the nations and disperse them among the countries. I will also strengthen the arms of the King of Babylon and provide my sword in his hand *and will break the arms of Pharaoh and he will groan* and lament in his presence the groan of a mortally wounded man. So I will strengthen the arms of the King of Babylon and the arms of Pharaoh will fall **and they shall know that I am the LORD** in my delivering my sword into the hand of the King of Babylon and he shall stretch it over the land of Egypt. I will also scatter the Egyptians through the nations and disperse them through the lands and **they shall know that I am the LORD.**” *The absolute ruin and end of the old leadership of Egypt which maintained its divinity is stated with absolute finality.*

CHAPTER 31

EZEKIEL AND THE LAST OF THE PHARAOHS 1-2

And in vivid reality on the eleventh year and the first day of the third month the word of the LORD came to me saying “*son of man* say to Pharaoh King of Egypt and to his humming horde ‘Unto whom are you comparable in your greatness?’” *Hophra Pharaoh of the 26th Dynasty in a long line stretching from 2400BC and allegedly earlier was the last of the proud distinguished line of rulers whose world power stretched over at least 1800 years. Their rule had been a mighty institution but Ezekiel pronounced its end.*

THE GLORY OF ASSYRIA 3-10

“Behold the **Assyrian is a firm cedar in Lebanon of beautiful branch** and working or ploughing from the shadow(s) and high and his top has been rising among the thick entangled interwoven foliage. The waters produced his greatness. The deep made him lofty and proud. Her rivers going around his saplings sent her streamlets to all the trees of the field. For that very reason his height is aloft above all the trees of the field and his branches were numerous and his branches or ornamental turbans stretched out long. And all the birds of Heaven had their nest in his boughs and all the beasts of the field brought forth and all the great nations settled under his shadow. And he is lovely in his greatness – in the length of his branches for his root was alongside great waters.” *This paean on Assyria notes that the Tigris and Euphrates contributed no little to her growth. It describes her as a glorious cedar with the entire eco-structure of the earth dependent upon her much as the earth and its peoples had begun to lean upon Assyria.*

“The cedars in the garden of God could not conceal him. The fir trees bear no resemblance to his boughs and the plane or chestnut trees were not as his for branches. Not one tree in the garden of God was like him for beauty. I have made him beautiful through his many branches and all the trees of Eden in the garden of God were jealous of him.”

THE FALL OF ASSYRIA 10-17

“For that basic reason”, says Adonai Yahweh, “Because **you arrogantly exalted yourself** through your rising and **he has produced his foliage** among the boughs and his heart is lofty in his proud elevation I gave him into the hand of the chief of the Gentiles (Babylon). He continues to deal with him. I have caused him to be expelled or driven out according to his wickedness. And tyrant strangers of the Gentiles have cut him off and abandoned him on the mountains. And in all the valleys his branches I fell and his boughs will continually be shattered in all the torrent valleys of the land and all the peoples of the earth came down and flowed down from his shadow and abandon him.” *Ezekiel is signifying that Babylon supplanted mighty Assyria and this is a token of the final nemesis of Egypt.* “On his remnant that escape all the birds of heaven shall dwell and all the beasts of the field will be by his boughs in order that none of all the trees by the waters shall exalt them through their elevation or growth or place their lofty green tops between the boughs nor stand near them or establish themselves by their height – all that drink the waters for they are completely given over to death – to the lowest places of earth in the midst of the sons of Adam – towards those who descend to the pit.” *This argument from proud cedar and firs means that Egypt’s fall like that of Assyria will be devastating and a solemn spiritual ruin.*

Thus says Adonai Yahweh “In the day he went down to **Sheol** I caused mourning. I brought the deep as a cover over him. I held back its rivers and the great waters were confined [a/k] and I caused Lebanon to be in dark mourning for him and all the trees of the field fainted and were veiled or languid for him [pl [].” *The family of nations were shaken and even sad when Assyria fell to the Babylonians.* “At the news or report of his fall I caused the nations to tremble in terror [v[r] at my casting him down to **Sheol** with those that go down to the pit. So all the trees of Eden – the choice and beautiful trees of Lebanon – all that drink water shall be comforted in the lower parts of the earth.” *This means that lowly nations would be much at ease because of the end of the tyranny of Egypt as they were after the fall of Assyria.* “These that lived under his shadow among the nations also went down to **Sheol** with him to those slain by sword and his arm of strength.”

THE APPLICATION TO EGYPT 18

“Who are you also like in glory and greatness among the trees of Eden? You also will be brought down to the lower earth with the trees of Eden in the midst of the uncircumcised. You will lie with those slain by the sword. This is Pharaoh and his entire humming horde”, whispers the LORD.

CHAPTER 32

A SOLEMN DAY OF THE LORD & JUDGEMENT ON EGYPT 1-10

And in the twelfth year in the twelfth month on the first day of the month the word of the LORD came to me **with vivid reality** saying “*son of man*, Lift up a dirge against Pharaoh King of Egypt and say to him ‘You are made like or your have made yourself like a young lion *or village*[ryp]k] of the Gentiles; you are also like dragons in the waters and you “pushed” or “broke forth” or “engaged in conflict”[jgt] with your rivers and you stirred up the waters with your feet and made their rivers muddy or dirty.” *Egypt is shown to be bellicose and to have a history of warfare that disturbed the world.* Thus says Adonai Yahweh “I will also spread my net over you with a company of great peoples and they will fish you up in my net. Then I will abandon

you on land – I will cause you to be thrown with violence upon [lwf] the face of the field and I will cause all the birds of heaven to abide or settle upon you and from you I will fill all the beasts of the Earth. *This picture is of the ruin of Egypt and the powers of evil and major political powers will have a feast at Egypt's expense.* And I will provide your flesh on the mountains and fill the valleys with your haughty pride. I will also cause the land of your overflow to be irrigated [hqv] from your blood to the hills, and the torrents shall be full of you. **And I will cause the heavens to be concealed or hidden when I “extinguish” or quench [hbk] you (32.7-also Cohen). And I will cause the stars to be dark as Kedar goat hair tents and I will cover the sun with a cloud [m] [“a cloud” not hmm[“a collection of clouds”] and the moon shall not shine her light.”** *These phenomena may be more widespread at the time – so that what we might call “a nuclear cloud” will spread over the earth and the moon will be unseen as during foul weather. This is the day Christ spoke about and must be identified with the event Joel prophesied – the Day of the LORD.*

COMMENT ON EXEGETICAL STANCE

Whilst the historic and ancient fall of Egypt collated with the even more distant fall of Assyria is in the forefront of Ezekiel's lament the fall of many lands in the ultimate “Day of the Lord” is without question in the background all along and here that key element of his oracle on Egypt is stated in black and white. Ezekiel goes on to make this emphatic as the Lord explains to him the meeting of all great kingdoms and powers ancient and modern in Sheol. Any commentator must immediately recognise that virtually the entire prophecy of Ezekiel is in quotation marks because throughout God is speaking. Thus the divine perspective which is able to switch from how a nation performs in one era to its ultimate case scenario has to be appreciated. I think the pre-millennialist stance reflects this reading whereas the historicist or a-millennialist interpretation tends to criticise the text or prophet for insecure or confusing facts rather because the commentator himself or herself is stood looking back always but fails to turn round and look forwards as is essential to so much of what God says. The historicist is in equal difficulty earlier in the chapter in the matter of separating Tyre and the activity of Satan and his economy when both are spoken of together and the divine mind moves to and fro between Eden and the beginnings and as her Sheol and the endings.

“All the stationed lights of illumination in heaven I will make dark over you and I will give there to be darkness over your land” whispers Adonai Yahweh. “Then I will provoke to anger the heart of great peoples in bringing about your affliction and break-up among the peoples over the countries of which you have had no intimate experience. Then I will cause great peoples to be astonished over you and their kings shall shudder in fear [r[v]a horrid fear over you when I keep brandishing my sword over their heads or against their faces and they shall tremble each man for his own life in fear by the moment or ‘wink’ or with every ‘waking moment’ [gr] in the day of your fall.” *This is a momentous time the prophet heralds and while Egypt is affected by what appears in several places to be a nuclear night the whole world is troubled by the use of nuclear weapons and if there shall be further strikes. It would appear that the “fire on Rosh and the Coastlands” of Ezekiel 38-9 is bound up with this event – and that the event affecting Egypt is a preliminary to a wider conflict. Are we then to look for what is in this chapter described as a bellicose act of the Egyptians leading some move in the middle east which is countered by or accompanied by a nuclear strike? Could the Iranian capability be activated alongside an engagement involving*

more immediate ground forces based in Egypt? The “fears” and trembling” twice emphasised in this section are reflected in the Apocalypse and somehow are critical to the development of an end-time conflict.

EGYPT AND BABYLON 6TH C BC SETTING and END TIME 21ST C settings–10-16. MODERN WARRIORS MEET ANCIENT PHARAOH IN HELL

For thus says Adonai Yahweh “The sword of the King of Babylon shall come against you”. By the swords of the Warriors I will cause your humming hordes – the tyrants of the nations – to fall– their entirety. And they shall lay waste or plunder the pomp and pride [*mwag*] of Egypt and they shall lay waste or cut off her humming host. And I will cause all the beasts from the great waters to be destroyed or lost [*dba*] and the foot of man shall not disturb them any more and the cloven hoof of the cattle shall not disturb or muddy the water any more. Then I will **cause their waters to become low** or sink [*Hiphil of [qv “to sink” means “cause to subside or sink”]*] and **cause their rivers run or run thick as oil**” whispers Adonai Yahweh. With my giving the land of Egypt to be a desolate place and the land shall be laid waste or deserted of that which filled it by my smiting in judgment all that live in it and **they shall know that I am the LORD**. By this dirge they shall lament her – Egypt and all her horde – they the daughters of the nations shall lament her” says Adonai Yahweh. *This prophecy presumes that nations will be aware of the bible and able to trace the feature of Egypt’s nemesis and ultimate fall in scripture. This prophecy is to be prepared as a dirge for the occasion of Egypt’s fall. Here is a task which can be achieved in many languages of nations aware of the event. The presumption again where the prophecy respects end-times is that Christian nations remain on earth when the initial strike against Egypt occurs even though the war of the latter day expands presently to a larger theatre. The Egyptian respect for Yahweh dates within this concept also.*

THE DOOM OF EGYPT17-32

And in the twelfth year and the fifteenth day of the month **the vivid reality of** the word of the LORD came to me saying... *One may assume this to be the first month or the month in which the new moon is vital for Passover observance. The events of Ezekiel are often declared by the LORD on the Passover or Easter lunar nexus which is not strange since as son of man he is sharing with his Saviour and the world how events linked to the kingdom of Christ are emerging – and the sorrows that attach thereto – the dirges “...son of man, cry out [hjn]from hha –to cry “ah”]*for the humming multitude of EGYPT and you cause them to run down like Jordan – her and the daughters of the great famous or excellent nations to the earth’s lowest parts with those that flow down to **the pit**. Than whom are you more beautiful? Go down and have yourself laid (or buried) with the uncircumcised. *The ancient Egyptians did not practice circumcision (Though Ishmael and his posterity did) but the modern Arabs do – so this section of the prophecy is identifiable as having modern significance.* They shall fall in the centre of those that are slain of the sword. She is delivered to the sword. Draw her out trumpet about her or spoil her and all her horde. The strong warriors from the midst of **Sheol** (Hell) with his helpers will speak to him or give him command. They are flowing down – the uncircumcised lie slain of the sword. There is ASSHUR and all her gathering. Her graves are all around him – all the slain – fallen by the sword. *The scene portrayed shows friend and foe falling in battle and the spiritual background involves fallen angels or demons. This battle is*

significant of the Armageddon which is detailed under the strategy of Satan to endeavour to promote a sudden finish of God's purpose because he is aware of his limited room for manoeuvre...which deliver terrors or dreadful things through **the land of those who are alive**. [Israel] There is ELAM [Western Persia with North Eastern Iraq] and all her humming horde around her **grave** – all slain – fallen by the sword – who are gone down uncircumcised to the earth's lower parts [graves] – who caused terrors in **the land of the living**. [Israel]” It would seem that the Persians are collected at mass burial events. During the wars between Babylon and Egypt there would have been such occasions no doubt but this is so big that it would have been a Pyrrhic victory if placed in Ezekiel's time – it seems the mutual end of Iran and Egypt as powers is being painted with a broad brush in the framework of the fall of Egypt 6th Century BC. The land of the living appears to be Israel. Were this event to slot in between the rapture and the Armageddon the reference to such a country is readily understood. They have also **borne their shame** and injury with those that go down to **the pit**. In the middle of the slain with her whole multitude around about him (Egypt) they have given her a resting place – all uncircumcised – slain by the sword because their terrors were delivered to the land of the living, but they have borne their shame with those that go down to **the pit** – she is delivered into the midst of the slain. The nation referred to appears to be Elam – the equivalent to modern Iraq-cum-Persia. It may yet be that these two nations make common purpose in the developing pattern of Mid-eastern affairs. There is MESHECH- TUBAL and all her humming host – around about it are her graves – all uncircumcised people where they were slain by the sword for they delivered their terrors toward **the land of the living** [Israel]. But they shall not lie with the fallen warriors from or in the position of the uncircumcised. Who went down to **Sheol** with their instruments of war but they have put their swords below their heads though their iniquities are over or upon their bones because they were warriors or fighters **in the land of the living** [Israel]. The Russians who were most unlikely to feature in the Babylonian era are represented as being buried with their bayonets but not in Arab style graves – but separately. In Ezekiel 39.11 the burial of God or Rosh (Meshech-Tubal) is on the east of the Dead Sea. You also will be broken in the midst of the uncircumcised and you will lie buried along with those slain of the sword. This prophecy makes explicit that the Northern Empire (then known as the tribes of Meshech-Tubal) would be involved in the last end of Egypt and in an end-times war equivalent to that which put down the ancient power of two millennia BC. There is EDOM her kings and all her princes with those slain of the sword that provided with their warriors. They will lie buried with the uncircumcised and with those that go down to **the pit**. Edom assisted the Chaldeans and gained much territory to the south of Israel from their redoubtable support. Today Edom or Petra is under Jordanian control. The final judgment on Edom did not come under Babylon or even Rome but by the Mohammedan invasion of the 600's AD. Whilst this prophecy was fulfilled 1400 years ago the graves of many buried in Edom may ultimately be proximate to those of “Meshech” because according to Ezekiel 39 the fallen of Rosh will be buried in the Edomite area east of the Dead Sea.

“There are the appointed or rather ‘anointed’ princes of the north – all of them and all THE SIDONIANS who went down with the slain with their shamed or shameful terrorist warriors and they lie (buried) uncircumcised with those slain by the sword, and they bear their shame with those that go down to **the pit**.” In the end times context these are the Lebanese militants who doubtless will have their shameful part

*in that they first probed Israel's military cover with rocketry and sought to spread fear and death among the people returned from many lands to their home with the weaponry here referred to specifically. "Pharaoh will see them and be comforted over all his host slain by the sword – PHARAOH 'SPECIFICALLY' [Hebrew # is used against the notionate odds. In the "pit" or "Sheol" (Hell) all these enemies of the people of God will meet up before the judgment of the unrighteous]. "For I have caused my terror through **the land of the living** [Israel]." The LORD is saying that His people the Jews have unleashed something very terrible or that He himself has brought unprecedented judgment at a time of world crisis and Israel's jeopardy and put the backs of many nations to the wall and humbled them forever as Egypt was humbled before the Chaldeans. "So he shall be laid down or buried in the midst of the uncircumcised slain by the sword. Pharaoh and his humming host" whispers Adonai Yahweh.*

CHAPTER 33

THE PRINCIPLE OF PROPHETIC WATCHMAN RESPONSIBILITY 1-6

And it was living reality the word of the Lord came to me saying "*son of man* speak to the sons of your people and say to them 'a land against which I cause the sword to come but the people of the land take into relationship one man from their mass or from their borders [*hxq*] and make him an expectant watchman or 'look-out' for them and he sees the sword coming against that land and he blows on the shophar-trumpet and causes or sounds admonition or caution [*rhz*] to the people then the one who continues to hear the sound of the shophar-trumpet and does not take the warning to himself, then the sword will come and take him and his blood will be on his head. He listened to the voice of the trumpet and did not take warning so the sword will come but he that will take warning shall constantly deliver his soul [*the Piel repetitive indicates that obedience saves not once or twice*] But the watchman when he sees the sword coming and does not blow on the shophar-trumpet so the people are not getting warning then the sword comes and takes a life from them – he is taken in the relationship of his own iniquity but his blood I will seek or follow up [*vrđ*] from the hand of the watchman."

EZEKIEL SELECTED AS GOD'S WATCHMAN IN BABYLON AND FOR THE JEWS AND GOD'S PEOPLE OF ALL AGES – the divine appeal 7-16

"So I have provided you, *son of man*, as a watchman for the house of Israel and you shall hear and obey the word from my mouth and shall give them admonition or caution them from me. Throughout my speaking concerning the wicked 'The wicked shall definitely die' yet you do not speak with authority and future vista [*rbd*] to admonish the wicked from his way of life – that wicked man will die in his sin but his blood I will require or require from your hand. But when you dissuade the wicked by shining bright light [*rhz*] from his way of life to turn from it but he does not turn from his way– he is caught in his own sin but you have delivered your soul. So you, *son of man*, speak to the house of Israel 'This is your established conversation – to say...*Because our transgressions and sin are [a burden] on us and we are melted or rotten in them so how will we live or live on [hjj literally] live the life of God*'...say to them 'As I live' whispers Adonai Yahweh, **'Should I have delight in the death of the wicked but rather in the turning of the wicked from his way of life and living my life? Turn O turn**

from your ways O revolting wicked ones for what holds you that you should die O house of Israel?”

But you, *son of man*, say to the sons of your people ‘The righteousness of the righteous will not be a cause of his deliverance in the day of his transgression but the wickedness of the wicked shall not be a stumbling block in the day of his repentance or turning from his wickedness but the righteous shall not be able to live *eternal life* through it or by means of it in the day of his sin.’ *This rather round about expression is wonderfully clear in the light of the NT. Ezekiel is saying that personal righteousness has no power to cancel the debt of the sinner or change his life. Only genuine repentance as a result of the illuminating message of the prophetic watchman who points to Messiah and His atonement is the complete answer. This is God’s own word and it is highly specific of how ineffective our own righteousnesses are. Isaiah earlier showed they are as “filthy rags”. When I say to the righteous ‘Living my life you shall live but he has faith and trust in his own righteousness and enacts iniquity all his own righteousness shall not be remembered and in his iniquity that he has done – in it he shall die’ Thus the final state of the claimant to the righteous state is ruin because his trust is based on his own works and he has not repented to trust in the LORD. But when my saying to the wicked rebel is ‘You will definitely die and then he turns from his sin and applies right judgment and righteousness – the wicked rebel turns around to bind himself to a pledge [l bj] to constantly recompense [m/ vj] what he stole – he walks in the ordinances of “eternal life” [literally “lives”] to refrain from doing evil he will continue to live my life and not die.’ All and every one of his sins that he has sinned shall not be remembered against him. He has undertaken right judgment of himself and executed or offered the sacrifice of righteousness [hv].*

PEOPLE AS EVER ARGUE THE UNFAIRNESS OF GOD’S DEALING 17-19

“But the sons of your people say, ‘the way of Adonai is **not fair or a perfect arrangement or lovely** [nkt] but for themselves it is their way that is not fair. When the righteous turns or changes from his righteousness and does evil he dies in those things. But in the turning of the wicked from his wickedness and offering to square with right judgment and righteousness he shall live above or against these things [mhy] [.]’” *This synopsis of the LORD shows that the life change of the wicked has put him on a new plane and a new continuous desire to live aright. He is no longer a maverick and his life-style transcends the righteous who defers so often from his right standards. He has accounted of God’s judgment and trusts in the LORD not himself.*

THE CONTINUED WRANGLE ON THE NATURE OF GOD’S RIGHTEOUSNESS AND GOD’S REBUTTAL AS JUDGE 20

But you still say ‘The way of the LORD is not fair! O house of Israel, I will judge every man of you with right judgment according to his works’

NEWS OF THE FALL OF JERUSALEM REACHES BABYLON 21-29

Then vivid reality – in the **twelfth year** – in the **tenth month** – in the fifth day of the month of the captivity the one who escaped from Jerusalem came to me saying “The city is stricken”. But the hand of the LORD had been upon me in the evening before the man who escaped came and he opened my mouth until he came to me in the morning and my mouth was opened and I no longer allowed myself to be a silent watchman. *I have added “watchman” in italics because this devastating news meant*

*that the revelation of God to Ezekiel needed to be broadcast and men needed to repent and the prophet confesses to the change that came over him in that 12th year. This can be read another way – by the huge number of visions that were declared – many of them after this time. These visions and their dates are as follows (the year is in bold font): (1) **13.4.5** (8)**6.6.5** (20)**7.5.10**(24)**9.10.10** (26)**11.1.1**(29)**10.10.12** (31)**11.3.1**(32)**12.12.1** (33.**21**) **12.10.5** (after which Ezekiel declares hugely important matter in Chapters 34-39(40) **25.1.10**(At which time a whole new generation of youths of the Jews had grown up in captivity and in a fresh series of visions no less than 16 times the LORD “brought” Ezekiel alongside to declare prophetic truth about the future Messianic era.)*

Then reality sprang to life –the word of the Lord came to me saying “*son of man*, those that live in the desolate ruins upon the fertile land of Israel talk saying ‘Abraham was one and he inherited the land but we are numerous and to us the land is given for our heritage.’ For that basic reason say to them ‘Thus says Adonai Yahweh (1) “You are eating with blood and you lift up your eyes to your idols and shed blood so will you inherit the land?”

(2) You stand on your sword; you act out abomination and you profane or humiliate the wife of your neighbour so will you inherit the land?

This you shall say to them ‘Thus says Adonai Yahweh, as I live shall not those that are in the ruins fall by the sword and he that is on the face of the field shall be given to the beasts to devour and they that are in the fortified strongholds and in the caverns will die by plague. So I will give the land to be desolation and desolation and the pride of her strength shall come to rest or a cessation and the mountains of Israel shall be desolate from any passer by *or through traffic*. And **they will know that I am the LORD** in the midst of the land of desolation upon desolation on account of all their abominations that they have done.

THE GENERAL ATTITUDE TO PROPHECY IS COMMENDATORY BUT NON-PARTICIPATORY.30-33

Also you are a *son of man* – the sons of your people are talking about or against you near the walls and in the doorways of the houses and they speak one to one-each to his friend saying “Please come and listen to what the word that is coming from the LORD is!” And they are coming to you as people come and my people sit before you and they listen to your words and they do not put them into practice for with their mouth they show love that aims to please [*bg*]but in their heart they walk in plunder or fraud [*xb*]. And look, to them you are as a song giving lots of pleasure – a beautiful [*hpy*] voice – and one who plays cheerfully on strings so they listen to your words but they are none of them active to do them. But through its coming about look it is coming – then they will be personally aware there has been a prophet among them.”

CHAPTER 34

GOD CALLS EZEKIEL TO CHRIST LIKE CARE OF THE FLOCK 1-6

And the live reality was the word of the LORD came to me saying “*son of man*, prophecy against the shepherds of Israel. Prophecy and say to them ‘Thus says Adonai Yahweh to the shepherds... woe to the shepherds of Israel that are feeding themselves; should the shepherds not feed the flock?

1. You are eating the fat and you are wearing the wool,
2. You sacrifice those that are fattened of themselves but you do not feed the flock.

3. The sick and exhausted [*l j n*] you have not strengthened;
4. You have not healed those writhing in pain [*l w j*]
5. And you have not bound up [*v b j*] the broken;
6. And you have not turned around those that were thrust out [*j d n*];
7. And you have not sought those that are wandering to destruction [*d b a* cf. "Abaddon"];
 8. But with force and by dispersing or scattering them you have subdued or ruled and broken them.

But they were scattered because there was no shepherd and they became prey for eating to all the beasts of the field when they were scattered. My flock passed over or moved to [*g c n*] all the mountains and reached every high hill and my flock dispersed and were dashed to pieces over the face of the earth and none who visited and cared or sought (them)".

BY HIS OWN LIFE THE LORD PROMISES TO HALT THIS ABUSE 7-10

"For that basic reason, O shepherds, hear the word of the LORD." "As I live", whispers Adonai Yahweh, "Because my flock became a prey and my flock has become food for all the beasts of the field for want of shepherd and because my shepherds did not visit and care for my flock [*c r d*] but the shepherds fed themselves and not my flock...therefore, O shepherds, listen to the word of the LORD". Thus says Adonai Yahweh "Behold I am against the shepherds and I will search for my flock from their hand and cause them to cease from feeding the flock and the shepherds shall no longer feed themselves for I will deliver the flock from their mouth and they will not be theirs to eat."

I WILL SEARCH FOR MY SHEEP 11-19

For thus says Adonai Yahweh "Behold Me – **I** myself will both visit and care and **I** will also search for and examine my flock. As a shepherd observes and looks for his ordered missing flock or his flock left behind in the day he is in the centre of his flock that has got itself scattered thus **I** will visit and look for my flock and **I** will deliver them from all the places they have dispersed them in a day of cloud and thick darkness." *This prophecy has two fulfilments. Jesus Christ would search for His flock on the day He was crucified when the sun turned dark for 3 hours and again in the end-times He will come in search of His people Israel as the first fruits of a new wholesome age of joy and glory under his rule as Shepherd-King.*

"And **I** will cause them to go forth from the peoples and kibbutz them from the lands and cause them to come to their land and **I** will pasture them or feed them **on the hills of Israel** by the brooks and channels and in all the Moshevs of the land." *The Jewish "aliyah" groups nowadays have largely developed away from Kibbutzniks and are living in Moshev communities termed exactly as scripture predicted.* "In good pasture **I** will feed them and their rest or fold will be upon **the high mountains of Israel**.

They shall lie down to rest [*x b r*] in a good resting place and in a fat or plentiful pasture they will feed **on the mountains of Israel**. **I** will pasture my flock as a shepherd and **I** will cause them to lie down", whispers Adonai Yahweh. **I** will seek the lost and **I** will turn back that which was expelled or driven out and **I** will bind up the broken. I will also strengthen that which whirled or precipitated itself to danger [*l w j*] but the fat and the strong **I** will break; **I** will feed them with judgment rightly deserved. And you, my flock", thus says Adonai Yahweh – "Watch while **I** judge between lambs and kids – between rams and he-goats. *The LORD shows he will judge*

in grace among the young and He will judge in severity among the old – with excellent balance. Is it a small matter so far as you are concerned that they fed on the best pasture while you would trample down the remainder of your pasture with your feet? And is it a light thing that they drink the overflowing waters and the remainder you trample into torpid sort with your feet? And my flock eat that you have trodden with your feet and they drink that turned turbid by your feet.

THE LORD PROMISES TO ACT AS JUDGE OF ISRAEL 20-31

As a sequel to and in fulfilment of these 16 promises the Lord undertakes to save His people by his own arm and to rule and judge them at the latter day.

For that basic reason thus says Adonai Yahweh to them “Look at me – **I** yes, **I** will rightly judge between the choice cattle and the sick [h_zr] cattle” *Jesus said “I am not come to call the healthy but the sick”*. Because you would push with side and shoulder and you constantly butted all the weak and feeble [h_lj] until you have scattered them without I also will save [w_vy] my flock belonging to me and they will no longer be a prey and I will judge aright between sheep and sheep. *The LORD’S right judgment has to do with “salvation”*.

“And I the LORD will be their God that belongs to them and my servant David (or “the beloved one”) will be chief or prince among them; I the LORD have spoken” *The return of Elijah for under 3 years is one thing but the return of David for a millennium is quite another. Either interpretation answers the text but the rule belongs essentially to Messiah.* “And I will cut a covenant of ‘Shalom peace’ with them and cause **the evil beast** to cease from the land and they shall dwell in the wilderness and sleep in the woods safely. And I will provide them and the encircling places of my hill a blessing and I will cause the heavy rain to come down in its season and **there shall be showers of blessing** [h_kr_b y_mv_g]”.

And the tree of the field shall provide her fruit and the earth shall provide her produce and they will be safe upon their fertile land and they will know that I am the LORD when I have shattered the yoke of their servitude/[] and delivered them from the hands of those among them who served themselves. Then they shall never again be a prey to the Gentiles and the beasts of the field shall not consume them and they shall live safely and none shall terrorise them [d_rj]. And I will raise up for them a **plantation or establishment belonging to a name** or a renowned settlement and they shall not be evil assemblies or guests in the land and they will not bear the opprobrium of the nations any more. And they will know that **I am the LORD their God with them** ...*which is suggestive of the Kingship of Christ...* and they, the house of Israel, are my people” whispers Adonai Yahweh. And you – my flock – the flock of my feeding are **humanity or Adam**; I am your God, whispers Adonai Yahweh in affection.

CHAPTER 35

And reality sprang to being the word of the LORD came to me saying “*son of man*, set your countenance against Mount Seir and prophecy against it and say to it ‘Thus says Adonai Yahweh...behold me turning hostile to you, [l_a] O Mount Seir, and I will stretch my hand out against you and cause you to receive desolation upon desolation. I will make your cities an utter ruin and you will be an astonishment and **you will be aware that I am the LORD** because you have lived in lifelong or age long enmity and slain the sons of Israel sword in hand at a time *they were in* straits [d_ya] – at the time their iniquity had ended or was reaped. *The Edomites gave*

assistance to Babylon without which the death toll among Jews would have been very considerably less. The savage action of Edom deserved and found the retribution of the LORD.

“For that basic reason as I live” says the LORD “because you have undertaken to *shed* blood, blood shall also pursue you since you have not hated *shedding* blood, blood will pursue you. So I will make Mount Seir desolation on top of desolation and cut off from it he who passes though and returns.” *This promise I have proved 2500 years later when I visited Petra and found it to be the end of the road for tourism and commerce. It remains as a forsaken desolation governed by Jordanian law that prohibits any who might wish to dwell within its considerable and elegant rock dwellings.*

“And I will fill his mountains with his slain; in your hills and valleys and all your deep river crevasses – in them those slain by the sword shall fall. I will deliver you to be ongoing desolations and your cities shall not come back and **they will know that I am the LORD**. Because you said ‘These two nations and these two countries are mine and we will possess them’ but the LORD was there.” *Edom was hopeful that by using the Babylonian assault it could regain its control over both Israel and Judah despite the fact that the LORD had declared the inheritance to belong to Jacob. Thus the LORD put this reversal beyond reach and this ancient military and political adventure was finally put to rest by the destruction of Edom under the Nabateans in the 5th C BC and then finally by the Maccabees 168BC and afterward.*

“For that basic reason as I live, whispers Adonai Yahweh, I will act in accordance with your anger and according to your envy that you prepared from your enmity against them and I will cause myself to be known among them according to how I rightly reward you in judgment. And **you will know that I am the LORD** – the one who has been listening to all the blasphemies which you have spoken against the mountains of Israel saying ‘They are destroyed – they are handed over to us to consume.’ So you have become my great adversary with your mouth and you have made your words rich and many against me; I will make you desolate. Thus says Adonai Yahweh ‘According to the joy of the whole earth I will create a desolation for you.’” *This promise tells us that even in the millennium Edom will be a historic scene of recompense to demonstrate God’s rebuke.*

“As you rejoiced concerning the inheritance of the house of Israel – against it when it was desolated so I will made you desolate, O Mount Seir – and all Edom – its entirety – and they **will know that I am the LORD**.” *The selected base of Esau is as denuded and unfruitful as the pleasant land of Jacob is full of life and fructification-a telling overture on God’s solemn word.*

CHAPTER 36

THE FOREIGN CLAIM TO ISRAEL’S HIGHLANDS 1-7

“And you, *son of man*, prophecy to the mountains of Israel and say ‘O mountains of Israel ...hear the word of the LORD...thus says Adonai Yahweh – because the enemy has clearly said over against you “Ha, the high places are our ancient or age-long heritage – it belongs to us. For that fundamental reason prophesy and say “Thus says Adonai Yahweh... because and because [*This expression doubling the “because” is found 3 times in the OT – here and in Ezekiel 13.10 with Lev 26.43. The emphatic reasoning reflects an attempt to deliver proof by insistence without reason*]of the desolating or confounding [*infinitive construct of mmv*]and swallowing you all around

that you might become a possession belonging to the remaining or lingering gentiles and you come up on the tip or edge of the tongue and are a slanderous report of the people.” *This prophecy of urgent reasons enemies cite against the “defences” of Israel-and her mountains fastnesses doubtless referred to current whisperings but it has a highly relevant end-time application to the endless claims about the “Golan Heights” or high places. Syria claims they are hers and that claim has been continuously on the lips of Israel’s northern adversaries.*

(1) “For that fundamental reason O mountains of Israel hear the word of Adonai Yahweh... thus says Adonai Yahweh to the mountains, to the hills, and river torrents, and to the valleys, and desolate wastes and forsaken cities that were a prey and derision in their foreign tongue [g[l] to the remaining gentiles that were round about.

(2) For that fundamental reason thus says Adonai Yahweh ‘Is it not in the fire of my jealousy that I have spoken against the remaining remnant of gentiles and against the entirety of Edom that has delivered my land over to them to possess with the joys of their whole heart in contemptuous mind in order to constantly plunder it for booty.

(3) For that fundamental reason prophecy concerning the fertile land of Israel and say to the mountains, to the high hills, to the river torrents and to the valleys ‘Thus says Adonai Yahweh... behold I have spoken in my jealousy and in my wrath because you have carried the opprobrium of the gentiles.

(4) For that fundamental reason, says Adonai Yahweh, I have lifted up my hand. Is it not the case that the Gentiles connected to you around about – that these will bear your opprobrium?”

ORACLE ON THE FRUITFUL LAND OF RETURN 8-15

“But you, O mountains of Israel, you will produce your branches [p[nt] and bear your fruit for my people Israel for they are close to coming.” *Ezekiel was speaking as the winter closed and the fruit blossom was past and figs and grapes and olives and dates would soon be ready through May until September. Equally when Israel has received double for all her transgressions and the era of Messiah dawns close fruit to His glory will appear on the “fig tree”. “For behold me – I will be for you and my face will be toward you and you will serve yourselves and sow yourselves.” As in the return under Nehemiah which is envisaged Israel would prosper and not labour under tax but grow in prosperity and numerically so in these latter days the same process is in train. “And I will cause man to be numerous upon you-all the house of Israel – entirely. The cities also shall people them with inhabitants and the waste places will build themselves up.” A series of Niphal verbs serves to show that the industrious Jewish populace will turn the land into a productive and prosperous place. I will also make man and beast large in number upon you and they shall grow in number and be fruitful and I will cause you to settle down as in your former times and you will improve on your beginnings and **you will know that I am the LORD.** And I will cause men to walk upon you – my people Israel and they will possess you and you will be their inheritance and you will not increase again to bereave them of children.” *This prophecy plainly relates to a final settlement in which no encroachment over the mountains will cause loss of life and a time when the mountain areas of Israel will not squeeze out the Jews but quite the reverse – one when the people will exceed their original widespread settlement and growth. Such sections of prophecy require an end-time frame of reference.**

Thus says Adonai Yahweh “Because they are saying to you [the mountains] ‘you swallow up men with me and because you are constantly bereaving your nation of lives...”

(4) "...for that fundamental reason you will not consume man any more says Adonai Yahweh nor will I cause men to hear the shame of the gentiles and they will not lift up the reproach of the peoples any more and you will not cause your nations to totter and stumble any more" whispers Adonai Yahweh.

GOD ACTS IN MERCY FOR HIS NAME'S SAKE 16-21

And in vivid reality the word of the LORD came to me saying "*son of man*", the house of Israel lived on their fertile land and polluted it with their ways and with their repeated actions. Their way before me was as the pollution of one (an adulteress) thrust out. So I poured out my wrath on them against the blood they shed on the land and on account of their idols that polluted it. And I scattered them among the Gentiles and sowed them in the lands according to their ways and repeated actions I judged them righteously. *Ezekiel is asked to empathise as son of man with the LORD in seeing and feeling revulsion against these pollutions cf. 8.5-18*

THE LORD SANCTIFIES HIS NAME BY TAKING ISRAEL HOME 22-24

When they came to the GENTILE NATIONS where they went they hurt or profaned my holy name which the house of Israel profaned through the nations where they went.

(5) For that basic reason say to the house of Israel 'Thus says Adonai Yahweh ...it is not for your that I am doing this, O house of Israel, but because of my holy name which is profaned among THE GENTILES among whom you have gone. So I will sanctify my great name that is profaned among the gentiles which you hurt in their midst and **the gentiles will know that I am the LORD...**" whispers Adonai Yahweh "...by my being sanctified among them before their eyes. Then I will take you FROM THE GENTILES and kibbutz you from all the countries and bring you to your fertile land."

ISRAEL'S NEW HEART 25-38

Then **I will sprinkle** (as from the laver) clean water on you and you will be purified from all your pollutions and I will purify you from all your idols. And **I will give you a new** [vdj "fresh" or "restored"] heart and **I will give as a gift a new spirit** in the midst of you all and I will cause to be removed the heart of stone from your flesh and **I will give you a heart of flesh**. *We could conveniently say this is "the new birth" promised to believers among Israel but this is more – it is the gift of the Spirit to a nation and the gift of salvation to the "fleshes" or all the flesh of Israel.* **"And I will give my Spirit** in your midst and **undertake that you** [plural] **will walk** in my ordinances and keep my righteous judgments and do them. Then you will settle down and live in the land that I gave to your fathers and you shall be a people belonging to me and I will be God in strength belonging to you. **And I will cause you to be saved** from all your pollutions and **I will call for the corn** and cause it to increase and not give you famine. Then **I will cause the fruit of** the trees to multiply and the produce [bm] of the field that you may never again have to take the reproach of famine among the gentiles. Then you will recall your evil ways and your repeated actions which were not good and ethical and be weary of and spurn [fqm] your appearances or faces on account of your iniquities and your abominations. You should know this, I am not undertaking this just on your behalf" whispers Adonai Yahweh. Be ashamed and hurt,

O house of Israel, from your ways.” Thus says Adonai Yahweh “In the day that **I wash you clean** from all your iniquities **I will cause you to settle down** in the cities and the waste places shall be built. And the desolate land will be worked or served from the place or limit and boundary where it was desolate to the eyes of all who passed by. And they will say ‘**This desolate land is become as the garden of Eden’ and the waste desolate cities devoted to destruction are settled with fortification.**’ *Over two or three decades and during my own visits to Israel I have said exactly these things and multitudes of other pilgrims have given the same testimony. This divine promise is now a reality.* And the gentiles that remain as a remnant around you will know that I the LORD build or have built the ruins and that I plant or have built the desolate places. I the LORD have spoken it by promise and I will do it. Thus says Adonai Yahweh I will still be sought on this by the house of Israel to undertake this for them. *This great promise that will reverse the terrible ruin of a third world war will be invoked by the Jews when our precious LORD returns. This is His tenor of meaning.* I will increase their numbers of men as a flock. As the flock of holy ones – as the flock of Jerusalem at her festival times – thus the waste cities shall be filled with flocks of men and **they shall know that I am the LORD.** *The millennial years are in view and this glorious consummation of renewal leads in naturally to the raising up in the latter day of national Israel. It is thus we pass to one of the mightiest prophetic passages in all scripture.*

CHAPTER 37

On this chapter I have carefully stalked Dr. Cohen after doing my own work – because as a Jewish expositor he has an acute interest in his nation and its current re-gathering. He says “the dry bones are a symbol of unity”.

The hand of the LORD **was really** upon me and he drew me out [The word *axj* as opposed to *awb* means “to expand” or “issue out” as a mass of soldiers or “go forth” as the sun” and implies “separation. The word *awb* “come” means “enter” with emphasis on “arrival” and “**accompanying**”. *awb* is used in chapter 40-47 at least 17 times] in or through the **Spirit** of the LORD and caused me **to rest in the middle of the valley or Biqu’a and it was full of bones.** *Dr. Cohen is not content with “Ezekiel being in the middle of unclean bones” but did not Christ come among sinful men?* Then he caused me to pass round and round over them and behold there were exceeding myriads or thousands on the faces of the Biqu’a and behold they were exceeding dry. *The prophet appears to have gone around without touching the bones (which would have been unheard of for a Jew) but he appears to have had virtually an aerial view. The fact that the bones were dry indicates that they were lying a long time.* And he said to me “**son of man, can these bones live [the life of the Lord] in the future?**” Then I said “Adonai Yahweh, You know that or you are aware!” Then he said to me “Prophecy over these bones and say to them “Dry bones, hear the word (of promise and command) of the LORD”. “Thus says Adonai Yahweh to these bones ‘Behold I will bring **Spirit** to enter into you and you will live. Then I will provide binding nerves and sinews upon you and **will bring up** flesh over you and **overlay** [*mrq* as in overlaying wood with a precious metal] you with skin and I will provide the Spirit and you will live and **you will know that I am the LORD.**” *Dr. Cohen’s very acceptable comment is that “Perhaps physical and political rehabilitation will be completed by spiritual revitalisation!* Then I prophesied according to what I was commanded and there was a voice as **I myself was to**

prophecy or prophesying and behold a movement or trembling or shaking [*v[r as horses “running” or grain “moving” or earth “shaking”]* and the bones came close as neighbours – bone to his bone. Then I saw and behold there were **sinews and nerves** up on them and **flesh** came up and skin **belonging from above** [*hl [m|m]*] covered up upon them. *As the Spirit is the guarantee of resurrection so the elements now given were not found on the earth-they were connected to the Spirit of God and so the new life including sinews and nerves and flesh and skin were provided by the LORD exactly as it will be in resurrection. Now although it appears that the bones were the only earthly remnant in the new life representing the structure of human beings what actually happened was that at the voice of the Lord multiple thousands of bone structures were put together and the other three actions wrought quietly by the Spirit of God. All the elements of the new life are “spiritual” – the bones nerves-cum-sinews, flesh and skin begin and continue by Spiritual and not blood based principles. As Paul said “the Spirit” is the guarantee of resurrection. Then He said to me “Prophecy to or in the direction of the Spirit [“wind” or “voice”] It is perhaps best to take it that the voice and the wind are to be united and that the prophet is to face the LORD. Prophecy, son of man, and say to the Spirit or breathe “Thus says Adonai Yahweh, O breathe ‘You must come’ from the four winds and You must breathe or blow into these slaughtered ones and they will live.’ The first and simplest understanding is that this widespread gospel that the Gentiles in all four winds have received is the answer to Israel’s spiritual deadness. The universal application of the principle of life and resurrection is directly traceable to the Holy Spirit of God. In this instance Ezekiel was being privileged to undertake his “Son of Man” role in empathising with the LORD not now in his passion and sorrow but in his overwhelming joy and exercise of power. However he was in all of this totally aware that the voice outside himself” and the Spirit of God active in all the world was to be the agent of “New Birth” in the first instance in total association with “the” SON OF MAN and associated equally with the Son of Man in the Resurrection in the second instance.*

Then I prophesied according to what he commanded me and the Spirit or breathe came into them and they lived and they stood on their feet to minister or serve – an exceeding, exceeding great army. *The double use of the Hebrew adverb “exceeding” gives an impression the overwhelming sight – of the largest and most powerful army ever known.*

THIS ARMY IS THE HOUSE OF ISRAEL 11-17

Then he said to me “*son of man*”, these bones are all the house of Israel”. “Behold, these are saying ‘Our bones are dried up and our line or **cord of hope** [*hmq̄t cf. Joshua 2.18-21*] is lost – we are separated in pieces as to ourselves.” *Israel was divided in Ezekiel’s day between Judah and Israel as two nations. Today there are two political parties and there are Orthodox and reform Jews and there are Meshiachim Jews and Jews who expect another Messiah and there are Jews who live in Israel and Jews pleased to remain in dispersion. The problem as ever is “two Jews three opinions” and the day has not yet dawned of which Ezekiel spoke time without number when Israel will “**know the LORD**”.* For that fundamental reason prophecy and say to them ‘Thus says Adonai Yahweh, “Behold me opening your graves and bringing you up, O my people, from your graves and causing you **to be brought(1)** to the fertile land of Israel.” *This use of “brought” brings us to the glorious chapters which crescendo in the kingdom of our Lord Jesus Christ. The nation is described as “in the graves” or buried in dispersion and requires to be brought home to the*

opening of the glorious age of Messiah. “And you will know that I am the LORD at the opening of your graves and with my bringing you, my people, up out of **your graves**. *Dr. Cohen sees the “graves” as the Gentile lands” where they were cruelly killed.* And I will give my Spirit among you and you will live (the life of God) and I will cause you to rest on your land and **you will know that I am the LORD** that has spoken in promise and command and undertaken to do it,” whispers the LORD.

THE TWO STICKS UNITE 15-17

Then glorious reality the word of the LORD came to me saying “Then, *son of man*, take to you one tree and write on it ‘For Judah and the sons of Israel – his associate’ [*the Qere gives “associates”*] and take one tree and write on it “For Joseph – the tree of Ephraim and all the house of Israel – his associate [*the Qere gives “associates”*] *The significance of the X[is “tree” or “wooden post” or even “gibbet” and the fact that this tree or gibbet is vital to both parts of Israel and re-unites all Jewry is of supreme importance. The writing indicates that the single “Associate” or “companion” which stubbornly repeats in the text may best represent not the company of Judah and Joseph alone but also the “friend and companion” who bore the cross for them both.* Then draw them near “one” to “one” for your own. As one tree they will be “a two-one” in your hand. [*This Hebraism AHADIM is unique for DABAQ “uniting by inlay or metallurgy” and HABAR “uniting by association of companionship” are the regular expressions*] The “uniting” spoken of here is quite unique and yet so simple in the light of the cross. The wood represents the two family trees of Jewry on the one hand and also the cross of Christ; the manner of matching is immaterial-whether by grafting or by holding together. What matters is the “hand”. The hand of Ezekiel as “Son of Man” represents the hand of Christ who suffered on the cross to bring Israel together and as Zechariah shows in his prophecy the LORD will achieve this ultimately with total simplicity when He shows Israel his hands or arms.

THE BONDING OF ALL ISRAEL 18-19

And according to or when the sons of my people speak to you saying “Will you not explain to us what these are or mean to you speak to them, thus says Adonai Yahweh “Behold me taking the tree of Joseph which is in the hand of Ephraim and the tribes of Israel his fellow and I will give them **upon him** the tree of Judah and I will make them one tree and they will be one in or **through my hand**.

THE STICKS AND THE WRITING FURTHER ENTAIL THE BELOVED OR DAVID’S RULE AND A COVENANT OF PEACE 20-28

And the pieces of wood or trees on which you write shall be in your hand before their eyes. Then speak to them “Thus says Adonai Yahweh, ‘Behold me taking the sons of Israel from among the nations where they went and I will kibbutz them all around and **bring (2)** them to their fertile land. And I will cause them to be made one nation in the land on the mountains of Israel and a single king will be king of them all and they will never again be two nations and they shall never again be divided in half into two kingdoms. And they will never again pollute them with their idols and their abominations and with any of their transgressions and I will cause them to be saved from all their living quarters or Moshevs where they sinned and I will purify them and they will be my people and I shall belong to them as Elohim (God of strength). And my servant “the beloved” (or David) shall be king over them and there shall be one

Shepherd for all; and they shall walk in my right judgments and keep or observe my ordinances and do them. And they shall live in the land I have given my servant Jacob – where your fathers lived – and they shall live on it – they and their sons and their sons' sons **for an age** [*mlw d[which is a temporal expression meaning "until an age" passes-and it stands to sense that this time of procreation shall end]* and my servant the beloved [*or David]* shall be their king for the age. Again if David is to rule it is temporal and temporary. If it is Christ who is the ruler and good shepherd his rule is subsumed under that of the Father when all things are delivered into the Father's hand.

Then will cut a covenant of Shalom. It will be **an age-long** covenant that I provide them and I will multiply them and provide my sanctuary among them **for an age**. My dwelling will be with them and I will live for them as their God and they will be to me my own people. And the gentile nations will know that I the LORD am the sanctifier of Israel in my sanctuary being in their midst **for the age** or millennium.

CHAPTER 38

NT References Revelation 20. 8 (2); 11.13(19-20); 8.7, 14.10, 20.9, 20.10, 21.8(22)

ANALYSIS OF NEW TESTAMENT REFERENCES

FIRST REFERENCE

Son of man set your face against Gog...

(1) *Gog and Magog* according to the Apocalypse 20 dwell in the four corners of the earth and they are numerous as the sands of the sea. In later time these become terms for antagonistic powers. *The Babylonian Talmud* has it that Gog is "the Goths" of the *Caucases* (*Yoma 10.a*)

(2) A great earthquake in the land of Israel is referred to by Ezekiel. In the Apocalypse 11.13 it occurs in the 4th part of that book (7.9-15.4) following the arrival of the church in heaven 5.11 and its sequel

(a) After **the seals**: 1.white horse conqueror, 2. red horse warrior with broad sword of world war 3. black horse rider with scales of a broken world economy, 4.pale horse of death of one quarter of men by war hunger "death" and animal virus, 5.great persecution of Christians and heavenly appeal, earthquake with a morbid sun and bloody moon star fall and hiding from the wrath of the lamb

(b) After the "half hour silence" & church triumphant praying comes the earthquake heralding the trumpets with seal 7 fire on earth. **Then trumpets**: 1.hail & fire – burning a third of grass & trees 2.A Great Mountain thrown in the sea – a third of sea blood and creatures in sea die and a third of ships destroyed. 3. A torch like star called "bitter" destroys a third of rivers and water sources 4. Sun moon and stars struck and days and nights reduced by a third in light. 5 Bottomless pit (oil) opened with Apollyon's troops (locusts from air and & scorpions from land) – killing in a 5 month war, (**Woe 1**) 6. The hour in a day in a month in a year when a 200,000,000 strong army crosses the Euphrates to bring about the death of one third of mankind. Still men (i) worship demons (ii) wealth (iii) acts of murder (iv) Pharmaceutical or chemical wrong-doing (v) sexual sin and (vi) clandestine stratagems (of war and theft)

(3) The angel with the little book or bound book stands up suddenly at an unknown the time of the "**seven thunders**" and proclaims "No more delay" The messages of the thunders remained unwritten.

We know from Daniel 8.26 that it relates to the "vision of the evening and morning"(the rapture and the return) and from Daniel 12 4 & 9 that it relates to "the time of the end" when Michael stands and there is great tribulation and "resurrection of the just" and after that three and a half years till the scattering of Israel's power and

another three and a half till Daniel is back in his rest in the kingdom. This is echoed in the Apocalypse 11 2 where forty two months and 1260 days or three and a half lunar years pass as two witnesses testify.

SECOND REFERENCE

The slaying of the two witnesses who had power to avenge evil in the tribulation period is followed by their resurrection within three and a half days and an earthquake in which 7000 dying in Jerusalem (**Woe 2**) then (**Woe 3**) followed by the 7th trumpet and **the kingdoms of earth being taken over by Christ** The tabernacle where Christ was is opened and the covenanted return takes place.

THIRD REFERENCE

The avenging of Gog involves 5 references which straddle four sections of the Apocalypse.

(1)8.7 THE FIRST TRUMPET– hail and fire mingled with blood and a third of the trees and grass burned up

(2)14.10 THE FALL OF BABYLON with divine wrath and the worship of the beast is visited with fire and brimstone in the presence of angels and the worshippers who receive the mark of his name have no rest day or night

(3)20.9 EXPIRY OF 1000 YEARS Satan released and God and Magog feature again surrounding the camp of the saints Jerusalem and fire from heaven devours them

(4)20.10 THE LAKE OF FIRE the devil is cast into the lake of fire – preceded (long ago by the beast and the false prophet

(5)21.8 NEW HEAVEN AND NEW EARTH Eight groups who are headed for the lake of fire – or **death after this death** "the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters and all liars.

COMMENTARY ON EZEKIEL 38

THE NORTHERN LAND 1-4

And "it happened" (*as in the case of Dr. Luke's εγενετο*) a word of action **of** the LORD came to me saying, "*Son of man*, set your face against or in the direction of Gog (*Hebrew /a*) of the land of Magog. Now Magog was the firstborn son of Japheth whose descendants peopled the extreme recesses of the north. Similar but distinctively different terminology is applied to the Chinese who are called "Chin and Machin". The prefix "Ma" denotes "place of residence.

It is to be understood that this nation is Russia. Ezekiel like the original Adam is God's representative and no doubt when taken to Babylon in the early captivity he was in the flower of his youth. His loveliness was also of Spirit since God shared His forward plans with this young man. The captain or leader (Hebrew var ayin literally "One who lifts up the head or becomes mighty" so a leader who makes Russia great and who grows in power – "a lifter".) of Rosh Meshech and Tubal these are notable sections of the Northern race. Rosh the Russians mentioned in the 10th century as dwelling on the Volga and known in Greek writings as οι Ρως, Meshech were the Moschi-a people of the mountains between Iberia and Armenia and Colchis. Tubal would be the 5th Son of Japheth whose people developed as the Tibareni and are currently represented by the northern settlement of Tobolsk and cause yourself to foretell future events about him. And say, "Thus says the LORD God, 'Behold me against You O lifter of Rosh Meshech and Tubal As in numerous scriptures God invites those he speaks with to get a clear view of what He will do. The LORD

Who is "lifting Israel" states plainly that he will come to collision with the leader of Russia. The LORD makes seven statements about latter day Russia.

RUSSIA – EIGHT PROPHECIES

(1) I will keep turning you back with intensity (Hebrew Pile of בִּנְיָ) to your former state [not "drive back"(Hiphil) but rather restore Russia after the revolution and communism to a greatness beyond that of the Czars much like Israel was brought back. The idea of reversing the revolution and the poverty of communes with intensity is inherent] It may be that Russia will reclaim lost lands to the south which she formerly held in emigrating north.

(2) I am permitting or imposing (Hebrew יָשַׁם "impose" with ב "in") hooks in your jawbones or handsome cheeks I am sure that God is showing that just as **Leviathan** was too much for Job in Job 41.2 He is saying that Russia is not too much for Him as He supports Israel in its latter day throes. God knew that Job unaided could not deal with the monster of the deep and here the LORD who knows that Russia is also powerful in the sea and has a Leviathan-like submarine fleet which the LORD is able to neutralise. "Oil" is one interpretation of the "hook" – Jack van Impe's fascinating suggestion – Russia certainly has large natural gas resources – but not so much oil. This "hook" must be related to restrictions of the time with respect to life-giving resources as in the fish.

(3) And I will have you brought out to war. Russia will take the lead in promoting a third world struggle.

(4) And all your expeditionary soldiers (Hebrew לַיָּם meaning attack and defensive capability – especially army divisions)

(5) Horses that draw chariots and pairs of riders (Hebrew שָׂס and צָרַפּ speak of military expeditionary forces as organised in earlier ages but apply well today for the wheeled vehicles still depend on power which we call horsepower or cubic capacity and the drivers still spread their legs and use their feet to propel the vehicles forward. I understand the same principle may apply to interpreting the "locusts and scorpions" of the Apocalypse)

(6) All protected and supplied with weapons (Hebrew יָלַק "arms" לְכָל "uniform, protection")

(7) A great assembly of nations (Hebrew לְהִקָּם which began by being "called" together) **with full cover shield and small protective shield.** This description fits a modern army better than an earlier one. Ancient forces usually bore one shield. In any future war the soldiery would be supplied with total body protection for fall-out and also have their body armour or "smaller shield" for defence against conventional armed conflict.

(8) All of them handling swords each modern soldier has a bayonet and probably a knife besides.

RUSSIA'S ALLIES 5-6

Persia and Ethiopia with Southern Egypt and Libya complete with body armour and helmet. Gomer (Germany) and all its armed wings; the house of Togarmah (Turkey or in Jewish Tarum "Garmania or Kerman in Persia) the remote regions of the obscure north and all its armed wings (Hebrew פָּגָא), **great peoples are with you.** The Russian leadership is assured of Persian, Ethiopian Sudanese and Libyan support and just south of its borders it can count on Turkey, Armenia and the back-up of strong northern support

RUSSIA'S NEW LEADERSHIP & CONSTITUTION 7

Establish yourself (Hebrew Niphal of *mk*) **and be constituted** (Hebrew Hiphil of *mk*) **with a leader; you and all the assemblies that are assembled about you or under your command and you be for them a watcher.** *This command of God has to do with the area of influence and in our time it can have to do with treaties and international alliance and even satellite surveillance-cum- protection*

THE TIME FACTOR OF THESE EVENTS 8

From the time of many days you will be visited with punishment. In the uttermost of years or latter time (Hebrew *myvvh tyrja*) **you will come to a land after its return from sword; after its kibbutz gathering from many peoples upon or over the mountains of Israel, which were continually desolate and she has been caused to come back and they were all dwelling in a condition of security** (Hebrew *j fbl*) *The time factor is*

- (a) *Subsequent to the Roman captivity – one spaced from Ezekiel's time by 600 years*
- (b) *Subsequent to the quibbutz movement when the modern state was founded*
- (c) *Subsequent to the establishment of many mountain settlements*
- (d) *Subsequent to the effecting of peace and emergence of security*

SURPRISE AERIAL ASSAULT 9

You will rise against (her), coming like a noisy wasting tempest; you will be as a cloud to cover the land; you and all your armed wings and great peoples with you. *Here aerial attack is suggested and the effect of modern warfare is easily understood by billowing smoke of explosions. The operative word in the assault is "wing" (Hebrew *pga* or *pg*) The root meaning of the Hebrew word "cloud" is both "spreading over to cover" and also "covert" or "mysterious" as if it were out of joint with precedent and immediately provoked an international outcry as to "Why?" it was mounted.*

GOD PREDICTS THE STRATEGIC THINKING OF RUSSIA 10-12

[*]Thus says the Lord Yahweh; "It will come to pass in that day that affirmations or words of action will come up over your intellect or will and you will devise an evil scheme." *It is important to note the unusual terms and expressions here. The first term is the Hebrew *rbd* which means "action taken simultaneous with speech" – with haste. The second term is Computed design – Hebrew *bvj* – which emphasises the accelerated plan-to-operation execution of this attack*

(1) You will say, "I will go up over a land of open villages or scattered towns" or "soldier-leaders"... *The nature of the modern state of Israel is not only characterised by open settlements but by "national service" so that each man and woman of military age has seen service.*

(2) "I will go to the undisturbed settlers who have security; all of them dwelling without fortresses or walls with neither bars nor gates"... *To do so overland without meeting stiff opposition would be impossible – besides the attack has already been described as sudden*

(3) "To strip off (Hebrew *lv*) what can be stripped from (Israel) and to pull to pieces (her wealth) (Hebrew *zb* used of "dissipating" cf. kindred roots *azb qzb rzb* "to divide" "to disperse" to put to flight") *It is in the precise usage here that the desired effect of the assault presents and this is not well translated by current versions.*

(4) "...and to turn my hand against the wastelands that have turned themselves around and unto a people after they have added to their numbers from gentile

nations who have made wealth and made (their) possession dwelling upon the height (Hebrew *rubf*) of the earth or the best of the earth." The ease of the offensive encourages Russia. The aerial vulnerability of the nation at a time of peace makes attack attractive and the benefit that would result from engagement with Israel's enemies is another incentive. The recognition that Israel's statecraft represents the highest and best in human enterprise is irrevocably linked to the obvious fact that over time there will have been a very considerable brain drain from Russia to Israel. The ultimate objective is to halt the progress and growth of Israel. The war would decimate and weaken the population beyond repair and will be geared to reducing the land to economic ruin. At the time of richest development and promise which lies ahead Israel will be most vulnerable.

ISRAEL'S FRIENDS 13

Sheba and Dedan, the travelling merchants of Tarshish and all their young lions will say to you, (a)"Is it to take prey you have come and to get spoil and have you assembled your (general) assembly to carry off silver and gold, to take livestock goods and gain and to gain possession of great wealth? Clearly there is wealth in Israel and this will increase but the representatives of the rich oil states and great merchant economies of western nations which formed the "iron and steel community" or the European nations and the **blood thirsty young states** (or perhaps United States) that represent military power greater than they will unite to contest the Russian action. The involvement of the Arab states suggests they fear a wider agenda involving oil resources cf. "spoil".

THE TRUE REASON FOR RUSSIA'S SUDDEN MOVE 14-16

Therefore, prophecy, *son of man* (here Ezekiel is God's representative and in that long distant future day "the man whom God strengthens" who represents the LORD is to speak) and say to God,

[**](b)"Thus says the Lord Yahweh, "In that day when my people Israel **Sabbath** (cf. Daniel's seven year end-time peace agreement) in safety will you not know it?" And you will come from your place (where you rose and were established) from the great distances or far reaches of the north and many peoples with you – all manning swift armed military vehicles, a great gathering of troops and a mighty force (The Hebrew *SWS* meaning "swallows" or "horses" or "that which leaps" or "that which flies" suggests aircraft or tanks or both) The nation of Russia is going to be opposed to the religious witness of Israel at this time – both her Sabbath keeping and faithfulness to the LORD and her agreeable perhaps even expedient development over a period of peace. If we were to assume the previous occurrence of the rapture and the retrenchment of materialist power the question of the nations leagued with Russia is more readily understood. **You will come up against my people like a cloud to cover the land. It will be in the latter days I will cause you to come upon my land in order that the nations may know me in my setting myself apart as alone "holy"** (that is, "to be worshipped"-emphatic of the earlier "Sabbath" of v14) **through or by you, O Gog, before their eyes.** So the LORD has determined to use Russia to teach nations that have spurned the gospel that He is Israel's God and that the absolute final days of the Gentiles when it seemed possible to pull true faith down prove to be days when a far reaching lesson on God's sovereignty is learned. It would seem that the "cementing of the covenant with Israel which is shortly broken" and the rapture fit together (cf. Daniel 9 26-7)

THE JUDGMENT OF GOD 17-23

[***]Thus says the Lord Yahweh, "Are you the 'He' of whom I spoke about while indicating my action (*in my "act-word"*) in ancient days or former days by the hand of my servants the prophets of Israel who prophesied year on year or repeatedly (*Hebrew mym*) in those days to foretell that you would come against them?" And it will happen in that day that very day that Gog comes upon my fertile land of Israel in judgement, whispers the Lord Yahweh that my hot rage will arise in my breathing (*Hebrew pa "hard breathing" or "nose"*). God's "breathing" speaks of His patience or otherwise. His long suffering will have come to an end with the Gentile nations at this time and He stands squarely in the way of their chief- "Rosh" – the antagonist. For in my burning zeal or jealousy of rival (*Hebrew anq*) and in the fire of my passing by I have spoken amid step by step action (*Hebrew rbd meaning "in act-word" and rbd has the root meaning "in a strictly ordered manner"*) beyond question there will be a great earthquake upon or above (*Hebrew l*) the fertile land of Israel. And the fish of the sea and birds of the heavens and beasts of the field and every creeping thing that creeps upon the fertile earth shall shake or quake (*every single insect shall be affected*) from my face and every man who is upon the fertile earth shall quake (*every single man shall "jump" or "shake" or "tremble" Hebrew vr*) at my presence and the mountains or "mountain tracks" (*meaning organised land holdings*) shall be broken (*Hebrew srh "like broken teeth"*) and all the ascents or steps (*Hebrew grd which is related to Jrd meaning "routes" or "roads" – so there will be destruction of infrastructure*) shall fall and every wall shall fall to earth. And I will call (*Hebrew arq as a preacher*) for a sword against him on account of all my mountains (or tracts of land) whispers the Lord Yahweh – the sword of a soldier will be against his confederate and I will set myself up as his judge (*Hebrew Niphal*) by deadly plague or "destruction"; and by bloodshed and inundating violent rain (*Hebrew mvg*) and stones of ice (*great hail*) fire and flammable material (*Hebrew tyrpg*) I will cause to pour down heavily (*Hebrew rfm*) upon him and upon his army wings and all the great peoples who are with him (*an expression almost exclusive to Ezekiel and used only once elsewhere in Isaiah 8.8 of the "wings" of the Assyrian army-and probably indicative of paratroopers who were flown in to the high ground*) These assault troops will encounter conditions worse than those of the first world war. They will engage their own confederates in action and be defeated both by aerial napalm like destruction and appalling weather conditions so that the advantage sought through disruption of Israel's road systems in order to gain a foothold will be neutralised. Over and over I will have magnified myself, I will have set myself apart and I will have made myself known before the eyes of great nations and they will know that I am the LORD Yahweh. It would seem that the LORD Himself acts as Judge in this overthrow and the nations are mere witnesses in this latter day tribunal of war.

CHAPTER 39

EZEKIEL 39 NT References [1] Rev20.9 (v.6); [2] Rev.19.17-18 (vv.17-20); [3] Rev.19.21 (v.17 & v.20)

ANALYSIS OF NEW TESTAMENT REFERENCES

(1) The end of the Millennium is here envisaged and another Gog of the north (whose location remains the same and whose ancient title equally but its actions which Satan stirs the end of the earthly kingdom of Christ belong to a later age) presents here to be

summarily judged by the LORD prior to the appearance of the New Heavens and New Earth

(2)& (3) An angel in the Sun gathers all the "fowls that fly" in heaven" The coming of Christ as king (the rider on the white horse) is here the context and setting. The end of the deception of the false prophet and the end of the financial stranglehold of the beast is envisaged at this time also. All of this is linked to the sequel in Chapter 20 where the Devil is bound 1000 years and the nations are free from deception

EXPOSITION 1-6

'And you son of man, cause yourself to speak prophetically against Gog and speak luminously, "Thus says the Lord Yahweh, 'Behold I am against you, O Gog, prince or leader or lifter up of Rosh Meshech and Tubal. The "leader" involved as previously stated is the one who lifts up the head of Russia – who restores her confidence. Now it is very significant that God speaks a second time on the very same theme. I will keep leading you astray (Hebrew *abb*) and I will cause you to come up or be strong and elevated from the remote recesses of the north and I will bring you up over or upon the mountains or mountain areas of Israel. And I will beat down or smite (Hebrew *hkn*) your bow (Hebrew *yvq* meaning "that which is "fired" and "smiting the bow" means "breaking or overcoming Russia's power) from your north quarter(cf. Job23.19)or from your covered places (silos?)We are to assume that the weapons involved are stored in the north of the country. The act of this war of attrition between the Almighty and Russia which is complementary to the act in the former prophecy of drawing her powerful Leviathan from the sea is to wipe out her land-based rocket facility. In both cases the most significant Hebrew exclamatory word *yhm* is used. This word is employed by God when he wants undivided attention – as when he speaks to Ahaz or when he speaks of the virgin birth or the atoning death of his Son. This word therefore entails an Act of God which the world is awaiting. And I will cause the arrows (Hebrew *xj* meaning "iron heads" attached to flight bases) to fall (Hebrew *lpn* as in the case of Satan can mean "to fall from heaven") from your right hand. Dr.Cohen comments on "Smite the bow" 'skill in archery does not help. One might add "nor shall skill in rocketry". And you will fall upon the mountains of Israel and I will give you for food to all the fierce rapacious small circling or revolving birds, to every sort of wing There is something of a give-away in this prophecy because Small birds (Hebrew *rwpX*) are not compatible with the furious carrion like character (Hebrew *fy[*) of eagles. The disposition of an invading army of paratroops and aircraft is being given to the air force of Israel for "as birds flying" the Lord will defend His people. The Russian forces will be given to every sort of attack aircraft in the skies. The sense in which Israel's forces resemble the sparrow is in their being attached to the territory at this period and flying sorties day and daily. They qualify equally as fierce birds that devour by their redoubtable modern armour and to the beasts of the field; this expression does not suit Israel today insofar as there are few wild beasts except a few foxes. The engagement of other world powers (elsewhere as in Daniel described as "beasts") is implicit to be destroyed (Hebrew *lka* is often used of fire and slaughter and of "diminishing") You will fall on the faces of the fields (Hebrew *hdv*) ploughed and sown for persist or continually order it whispers the LORD. The time of this battle is after ploughing and sowing – these farming tasks are executed from October to December. The heavy rains fall in January. It is at or beyond year's end or towards the beginning of the year that this event is to be expected to culminate in slaughter.

And I will send (Hebrew *hl v* as if to "send out a finger" or "to let go" as if a judgement held back was released) **fire** (Hebrew *ba* used of "war")

On Magog (the region of the Russian or Northern power) **and on those who dwell in the maritime coastlands and islands of the Mediterranean** (Hebrew *myya*) **who fear nothing for themselves** (Hebrew *j fbl*). The fact that the whole Mediterranean and presumably the British Isles are marked for "fire" by Almighty God is solemnising.

Then they shall know that I am the LORD." This additional personal experience is to be understood perhaps in two ways. The people of Russia and of Europe will have had a traditional adherence to Christianity, but in these days of tribulation will suddenly be catapulted into a very different situation should it be as I strongly suspect that the church is taken home "as a thief in the night" and also the wrath of God teaches these regions the reality of divine judgement never before experienced in this terrible way – by war that is pure fire of cleansing – cleansing of such a sort as will change the world. For the detail it is necessary to consult the Apocalypse.

THE RELEVANCE OF PAROUSIA OR RAPTURE

It is consequently of greater interest whether the Church will be withdrawn before this day which Cannot occur before the end of the broken peace with Israel and that period is half way through the tribulation (cf. Daniel 9.27) We do well to observe with Dwight Pentecost "Things to come"(PP197) that those that "dwell in the land" are *κατοικοι* not *παροικοι* – in other words people who have invested all in the earth as opposed to "strangers and pilgrims who have been taken to glory. The "Hereafter of Revelation 4.1 *μετα ταυτα* presents THE CHURCH IN GLORY.(a) 24 elders who serve the tabernacle in heaven till Christ returns in Glory.(b)They are enthroned as Christ promised Matthew 19.28(c)They have white robes as promised the church (d) they have victor's crowns so they have been in conflict conquered and been judged and awarded (e)they worship the LORD AS creator Redeemer Judge and King(f)They know the economy of the king Rev 5.5 & 7.13-14 and (g)They are associated in prayer with the LORD Rev5.8. A study of MATTHEW 24; DANIEL 12; LUKE 21; MARK 13; JEREMIAH 30; REVELATION 7 AND 1THESS 4 16-18 may help confirm or at least elucidate this fact. The current rush to contrive a peace plan for the Mid-East gains its momentum from the imminent challenge of Iran and her nuclear capability. The question of the moment is, "Will it deter Israel from taking out the nuclear facility of Iran, which in itself would provide the excuse for a very serious alliance between Iran and Russia with the strategy of ultimate retaliation in mind?"

THE NAME OF JESUS IN ISRAEL 7-8

So I will make known the name of my holiness in the midst of my people Israel and I will not shine (Hebrew *l ha* like the moon) **the name of my holiness still or any more or daily** (Hebrew *dl*) This could equally mean "I will not pitch the tent of the name of my holiness". To put this positively it means that there will be "sunlight revelation" or it will become clear that the LORD Jesus Christ who tabernacled in Israel 2000 years ago was not coming back to stay at this time but instead had taken his people the Messianic Jews from the midst of Israel and so those who were left become aware like none else on earth that their despising of the name as to this day Jesus is called Yeshua, an acronym and curse.

And the Gentiles shall know from experience (of me) that I am Yahweh the Holy One "with" or "for" Israel (Hebrew *larvyb*) **Behold it comes and it "let it come" or "desire its coming"** (the Niphal "tolerative" speaks of the Lord's tolerance of such judgement in the light of His and his people (both in heaven and on earth) desiring

the home coming and resolution of things on earth) whispers the LORD. This is the day I have spoken of (38.16 and in prophecy generally). The word rbd in Hebrew means that it was in the mind of God and it was spoken of by God and it will happen as God said.

THE TELL-TALE SEVEN YEAR CLEAR-UP 9-10

And those who dwell in the cities (*Hebrew ר[not רַיָּק- because the enemy has come at a time of unwallled conurbations not in ancient but by our standards and era modern "cities" and towns*) **of Israel will go out and remove or burn them** (*Hebrew ר[b I prefer the 2nd sense of "remove" [ר[b] because the word "burn" [Hebrew qv] follows. The first word for "burn" means "to consume" and the second "kindle" The stress is on the clearance and burning of battle dress and ordinance. weapons, small body armour, "bow and arrow" and "rod of the hand" and "that which elevates or kills")and they will burn or dispose of them by burning through them for seven years* Here the "bow and arrow" are further described as a rod in the hand with something that kills that lifts up or shoots like an arrow. I may now by virtue of the greater imminence of the day prophesied – whilst "speaking as a man" suggest the ordinance involved includes guns and other assault weaponry of the modern arsenal. The high significance of "seven years" is that the effects of this assault will not last into the days of Messiah's kingdom when earth will be renewed for an era. **They will not take wood from the field nor hew timber from the forest because they will make fire with the weaponry and they will skin those who skinned them and pull to pieces those who pulled them to pieces** whispers the Lord Yahweh *This expression assumes that in modern history of the end times Jewish people will have been stripped of their clothing, treated as beast would treat their prey. This latter day war is pay back time for Gentile nations. The blood of Jewish persons slaughtered in pogroms and the horrid inhumane and unpardonable treatment of years gone by comes to remembrance. Cf. Ezekiel 38 for evidence that Gomer or Germany figures in this pay back too.*

A BEAUTIFUL INTERNATIONAL CEMETERY 11-13

And it will come to pass in that day that I will give to Gog a burial place in Israel. *A Russian cemetery will be built to accommodate the soldiers who fall in the land. The valley of "passing along" or "overwhelming" or of "passers by" is to the east of the sea (of Galilee). Few people stop along this section even today. It may well be used during the invasion and is not far from where the demon-possessed man lived in Jesus' day when it was a recognised place of tombs. And it will tie up or restrict (Hebrew SSj travellers)and they will bury there Gog and all his multitude and they will call the valley "Hamon Gog" or "humming gog" Testimony to the sighs of expiring men and the melancholy of the Galilean harp or the tumult which is like the waves of Galilee in storm – so very apt.*

For seven months the house of Israel (*The name for the nation – for the LORD foreknew that modern settlers would call their nation "Israel") will be burying them to cleanse the land levitically* (*again the custom of burial and scrupulous attention to the detail of fallen bones will be employed. Today around Jerusalem this is the routine in place. And all the people of the land will bury them and it will be to them the occasion of great reputation on the day I gain myself honour* whispers the Lord Yahweh. *Though Israel was treated with contempt by other peoples she treats the dead with the full honour of Levitical burial of a righteous Jew.*

A PERMANENT TEAM OF OSSUARY SPECIALISTS APPOINTED 14-16

And "men of continuance" will be selected or after Levitical custom separated to travel through the land burying those who remained passed over on the face of the earth. In order to purify (the earth) from the end of seven months they will continue their search. *The implication seems to be that either the "Passover" or the "day of Atonement" interposed – depending on the precise dates for the war's end. Thereafter the process that would continue until Messiah's reign continued. The implications reach even further because there is no validity in urging a general resurrection in this era which reaches into the tribulation – else no bones would be gathered. This Russian tomb will remain into the golden Messianic age, hence the significance of its prophetic mention in such detail. The searchers will pass through out the land and a man who sees a bone or a skeleton shall place a "no trespass"(Hebrew *lxa* "reserve") notice there until those who are engaged in burying bury it in the valley of Hamon Gog. And also the famous name of the walled cemetery will be Hamonah (Hebrew "warm and sunny") and they will cleanse the land. This location may well demand the development of an adjacent city but the text does not warrant this in and of itself. Dr. Cohen comments "A city will be built to commemorate Gog's overthrow". The Hebrew *ryl* simply means a walled encampment and I would translate this a "walled cemetery" Just as there are famous war graves of the allies in France and a beautiful American cemetery on the outskirts of Cambridge, England, so in future time there will be an international cemetery of excellence on the east bank of the Galilee with the mass graves of Russians and people of other nations.*

THE BANQUET THAT SATISFIES ANTAGONISTS OF RUSSIA IN THE END DAYS 17-20

'And you, son of man; thus says the Lord Yahweh, "say to the sparrow of every wing (the ground protecting planes that fly) and to every beast of the field "gather yourselves together"[Hebrew *Qibbutz*] and come and add to your numbers from all around to my sacrificial meal which I am sacrificing for you – a great sacrifice on the mountains of Israel and eat flesh and drink blood. *This custom is quite profane and that the LORD would call nations to do such a thing would seem to sit awkwardly in the LORD'S mouth. In the light of the intervening years we have an exposition of it through the "death of Jesus" which brought great joy to the Lord's people and has become a regular feast and memorial of the grace of God. Here is on the other hand a feast which is a one off but highly exciting and exhilarating victory for nations that had no part in this onslaught and who called for reasons why it was suddenly undertaken. Cf. 38.13 You shall consume the flesh of warriors and the blood of the chiefs of the earth; you shall banquet on rams(Heb *l ya* metaphor for "leaders") and lambs (Hebrew *rk* of "the young prepared & fattened" and metaphor for "engine of war" or "assault troops") and goats (Hebrew *dwt* [metaphor for "fighting leaders")and bulls (Hebrew *rp* of the "fierce young" and metaphor for sacrifice) all of them fatlings (Hebrew *ayrm* with the metaphorical meaning "causing rebellion") You shall eat flesh till you are satiated and drink blood till you are intoxicated from my sacrificial meal. You will be filled at my table with horses (Hebrew *SWS* "that which goes swiftly") and riders (Hebrew *bkr* drivers of war machines) with a "warrior" and "every man of war" whispers the Lord Yahweh. Throughout this passage the quiet but smouldering rage of the Almighty is addressing the prophet quietly with utmost determination that this denouement shall punctuate the age of militarism.*

LESSON 1 THE CLORY OF CHRIST AMONG THE NATIONS 21

And I will give my glory among nations and all the Gentiles will see prophetically (by scripture and its fulfilment) **my judgement(singular)** *The Hebrew term fpv has the root meaning "set up" or "defence and deliverance"-so there will be a worldwide re-assessment of God in history and of the divine reality in the constitution of man's future. This would plainly be sharpened by the occurrence of the rapture in this period. This is specifically the knowledge of the divine judgement and the hand of God seen in such a way as the Egyptians saw such events in Moses time. We are not to assume that the understanding included a turning to the "grace of God" which I have executed and my hand which I have imposed or placed upon them. This is indicative of the manner in which the LORD ordained or disposed the war.*

LESSON 2 ISRAEL COMES TO RESPECT MESSIAH YESHUA 22 cf. 39.7

And the house of Israel shall know that I am Yahweh from that day and into the remote distance. *(Hebrew hal h meaning that although the events unfolded here are for the apex of the "latter days" the divine economy continues on earth to days yet distant. This expression admits of a millennial era when the LORD'S kingdom shall come on earth-God's "set-up")*

LESSON 3 GENTILE AWARENESS OF ISRAEL'S RUIN 23

And the Gentiles shall know that the house of Israel were carried away captive or naked on account of their iniquity on account of that (in) which they acted treacherously towards me *(The Hebrew l [m means "'an act of stealth" or a "covert action" but there is a second root where the Hebrew is pointed with a double "pathah" instead of a "comes" and "pathah" and this means "'to possess within one's power". So the issue of Israel's sore plight in history is well understood among Gentile peoples as following the rejection of Jesus at his first advent. The carrying away to Rome and the utter end of that era is indeed well documented by Josephus who was Roman governor at the time. His full history of the siege is widely distributed among the nations and can be obtained through any reputable bookshop worldwide today. His narrative contains frank comments of a Roman general Titus, "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers" (Josephus 6:9:1) We have also the sad account rendered by Manneus son of Lazarus to Titus, "Through one gate entrusted to his care were no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies carried out between Nisan and Tammuz – i.e. between March and June)(Josephus 5:13:7)"The number of those carried captives during this whole war was collected to be ninety seven thousand, as was the number of those who perished during the whole siege eleven hundred thousand"(Josephus 6:9:3) And I hid my face from them and I gave them into the hand of their enemies and they all fell by the sword. The Romans made full use of the sword .Even those they crucified were despatched by the sword.*

THE LORD DEALS WITH ISRAEL – HIS MOST ZEALOUS ACT OF THE LATTER DAYS 24-26

According to their uncleanness *(Hebrew afm barred worshippers from the LORD'S presence)* **and according to their rebellion or defection I have done to them and hidden my face from them.** *The standard of Levitical purity applied insofar as*

because they did not accept the cleansing of the offering of Christ they could not enter His presence **Therefore thus says Adonai Yahweh, "Now I will return the captives of Jacob and have mercy on the whole house of Israel".** *Here modern Jews who even today are settled and unable to release themselves from distant lands; people who have supplanted themselves among Gentiles will be brought back. This favour has to do not with a remnant but the "whole house" of Israel. The days are coming when Jews by the million will leave UK and USA and I will be excited or zealous and jealous for the name of my holiness. But they have borne the burden of their shame and their hiding or rebuke in which they were hidden or rebuked "on account of" or "by me" before (possible use of Hebrew b used as in Genesis 23.18) or "while" they rested on their own fertile land with confidence and none terrifying them. The hand of the LORD'S rebuke did not cease in 1948 and will continue till the end of the times of the Gentiles. Israel even as the 21st century opens is not dwelling with absolute security nor free from terror as regular BBC news casts frequently illustrate.*

A STILL LARGER IMMIGRATION OF JEWS IN THE LATTER DAYS WILL TAKE PLACE DOUBLING THE NATION'S STRENGTH 27-28

When I have brought them back from the nations and gathered them in Kibbutzim from the lands of their enemies and I make myself to be sanctified in them before the eyes of great nations. *The LORD speaks here of nations such as are now in the full flourish of political power – i.e. modern nations. And they will know that I am Yahweh Elohim This suggests a new conception of the "power" of GOD if not a beginning of understanding of the Triune God revealed in Father Son and Holy Spirit which is the pure meaning of ELOHIM [cf. Rabbi Samuel Ben Naham when he came to the verse, "And God said, Let us make man" he said, "Why dost Thou furnish an excuse to heretics?" (For maintaining the plurality of deity)]* *The use of plural as a form of respectful address as "the royal 'we' is quite foreign to Hebrew. The Elohim of Genesis and the Pentateuch is a "plural of self-deliberation" and "self-manifestation" not a plur. majestaticus* **in my carrying them away captive and in my gathering them up as treasure (Hebrew snk) to their fertile land and without remainder still from their number there.**

PENTECOSTAL RENEWAL OF ISRAEL 29

And I will not hide my face any longer *(Hebrew rts meaning "veil my face" or hide one's person. We have to envisage the return of Christ as king as one interpretation of this passage)* **from them I who am pouring out My Spirit in profusion upon the house of Israel, murmurs the LORD in prophetic voice. Ezekiel finishes this chapter telling us that this nation will be gathered much as the church at Pentecost but gathered with some permanence and then the great outpouring of the latter day which produces the evangelism of the most troubled time in all history will be sent by God. This is the final preparation for the return of the King which is entailed in the end of God's "hidden face"**

EZEKIEL 40

THE GLORIOUS GUIDE WHO EARLIER SPOKE CONDUCTS EZEKIEL THROUGH THE END TIME JERUSALEM TEMPLE 1-5

(1) EZEKIEL IS BROUGHT TO THE HIGH HILL OF JERUSALEM AT PASSOVER TIME

Dr. Cohen places these visions 25 years after Jehoiachin in the Jubilee year (cf. Leviticus 25.9) The vision was on the 10th of Tishri (the month of the New Year or Passover). Cohne notes that the “frame of the city” lies to the south of the temple mount.

*Just as Ezekiel is taken to the temple at **Passover** so I believe Christ shall return to a Jewish temple at the edge of the millennium as Zechariah tells us. His arrival will signal a total change in the re-introduced ritual just as the Aaronic priesthood cedes to the Zadokite. The text goes on to highlight the 8 day drama before Messiah comes in 40. 39-43 and in particular 43. 22-27. (cf. also 45 9-25)*

*In the twenty fifth year of our captivity at the **beginning of the year** [“The” man appeared at **Passover time** the significance of which is that Ezekiel as the **Son of Man** God so named in his era was established to empathise with and gain vision of events of Christ’s passion and kingdom] on the tenth day of the month and the fourteenth year after the city was struck in the “body” of this same day the hand of the LORD was **awesome and real** [hthh] upon me and **brought(3)** me there [hmv]. We should remember that Ezekiel was by Chebar in Babylon ministering to the exiles but now he is transported as **son of man** to share with “**The**” **Son of Man** in the glories of the end-time kingdom as he was allowed to share in the understanding and experience of the sorrows of “The” **Son of Man**.*

*In the **far-away** or prophetic **heritage** sights... [twarm I have taken the prefix m to indicate the “distance” of the visions but equally the “allotted settlement” or future reality of them as I have found this prefix used widely in both connections – e.g. MOSHEV which adds m to bcy “to dwell”]...of God **he brought me(4)** to the land of Israel and caused me to rest upon a very high hill and upon it was the likeness [as we would say “plan”] of a city from the Negev [reaching from the Negev south of Jerusalem]. And he brought me (4) there and **behold a man from his appearance like the appearance of brass and there was a twisted cord of linen or flax** and a measuring rod of extension **in his hand**. *Dr Cohen* comments that the man “sparkled as bronze” (Chayyoth). The “behold” is an expression of surprise – to see such a” man” with the look of bronze but no altar in the fourth temple area (the altar was within the temple!). The “man is both altar and sacrifice.*

The “bronze” appearance speaks of suffering and relates to the bronze altar of burnt offering. As to the two devices for measuring: the first was a ball of cord and the second was an extending reed or it might be a reed for measuring. These suggest a purpose to measure both large area and also precise detail. And he stood at the gate (of the city).

*Then **the man** spoke to me with authority “**son of man**, see with your eyes and hear with your ears and place on your heart all that I will show you for on account of the “revelation” **you have been brought(5)** here; **explain all** that you are seeing to the house of Israel. And behold **a wall** external to the house went round and round and by the hand of the man the reed of measurement was **six cubits and a handbreadth long** and he measured the building at one reed in breadth and one in height. This statement in Ezekiel 40.5 is one of several in the book and it appears we are to accept not the length of a “common reed” which was 8 feet 9 inches but the “royal reed” plus marked off in 6 royal cubits [exceeding the Egyptian cubit of 20.4 inches] at 1ft 9 inches long plus the 6 handbreadths yielding a height of 12 feet - the porch and gate width are determined in precise cubits. A “Handbreadth” was the width of the hand at the base of the fingers or 2.9 inches – which would answer to an*

overall height of nine feet. [*Fairbairn* collating dimensions from *Winer* and *Kitto* plumps for a 21inch cubit and a 3.5 inch handbreadth (21inches X6=10.5inches+2.9inchesX6=12.04feet) and so comes up with a wall 12 feet high – he qualifies as we all must do that “the Hebrew cubit cannot be ascertained with absolute correctness.” The “reed” size guided by later reference is based on the “royal cubit”.] Dr.Cohen simply states that the standard cubit was 6X3.5 inches or 21 inches. Rashi stated that the “reed” was 10.5 feet in length. He does not concern himself with “royal reeds”.

MEASUREMENTS OF ENTRANCE, OUTER COURT ETC 6-16

(2) EZEKIEL’S FIRST VIEW THE SURVEY BY THE EASTERN APPROACH

(a) Then he came to the gate that faces the road eastward and He went up by its ascent or stairway and measured the threshold basin or base of the gate and the base was **one reed wide** and the single threshold was **one reed** wide. *I think there are not two thresholds as the AV tends to suggest but neither was the size equal to that of the original tabernacle – which was 30 feet wide. **What specifically is being said is that this was the sole entrance at that width. The man “Himself the way” was showing that there is but one way to God and it is narrow*** – represented by the 12 feet passageway.

And a chamber [*hwt*] was one reed long and one reed broad and between the chambers the measurement was five cubits (b) and the threshold of the gate near or by the side of the porch [*where it joined the inside apartments*] – the gate of house or temple was one reed. *The way does not widen or change as you draw nearer to God – it is still a narrow way.*

(c) He also measured the porch of the gate of the house – **one reed**. *The area in between did not differ. So taken three ways the entrance was the same. The reed was 6 royal cubits (6 royal cubits or 12 feet long) (Eugene Peterson reads at “about 10 feet”)*

Then he measured the porch of the gate – **eight cubits** and its oak posts were **two cubits** [*thick*] and the porch of the gate part faced the temple [*as you would be ushered in you saw the main edifice*]. *The emphasis on the gate appears to be repetitive but finding the narrow way and taking it was vital to being in the presence of God and it makes the point that finding Christ the only way to God is the crux of salvation.* And the chambers [*Peterson* usefully translates “alcoves” since they were akin to an open mews] of the gate on the eastern entrance **were three facing you on this side and that and the three were of one size**. And the posts on one side and the other were of one size. And he measured the breadth of the opening or door of the gate – **ten cubits**; and the length of the gate (way) was **thirteen cubits**. *The royal cubit which was in use were 1ft 9inches inches making the distances 19 feet and 24ft 7 inches respectively.*

The boundary or limit of space belonging to the frontage of the bays or cubicles was **one cubit** on either side *meaning that they were detached* and the mews cubicle was six cubits on this side and six on that *that is 11ft 4inches square*. He also measured the gate or divide from the flat roof of cubicle to cubicle [*the section would answer to the measure from the central path to either cubicle*] – the width was 25 cubits entrance to entrance. *This distance was across it would appear to the middle of the court was 43ft 9inches according to royal cubit.* And he made or created the oak posts **sixty cubits** (95feet by royal cubit) to the post of the court of the gate round and round. *The several cubicles on either side extended half that distance and on the court side the roofing of the open cubicles were supported by pillars).* And from the frontage of the

gate of entrance [literally “the coming in”] to the frontage of the inner gate of the porch was **fifty cubits** [87.5 feet by **Royal cubit**. Peterson takes this as a round 75’ based on the average length of a man’s forearm elbow to fingertip – 1’6”X 50 which makes each cubit 3 inches shorter – the A.V. cannot be charged with error because it simply retains the original cubit unit of measurement]

And there were closed ventilating or light admitting windows [11] fluted or perforated] upon the chambers and also by the oak posts belonging to the inside of the gate right around and similarly at the porches of the bays or cubicles. These windows were presumably two at either side and two at the front. And at each oak post there were palm trees. The mews cubicles were impressive – with typical eastern fixed windows but plenty of light coming in at what the AV usefully terms the arches or galleries. The beautiful interspersed palms which were positioned almost 10 feet apart lined the way on either side toward the house of God. This temple was a place where victory was marked at every step – **the victory of the one who “made” the posts**. The approach to this temple is not rueful but glorious and its envisaged worshippers are those who “overcame” by the blood of the Lamb.

(3) EZEKIEL BROUGHT TO THE OUTER COURT 17-23

Then He **brought (6)** me to the outer civil or exterior [XIII] civil or exterior] court and O look! **There were chambers** [Jv] meaning “to throw down” so possibly places where “to throw oneself down to converse or converse – this was a total surprise to Ezekiel for everything within the court previously demanded “standing” and ministry.] Attached and a tassellated pavement that had been made [passive participle] for the court right around. There were thirty chambers on the pavement. The court was not just a place to stand but a place of cordial fellowship now. Each alcove would be adequate for a basic synagogue – for what we would term a bible study or prayer group.

And the tassellated pavement at the side or the gates or openings near or opposite the length of the gates or apertures was a graded or sunken tassellated pavement. It appears that there was lift or elevation between the area of outer and inner court. The notion of “a higher plane” of fellowship in the immediate presence of the LORD is paramount and marked in this way in the design of the fourth temple.

Then He measured the breadth to and from the frontage of the lower gate to the frontage of the inner court from outside – **a hundred cubits** to the east and north. The expression means that the wall to wall distance encompassed by the outer court between the outer gate and the porch was 175 feet square by **royal cubit** or 150 feet by the less acceptable 18 inch cubit. [Herodotus gives the Egyptian as 20.65 inches and the Babylonian as 19.8 inches i.178]

(4) EZEKIEL SURVEYS THE WHOLE THE NORTHERN APPROACH 23

And He measured **the gate of the outer court** that faced north for length and breadth. And its bays or **chambers were three on this side and three on that**. And the oak posts and the arches were as the measurements of the first gate – the length 50 cubits and the breadth 25 cubits. The overall dimensions are 87.5 feet by 43.75 feet – the frontage is exactly as that of the earlier gate mentioned. And their windows and posts and palm trees was as the measurement of the gate that faces eastward and by an elevation of **seven steps** [the perfect number reflects the perfect sacrifice of Calvary] they go up to it and their arches or galleries are facing them. And the gate of **the inner court** was straight opposite the northern gate **but belonged** to the east. Like the temple of Herod where the Holy of Holies was set to the Westward extreme to

exclude idolatry of the worship of sun and stars the Holy of Holies and in particular its porch was visible from the northern entrance but its main approach was from the east. This northern approach, however, takes account of the work of the cross – for Christ was crucified outside the gate on the northern side of the ancient city. And he measured from gate to gate 100 cubits. The area between was the outer and inner gates was 175 feet – identical with the inner court width.

(5) EZEKIEL WALKS WITH “THE MAN” ON THE SOUTHERN APPROACH 24-31

And He **walked me (7)** along the southern approach and look! **There is a gate toward the south!** *The walking together may signal the fact that the acts of measuring were not entirely without participation where the flax line was involved – but on this there are no specifics. The existence of a southern gate was another surprise for Ezekiel – that there should be approach from the south – but the birth of Christ at Bethlehem had to be incorporate in temple architecture. Jesus came in the flesh as the divine Lamb of God.]* And He measured the oak posts and arches according to these (earlier) measurements. And there were windows and bays to it right around according to those (other) windows and the length was 50 cubits and the breadth was 25 cubits. *Whether you came from the north or south the distance to the inner centre court was just the same(cf. v.23)* And there was an elevation of seven steps up to it and its galleries or arches were before them and it had palm trees – one on this side and one on that by its oak posts. There was also a south gate in the inner court and He measured from the (*or that*) gate to the south gate 100 cubits.

And He **brought (8)** me to the inner court by the south gate and He measured the south gate according to these sizes (*cf. 6.16*). And its bays or chambers, posts and arches were as these (*earlier*) measurements. And it had windows and arches right around. And its length was 100 cubits and its breadth 50 cubits and the arches all around were 20 cubits in length and 5 cubits broad. And there were arches toward the inner courts and Palm trees by the posts and the elevation was **eight steps** in height. *Clearly the land to the south fell away more considerably. [The eight steps reflect a new era and the NT birth of Messiah whose life in the flesh is the basis of our regeneration and “new birth”]*

(6) EZEKIEL’S VISIT TO THE INNER COURT EASTWARD 32-34

And he **brought (9)** me to the inner court towards the east and measured the gate according to these (same) sizes. [*ddm “he measured” – The entire temple area is shown to be built and architected according to the arm of Christ and the palm of His hand. This in itself is highly significant – for our fellowship with God and the development of His kingdom was wholly dependent on His work on the cross*] And its chambers and oak posts and arches were just as these measures. (*The prior eastern gate measurements spell out the work of Christ as the “Lamb slain from the foundation of the world” – the Alpha from before the beginning and the Omega who will enter that gate in His kingdom*) and there were windows in it and belonging to the arches all around; it was 50 cubits long and 25 wide. And its arches were towards or near to the outer court and there were palms by its oak posts (growing) from this side and that side and the rising stairway had eight steps. *The Eastern approach with its “eight” steps also signalled something entirely new – the advent of the golden age and the coming of the king.*

(7) EZEKIEL IS TAKEN BACK TO THE NORTH GATE 35-38 (cf. v.23)

Then He **brought(10)** me to the **north gate** and measured it according to these measures. The cubicles, the oak posts and the arches of it and its windows right around – the length was 50 cubits and the breadth 25 cubits. And its oak posts belonged to the outer court and the palm trees were by the posts on this side and that and its elevation was eight steps. *From Ezekiel's point of view this was a "new way" of approach. For us today the north Gate spells "the blood of the cross". The Man – none other than Christ Jesus – brought the prophet to this important vista. Whereas the pillars and the palms were inside in the case of the other approaches they were outside here because the foundations of the whole kingdom and the redemption this temple speaks about was won outside the city wall and its pillars were those the Saviour called and its palms those that represent His victory and the overcomers who followed him from among the Gentiles as well as the Jews. And the chambers [where one could throw oneself down] and the openings were at the posts of the gates. Thus the northern cloistered chambers were entered from by the gates. **There they cause or they will thrust out or purge away the burnt offering.*** [jwd speaks of "loathing" and "casting out" or "thrusting away" rather than accepting traditional burnt offering. This is not strange since the Man Christ Jesus is the proper offering. To speak of **cleansing a new burnt offering** (of beasts) is diametrically opposed to the sense]

(8) EZEKIEL WITNESSES BUTCHER'S TABLES FOR ANIMAL SACRIFICE 39-43

But **in the porch or vestibule** of the gate were two tables [tmj/v extended or spread tables –cf. Malachi 1.17– evidently butcher's tables] on this side and two tables on that side **for slaughter of the burnt offering, sin offering and guilt or trespass offering.** And at the **shoulder** or side of the gate **from outside** connected to going up to the opening of **the north gate** two tables and at the other side of the gate of the porch two tables. Four tables on this side and four on that belonged to the **shoulder** of the gate.

There were **eight tables**. *Dr. Cohen* reads "Eight short pillars and upon them square blocks of cedar with iron hooks fixed in 3 rows in each block. The beasts were flayed on marble tables between the pillars." (a) On them they will or might slaughter victims. And the four tables were for offering wholly consumed – hewn or quarried stones in length a cubit and a half and width a cubit and a half and one cubit high. (b) On them **they rested the instruments** with which they would (or) will slaughter the burnt offering and **the yearly family sacrifice** [j bz]. *The future tense may be a predicted action or a "potential" future. As to whether these tables were ceremonial or usable is the question. They were "of stone" not wood and they were very small – two foot six square and but 20 inches high. There were eight altogether – four of which were outside and four inside the porch. The number of them might reflect future need or it might be indicative of a new adaptation of the sacrificial system. I refer to Dr. Cohen's superior background in reading this part of the text illuminated by his better understanding of the legal rite and sacrificial instruments. And (a) stone elevations (dual) [like in projecting hearthstones] of one hand or holder **had been prepared** or made ready inside (or in house) all around (or) (b) as *Hengstenberg* has it "two edges or lips of the table were prepared inwards right around" or (c) two elevations carrying an open palm of one ...and upon the tables was the flesh of the offering that brings nigh (the approach offering) had been prepared inside. This is one of the most diffuse sentences in all scripture. The first idea is as old as the*

English bible and speaks of places for hanging instruments. It makes little or no sense. The second is the plainest rendering. The third is a rendering that may be read alongside the second and would bear on the sacrifice of Christ. When Ezekiel viewed the inner room by the porch the flesh of a sacrifice was made ready but not offered – this being indicative of the death of Christ prepared in heaven from eternity but yet to come. The vision does not invalidate Calvary but presents the future temple as the scene where Christ demonstrates His own coming sacrifice on the north of the city of Jerusalem. Besides animal sacrifice will be resolutely adhered to by Israel who even now have produced a perfect “red heifer” – even in face of Calvary – and at the inception of the end time temple which will crash through apostasy. The reference to “inside” or “in the house” suggests that the sacrifice being pictured is one which heaven had fixed and was in the course of further preparing.

(9) EZEKIEL SEES THE CLOISTERS OF THE SINGERS 44-47

And outside the inner gate were the **restful fellowship chambers of the singers** in the inner court that was at the side or shoulder of the north gate and they faced the south. One at the shoulder or side of the east gate faced north. Then He said to me “This chamber of “casting down” for rest and fellowship that faces south is for the priests who watch over the guarding of the house.” But the “thrusting down chamber of rest” that faces north is for the priests who guard the keeping of the place of sacrifice or “Passover family sacrifice” [j bzm]. Two ministries relate to the north – first **that of praise** – and for those who **praise** what is achieved in the north by the death of Christ there is special provision. The second ministry is to be **vigilant on matters related to the cross** and provision for those thus occupied is also made continually day and night. These are the sons of Zadok [“righteousness” imputed] from among the Levites that come near to serve the LORD with zeal. “The Man” spells out a third truth that the seraphic zeal of a special band of Levites that served since David’s day keep alive the central truth of biblical truth – the sacrifice of the Passover Lamb. All who “cling to the old rugged cross” and **proclaim with zeal Christ’s death** are “priests unto God”. Then He measured the court – one hundred cubits long and 100 broad – foursquare. And *He measured* the altar that was before the house (or) and the altar belonged to the faces of the house.

(10) EZEKIEL ENTERS THE PORCH 48-49

These verses belong strictly to Chapter 41 and the description of the temple proper. And He **brought(11)** me to the porch of the house and measured the **post** [It has to be noted that the word “post” is so written *la* that it is omitted by the AV and the word could be rendered **God** creating another diffuse theological issue suggesting that “**God measured the porch**” and that “**God stood astride the entrance**”. The alternative is to insist that a “*l*” has disappeared from the text but that flies in the face of the word of Christ] of the porch – five cubits [8.5feet] on this side and five on that; and the width of the gate was three cubits on this side and three on that side.[The width of the porch on either side of the post made the overall entrance 17 feet] The length of the porch was twenty cubits and the breadth *tens* of ten cubit and *He brought me* by the steps which they climb to it and there were pillars by the vestibules – one on this side and one on that. *This reference appears to be to ten steps but broad ones where each step was a series of fitted stones – so there were tens of ten in all.*

CHAPTER 41

(11) EZEKIEL ENTERS THE TEMPLE 1-26

Then **He brought me (12)** to the temple and measured the posts – six cubits wide from one face and six cubits wide from the other face – the width of the tabernacle. *The tabernacle was fronted with 6 boards of one and a half cubits each – making it exactly 12 cubits wide.* And the breadth of the entrance door was ten cubits and the sides or wings of the door were five cubits on one side and five on the other. *The porch appears to have a two leaved door.* And He measured its length – forty cubits; and its width – twenty cubits. *All this while The Man may have whiles paced out dimensions and but appears to have used the reed and flax line which Ezekiel may well have held – although he gives slender testimony of such participation.* Then he went inside and measured the post of the door – two cubits; and the door itself six cubits; and the width of the door – seven cubits. *The reed would exactly measure the height of the door.* (v.4) Then he measured its length—twenty cubits; and its width twenty cubits – to the faces of **the temple** – **and He said to me “This is the Holy of Holies”**. *The fact that “the man” entered the “Holy of Holies” is most critical. It is more striking still that Ezekiel is there with Him. The Man had a right to this place in view of His determinate will and sacrifice of Himself besides His essential right to His father’s house. Commentators make him “an angel???” reading back from a somewhat similar introduction of John the divine to heaven but this is eisegesis.* (v.5) Then he measured the wall of the house – six cubits; and the width of the side chamber(s) – four cubits – round and round the house – right around. *There was clearly a corridor which gave admittance to three small anti-rooms backing on to the Holy of Holies.* (v.6) And the side chambers storey on storey were three and thirty times replicated [*in each storey*]. And they went into the wall that belonged to the house or temple *specifically built for the side chambers all around that they should be supported or held thereby but they were not supported by the wall of the temple itself.* (v.7) And they were larger and straddled around as they rose elevation by elevation. *Dr. Cohen has it that the Temple stood on a platform 6 cubits above the inner court and was reached by steps(cf. 40.49)[i.e. from first to third storeys].* For the winding staircase of the house was linked floor to floor around about. On that account the upper rooms of the house were wider and so it (the staircase)went up from the lowest to the highest floor through the middle floor. Then I saw the height of the house all around from the foundations of the side chambers – a full reed of six “noble” or royal cubits. *Possible evidence that even the reed used was marked in royal cubits.*

The depth of the wall for the side chamber outward was five cubits and then there was the foundation of the chambers of the house that were linked to the house. Then between the seated or sitting chambers (of the priests) *and the chambers* there was a width of **twenty cubits** going round the house all the way around.

And the opening or door of the side chambers opened to the pleasant place laid aside – one entrance faced north and one to the south and the width of the place of rest or relaxation [*hmm*]was five cubits all around. *There was a temple terrace along the North West and south sides.*

(12) And the building (*BINYAN*) that was by the faces of the separate (*side* chamber(s) [*rzg GIZRAH “temple”*]) at the west corner or side was seventy cubits wide and the wall of the building was five cubits thick all around and its length was ninety cubits.

(v.13)Then He measured the house: the length was 100 cubits and the separate place and the building itself with its walls – 100 cubits long. And the width of the face of the house and the separate place to the east was 100 cubits.

Then **He measured** the length of the building from the face or corner of the separate place at its rear and the peristyle or porticos [*qṛṭa a kind of veranda or portico walkway?*]On this side and that side – 100 cubits including the inner temple and the bays or cloisters of the court. *He measured* the thresholds and closed or perforated windows and encircling peristyle on all three storeys from or over against the door which was covered with wood veneer and right around from ground level to window level including the covered windows were measured. *The windows were eastern style lattice so that there was no external visibility.* He measured to above the door – and to **the house inside and outside** and to all the surrounding wall right around inside and out. And it (*the house*) was made with Cherubim and Palm trees and a palm tree between cherub and cherub and each cherub had two faces. And the face of a man was facing the palm tree on one side and the face of a lion facing the palm tree on the other. This work was on all the house right around. From the ground to above the door there were cherubs and palm trees constructed and on the wall of the temple. The door posts of the temple were square and the faces or walls were alike in appearance. The wooden altar was three cubits in height and its length two cubits. And its corners and length and walls were wooden. **And He said to me “This is the table that is before the presence of the LORD.”** *This is the second classic communication – the first was about the “Holy of Holies” which normally was out of bounds but this man brought Ezekiel in – at least it seems impossible to read the text otherwise. Now in the holy place Ezekiel is with the “Man” and again has gained admission to the fellowship of the table – through this “Man”. It is impossible to avoid the logic of the conducted tour. It is directed to show that this man is checking everything by his own hands and feet and that He is the architect of the place. It is impossible to believe that without him Ezekiel could have come near the place much less have entered both the “holy place” and the “Holy of Holies”.*

And there were two doors to the temple and the holy place. And the twin doors had each two leaves that swivelled around. Two leaves to one and two to the other door. And cherubim and palm trees been made or created on the doors of the temple as that which was made for the walls. And there was heavy wooden veneer on the sides of the porch outside [*the holy place*]. And there were static latticed windows and palm trees on either face on the sides of the porch and on the side chambers of the house and heavy wooden veneer. *The whole building in architecture retained the beauty of the tabernacle and something of the measurement and furniture. There is no ark but there is a “table” and the “two faces” of “lion” and “man” both speak of Christ.*

The face of the man in the holy place and the face of the man who conducted Ezekiel around should have given him a very significant clue as to the one in whose presence he was walking. *The experience of the prophet through this vision shows the tremendous import of his title “son of man” by which he was addressed by the LORD time without number. The “Lion of Judah” in His Calvary sacrifice on his “lion altar” where He roared out His success for the world is the man of the vision and the man is the lion. Without Calvary the end time temple – the greatest religious construction that shall ever be built-the house of Prayer-would be a travesty of truth. Whatever symbols are incorporate in it the vicarious death of the Son of God and His atoning blood is the only way the millennial priests of the Covenant will ever approach God to please Him.*

CHAPTER 42

(12) EZEKIEL AT THE OUTER COURT DESCRIBES THE 3-STOREY BUILDING WITHIN THE EASTERN INNER COURT GATEWAY 1-14

Then He took me out to the outside of the outer court to the road north and He **brought me in (12)** to the chambers joined to the temple that was over against the separate place – itself opposite the **building on the north**. *It is a bit of a puzzle to identify this position and Fairbairn grasps the end of this journey well enough when he tells us that Ezekiel is simply brought back to look at the priestly cubicles at the northern gate of the inner court. I wonder is that all that is being said? Should the double “outside” and the double reference to “the road north” not figure more significantly. Ezekiel appears to be taken right out of the complex on the way north from the city and then brought in. This twelfth journey would appear to be somewhat longer and it would seem the priestly buildings are now to be viewed in the light of Calvary. The “Man” is directing the attention of Ezekiel and all future readers of NT times to the efficacious sacrifice which is fundamental to the ultimate house of prayer for all nations.* To the faces the length (of the building) was 100 cubits and the width [of the court] was 50 cubits. *This considerable structure was 175 feet long and 87.5 wide.*

Opposite the **twenty cubits** that belonged to the inner court and opposite what belonged to **the outer court** was gallery upon the face of gallery in three storeys. *The measurement appears to define as in Chapter 41.10 an area of 35 feet from the gateway and separate accommodation there.* And in front of the rest or hospitality chambers (for priests) was a pedestrian corridor **ten cubits [17.5 feet]** wide to the inside corridor of one cubit [*1 foot 9 inches*] and their doors toward the north. *This huge building was visible from the outside and the inside and straddled both courts. It appears to have occupied 30 cubits of outer court width and 20 of inner court width.* And the upper chambers were cut down in size from the lowest and the middle storeys because the galleries [*offset terraces*] swallowed up space from them. For there were three levels and they did not have pillars (as support) like the pillars of the outer court – for that basic reason it was contracted from the middle and the lowest floors smaller as it rose from ground level. And the wall [*rdg*] which belonged to the outer court was a load bearing wall of the accommodation going on the outside court along the face of the accommodation 50 cubits along its length. *The outer court view yielded a walled frontage of 87.5 feet in length.* For the length of the accommodation belonging to the outer court was 50 cubits but look (surprisingly) at the temple the length of the accommodation was 100 cubits [*cf. 41.13*]. *It made Ezekiel gasp and look startled that there was twice as much accommodation so near to the Holy of Holies. This future era would be different – one where the LORD would have His people near to Him.* And apart from or from the lowest of these rest-chambers the entrance is from the east by which **He is to bring (13)** or goes to them from the outer court. *Peterson interprets “the first-floor” entrance and Fairbairn sticks with a ground floor entrance. The force of the statement is I believe not to designate a different level although that may well have been so – but rather to show that at His coming the LORD will enter by the Eastern gate. The Lord will enter through the width the wall of the court eastward to the face of the separate place and to the joined building. This 10th verse finds Peterson rambling into a statement about the “south side” which is not mentioned. Fairbairn’s analysis makes sense on the basis that the verse is picking up a reference to the chambers supported by the chamber load bearing wall of v.7. I think Ezekiel is continuing to speak of the historic and future eastern approach and he is*

telling us it begins at the East and passes by a line through the gate of the inner court accommodation block.

And the path or way belonging to their frontage was as seen from the chambers on the northern path – just the same length and width. *Elijah the Geon of Wilna*, one of the very greatest Jewish teachers, quite correctly observed that there was a 10 cubit walkway before the chambers. And all their exits or gateways were exactly as their manner and their entrances. *Ezekiel* is confirming that the measurements from northern extremes of the temple area and the east are identical as is the gateway architecture. And is just like the entrance of the chambers which were on the southern pathway the entrance by the early or first way – the way through the face of the wall – the convenient eastern way they came in. *Ezekiel* goes back to the way he used to come in and to the way the “Man” brought him in at first. The repeated emphasis on the eastern gate emphasises the fact that as the millennium opens this approach now closed will be re-opened.

Then He said to me **“The north chambers and south chambers before the separate place are holy chambers where the priests that approach the LORD of the holy of holies shall eat. There they shall rest, leave behind or have the delight of the holy of holies – both the meal or bloodless offering and the sin offering and the guilt offering for the place is holy. When the priests come in they will not go out from the holy place to the outer court but there they will lay down their garments in which they minister fervently [hrv] for they(the priests) are holy and shall clothe them in different garments and make approach to He who belongs to the people.”** This is the third statement the “Man” makes to *Ezekiel* and far and away the most important. It indicates the joy of the millennial service –which is not in “offerings” but rather in Him who is the sum of all the offerings. The priests the LORD says will be zealous and their rest in the cloisters will be delightful. The garments of the time will be different as will be the service and its intimacy. Priests will revel in their nearness to the LORD – the Lord of the people.

(15) EZEKIEL IS BROUGHT TO EASTERN FRONTAGE OF THE INNER COURT 15-20

Then He finished measuring the inner house and He caused me to be taken out by the way of the gate that faces eastward and measured right around [*i.e. the ultimate temple sacrum area*]. He measured the “east wind” with a reed – 500 reeds around with the measuring reed. *This is a vast measure and it represents 6000feet – over a mile in length. Measuring the “wind” seems mighty strange – but what is being done is that the Man is measuring what the Spirit of prophecy has in store. He is measuring above what then lay at ground level but what will be an extensive platform in the distant future.*

He measured the east wind by the measuring reed – 500 reeds with the measuring reed round about. He measured the north wind – 500 reeds by the measuring reed. He measured the south wind – 500 reeds by the measuring reed. He turned to the West or towards the sea – He measured 500 reeds with the measuring reed. On the four sides (then they would say “four winds”) He measured it on four sides. It had a wall right around 500 reeds long and its breadth was 500 reeds to make a separation between the holy and the profane. *Thus the overall area or platform of the temple is 1 and 1/7th miles. Fairbairn typically observes that he must have meant “cubits” for he cannot see afar by his a-millennial short-sight. He retracts his*

own notion of the ineptitude of the measure and next puts the structure in “heaven”. *Peterson* with his “mini-reed” arrives at 875 feet or 1/6th of a mile and makes no mention at all of “the wind”. The *Qere* or interpretative Hebrew rendering is 850 feet. The *Kethibh* is as *LaHaye* says “about a mile”. The *Qere* and the *LXX* agree roughly and *LaHaye* yields to the interpretation in face of the text written by Ezekiel. I go, however, with the written text. There may be comfort staying with the present geography but the topography of the hill of Zion after the great land upheavals linked with the return of Christ will change that. The “measurement of wind” also becomes significant because neither then nor now is there flat ground to measure to the extent cited. The measure is given 7 times in all and is specifically said to be in “reeds” not “cubits”. *Halley* accepts that the city is 7 and one 1/2 miles square. The reality of this future temple on earth scuppers the notion of a renovated earth substituting for that which comes down from heaven – the new heaven and new earth – the **permanent** home of righteousness – as opposed to the millennial home of continuing death rebellion and sacrifice. *Merill Unger* in his “Guide to the Bible” fairly states that the Pauline epistles and other epistles with Hebrews govern in the era between the Advents but the civil and ceremonial law of Moses will unfold its spiritual and commemorative depth during the thousand year reign of the LORD under the Palestinian land covenants and New Covenants when Israel will be blessed directly and the kingdom nations will be ruled mediately.

CHAPTER 43

THE GLORY OF THE LAST AGE FORESEEN 1-6

Then He walked me to the gate – the gate that faces east. And look! The glory [*Kebodh*] of the God of Israel coming from the east and a voice like the voice or sound of many waters and the earth or the land was made to light up from His glory. And it was like the vision I was caused to see which I saw – like the actual sight or form that I was caused to see at my **coming in** for the destruction of the city and the visions or revelations were like the revelation that I was caused to see at the river Chebar and I fell on my face. *Here is a “real experience” and huge surprise in which the prophet was conducted by the LORD into another time zone of Jerusalem’s history and the experience he now describes is to him identical with that of 1.26-28. If anything the present vision was more penetrating in glory as it lit up the whole land.* And the glory of the LORD came the way of the gate that faces east into the house. Then the Spirit lifted me up and brought me to the inner court and look! The glory of the LORD filled the house. *The conducted tour was now being continued by the “Spirit” of God which is highly significant. The “glorious Man” had taken His place in the temple. For a second time Ezekiel was surprised – this time by the fact that the glory had returned. The hopes of Israel dashed in his time were to be fulfilled on earth in this most resplendent temple ever built. And I heard a continuing or constant speaking to me from the house but a man was standing ministering close by me.* Ezekiel is puzzled that the Glory of God and the reality of a Man beside him could be as one and the same. He had doubtless some awareness of the latter day Messiah as had Daniel – but the incarnation was yet shrouded in mystery. Glory and humility with humanity within the godhead are depicted by vision and confirmed by oracle to Ezekiel.

THE MILLENNIAL INAUGURAL PRE-FIGURED 7-10

Then he said to me “*son of man* ‘this is the place of my throne and the place of the soles of my feet where I will dwell there with the sons of Israel for an age [m/ʍ[l]. And the house of Israel will not pollute my holy name again – they nor their kings by their whoring nor by the corpses of their kings in their midst.’ *The latter expression means that nevermore would kings of Israel die on high places like her first king Saul. Nor would there be royal palaces cheek-by-joule to the temple as in Solomon’s day – with the sins of leaders practiced within earshot of the holy place. There would be no more deaths of kings. This was the promise of the King of kings and future enthroned ruler of the nation speaking personally to Ezekiel.*

‘In their placing their thresholds by mine and their doorposts [Mezuzah] close by my doorposts and the party wall between me and them they have also contaminated the name of my holiness by the abominations they have done and I have swallowed them up in my anger.’ *The LORD makes reference to the end of the line of kings – which it would appear is not to be renewed – only the regency of Christ with possibly the vice-regency of David can be envisaged ahead.* ‘Now let them put at a distance from me their abominations and the carcasses (bones) of their kings and I will dwell among them for ever [an age – meaning as long as Israel lives on in the earth].

THE SUM OF THE PATTERN TO PROMOTE HOLINESS 10-12

“You, *son of man* explain the house to the house of Israel – then they will be put to shame or feel hurt from their iniquities and they shall measure the perfect or costly structural form or *examine the task*. [tʏnkt] *The size of the project and the veriest detail of it would be astounding in the time of Ezekiel – but it would be something to take back to the elders in Babylon to encourage them that a great future lay ahead. The dimensions would have been worked over and quite obviously the size of the project would require a whole new topography – the rise of the mountain of the LORD in the latter day* [Isaiah 2.2, Micah 4.1, Isaiah 30.17, Ezekiel 43.12, and Zechariah 8.3]. *The coming of this day is beautifully set forth in the 18th of the Scottish Psalter’s 67 paraphrases which I thrilled to sing lustily as a boy. Let me quote a few stanzas:-*

*Behold the mountain of the LORD
In latter days shall rise
On mountain tops above the hills
And draw the wondering eyes*

*The beam that shines from Sion hill
Shall lighten every land;
The King who reigns in Salem’s tow’rs
Shall all the world command.*

*Come then, O house of Jacob! Come
To worship at his shrine;
And, walking in the light of God,
With holy beauties shine. (Tune Glasgow)*

And if or when they bring themselves to be ashamed of all that they have done you must cause them to become familiar [[dj] with or know the rock-like bulwark or fashion and shape of the house, and its foundation or base of establishment, and its

goings out and comings in. *[the nature and position and number of its gates was important but also the coming back of the glory now becomes a matter of cardinal importance]* and all its stone shapes (perhaps those connected with its gates) and all its **engravings** or appointed customs and privileges, and all its fashions or forms (perhaps those connected with its temple – as the cherubim and lion-like and man-like engravings), and all its laws or Torah's or instructions that have been pointed out. And you shall write them before their eyes so that they keep or guard all its form and all its ordinances and do them. *The future temple was to be Israel's guide to God – her theology and she was to live in the light of it ever since the revelation – but especially so when she humbles herself before the Son of Man whose glory appears alongside this stipulation in this chapter or section of the book.*

This is the Torah or instruction of the house. **Upon the top of the mountain** – the entire limit all around is “holy of holies” or absolutely holy – behold this is “the” instruction or lesson of the house. *The LORD indicates that the supreme lesson of the house is that it is within the context of an utterly new topography that the whole vision is ultimately to be established. Meantime God requires total holiness; that is the supreme lesson. It is a house that Messiah must herald by his manhood & return as Messiah.*

THE ALTAR IS MEASURED IN TERMS OF HAND AND ARM 13-17

“And these are the measurements of the altar in cubits – a cubit is a cubit and a handbreadth *[jpt 21 inches]*. So there is the cubit bosom or hollow depth and the width is also a cubit (forearm plus handbreadth) and the border on its lip all around the one span *[trz]* or the span of **the one. And this is the mound.**” *The altar was set high so that seven feet below its edge the ash pan could be extracted. The altar is measured in Ezekiel's presence. I guess that the “reed” and the “line” were dispensed with. Peterson's translation reads in favour of a cubit ruler. It is an unlikely but not impossible concept built on the above reference to the “One” that the Man might well have been the measure of the altar and simply have used His forearm and his open hand around the altar. The hand might be extended down the mouth of the altar – then the forearm and hand joined placed across the altar – then the hand could be placed on the edge and then the reference to the “hill” where Isaac was offered and where of course the Lord was to die crowned the comments. Certainly these numerous hand and arm references point directly to the sacrifice of the glorious Man Himself.* And from the hollow earth bosom of the altar to the (lower) settle where ashes lay two cubits and the breadth was one cubit. And from the smaller settle to the greater settle or hearth four cubits *[seven feet]* and the breadth **the forearm and palm** (or cubit). *The settles are the bases of the stone slabs one on top of the other that constituted the altar.*

Thus the “altar” is four cubits *[larh like layra “lion of God” and the simpler hra “torn” and its cognate mra “box” the ark speaks about that which is torn apart and here the term “ark” allies very closely with the term “lion of God” – in fact the second reference to “altar” in this verse is exactly “lion of God” in Hebrew. This gives palpable evidence of the lion of the tribe of Judah as at the very foundation of altar offering and atonement and links the Christ of Calvary to the renewed commemorative use of this altar in future time]* and from the altar upward – the four horns. **And the “Ariel of God” (altar) is twelve cubits long, twelve cubits broad; square on its four sides.** *Dr. Cohen takes the “Ariel” reference to mean “Jerusalem” and points to Isaiah 39.1. This does not resolve the arms used in describing this altar – which symbolise the sacrifice of Christ outside-of.*

41.21. And the settle is fourteen long by fourteen wide on its four sides and the border around it half a cubit. *The settle is like a sunken mesh bath which lowered one cubit into the altar.* And its bosom or hollow section one cubit around and its stairs face east. *Right throughout this description no verb either past present or future is used. The measurements are all given related to a man and that man is I believe the pre-incarnate Lord. The measurements deal considerably on the “depth” of the altar as if to suggest the depth of the LORD’S suffering. The A.V sensitive to this issue uses the “future” tense.*

THE FIRST DAY OF JEWISH ALTAR SERVICE IN A SANCTUARY CREATED IN UNBELIEF 18-27

Then He[the man] said to me “*son of man*”, thus says **Adonai Yahweh** “These are the ordinances of the altar [*hbm* We have the traditional word for altar used here – quite a different term from that used by the “Man” in his own intimate speech about the “tearing apart” and the “lion of God” fundamental altar –which tends to show that there are separate altar functions – one that atones and the other that commemorates – we are now to have the second described] in the day **they are of themselves** [*Niphal* *wtv[h]* to offer whole burnt offering upon it and of themselves to sprinkle blood upon it. So you will provide [*This is not a command – just a simple indicative*] for the priests of the Levites – these of **the seed of Zadok** who approach me” whispers **Adonai Yahweh** to minister zealously to me a young bullock the son of examination for a sin offering. *This statement demonstrates that the LORD is the man and the man is the LORD and the perspicuity of the statement is in this that it is not a command for the future but a simple statement of what would be in Ezekiel’s day and what will happen immediately offerings are resumed in unbelief.*

And you will take of its blood and you will put it on the four horns and upon the four corners of the settle and upon the edge round about and you will keep on cleansing it [*Piel of afj – to expiate*] and you will keep on atoning for it [*Piel of rpk*] Neither of these activities however persistent the purging makes for an “Ariel” altar – only a “Zebah” altar which cannot take away sin. **THEN YOU WILL TAKE THE BULLOCK OF THE SIN OFFERING AND he SHALL BURN IT OUTSIDE THE HOUSE IN THE APPOINTED PLACE OF THE HOUSE WITHOUT BELONGING TO THE sanctuary.** *There has been no reference to the “sanctuary” only the “Holy of holies” and “the house”. Dr.Cohen comments “there is no space or better place for a sin offering” (and no directions on the subject). He observes “it had to be sacrificed within the Temple Mount but outside the Inner Court!” The learned Rabbis cannot square the circle about the sin offering. The only altar that answers to this task is the cross which once stood on the Temple Mount(the Ariel Altar) – which cannot be substituted in Ezekiel’s temple – but the northern place would be known and if there is ever a ceremonial burning held in the future it must symbolise the sacrifice of Christ. There has been no site for sin offering” settled upon by the Man. This action it would seem described a future Jewish attempt to re-establish a sanctuary and re-institute Zebah altar use. There is not yet mention of the “red heifer” as a basis for forgiveness though this is currently being prepared. The efficacy of the altar and its slayings has of course been revoked by the cross. The altar described has three tiers ((1)2 cubits high, (2)2 cubits high and (3) 4 cubits high and is approached by steps from the east reaching from a lower level ascending 14 feet. The altar was 21 feet square.*

Not all the blood of beasts on Jewish altars slain,
 Could give the guilty conscience peace, or wash away the stain,
 But Christ the heav'nly Lamb,
 Takes all our sin away;
 A sacrifice of nobler name, and richer blood than they (Isaac Watts)

THE SECOND DAY AFTER THE JEWISH FOURTH TEMPLE IS REOPENED 22-27

I believe the Messiah's return will put paid to this repetitive and almost comic relief procedure of doing what is total supererogation – re-developing the efficacy of altar service in and of itself excluding Jesus Christ's offering of Himself. In the absence of Messiah the procedure may well shortly be undertaken – but at the appearance of Messiah it will be changed.

Then on the second day they will cause to bring near or offer a kid of the goats without blemish for a sin offering and they will **keep cleansing** the Zebah altar [as they **kept cleansing it** with the bullock. *The picture gets clearer and clearer. These Zadokites have selected after a long process a very pure bullock and a quite unblemished kid and as if one process were ineffectual or inadequate they take up another and doubly cleanse the altar they have made.*

And when you have finished continual cleansing [*Piel of l l k – in a sense this is a contradiction in terms*] you will cause to bring near and offer a young bullock – a perfect one and a ram from the flock – a perfect one. Then you will cause them to be offered before the presence of the LORD but the priests must cast salt on them and they will cause them to be offered as a burnt offering to the LORD. *We encounter the first “imperative” here but it appears to be just a precise desire in the light of getting things right to put this stipulation of the Law of Moses into practice.* Seven days they will prepare a goat as a sin-offering daily and a firstborn bullock and a ram from the flock – they will prepare perfect offerings. *Elijah of Wilna interpreted “Till the end of 7 days, meaning on the eighth as well. The dear old Jewish scholar had dropped to it that something very strange was being stated when sacrifices over-ran to the day that speaks of something “new”.* Seven days they will cause them to atone for the Zebah altar [covering it with blood] and keep on purifying it and fill their hands [with sacrifices]. Then or when these days going on and on expire [*unusual Piel with the terminal verb*] – **it shall be on the eighth day** – A Sunday – and beyond that or it will be **“cast away”** – the priests **will be making or preparing** your burnt offering and your peace offering on the Zebah altar – then **I will satisfy and**

compensate and please and discharge them [*hxr*] whispers Adonai Yahweh. *For the solution to how this could possibly become fact and change the move to restore the sacrificial system in its tracts at the outset you should study the questions given in the prophecy of Zechariah Chapter 13 with special reference to v.6. There is no command given for these sacrifices but the Jewish people will initiate the system and* **AS THE SECOND WEEK DAWNS MESSIAH WILL APPEAR ON THE “EIGHT DAY” – THOUGH THE DAY ITSELF IS UNKNOWN AS A CALENDAR**

DATE. *However, when modern Israel builds her sanctuary and begins to prepare her first sacrifices the Messiah Himself says He will give the nation the biggest and most joyful surprise ever. There is every reason to believe that the tenor of this chapter far from commending the efficacy of animal sacrifice in the millennial era does exactly the opposite. It creates no antimony at all but differentiates between what would happen up to the arrival of the Messiah and what would be the order of the day immediately thereafter. Altars will matter little-Christ will be all in all-where*

sacrifice abides it will betoken fellowship and reconciliation in the atonement once for all provided by the Lamb of God.

CHAPTER 44

THE EASTERN GATE USED ONLY BY THE PRINCE 1-3

Then he returned me to the east gate of the outside court that looks west **AND IT WAS SHUT**. *Ezekiel stood outside the eastern gate long ago and it was then in something of the state in which we observe it today except that it had a “needle-eye gate.”* Then the LORD said to me **“THIS GATE WILL BE SHUT AND IT WILL NOT BE OPENED AND NO MAN WILL COME IN AT IT FOR THE LORD GOD OF ISRAEL IS COMING IN OR MUST COME IN AT IT.** *[the word aB means both]...the Prince shall sit at it to eat bread before the LORD. **Kimshi** 37.25 indicates that the “rank” of the future ruler” is not MELECH but NASI and he cites the scripture “David my servant will be prince for ever” (Ezekiel 37.24 & 1Chronicles 17.24) He will come in from the passageway of the porch of the gate and go out from his passageway.” This advent of Israel’s Messianic ruler is heralded by rich fellowship and the glorious company of His people on the first millennial day at the eastern gate. This arrival heralds a total sea-change for the makeshift temple which is being inaugurated. This is especially so as the earthquake accompanying Messiah affects one third of Jerusalem – the Mount of Olives area – and sends a stream of water from the altar area as well as raising the landmass and providing a huge temple platform. **Dr Cohen** states his view that “the Prince can eat bread at the east gate but not go through it – he can only enter by the North and South approaches”*

EZEKIEL BROUGHT BY THE NORTH GATE 4-8

Then He brought me by the way of the north gate to the front of the house and I looked and behold the glory of the LORD filled the house of the LORD and I fell on my face. *This fourth surprise was greater than all. The house of the latter day was glorious –even more glorious than it had ever been – the LORD was there!* Then the LORD said to me **“son of man**, set your heart on it and look at it with your eyes and listen with your ears to all I will tell you – concerning all the ordinances of the house of the LORD and all its laws *[hry – aims]* and set on your heart to go into the house with all those that leave the holy place. And you will say to the rebellious or bitter ones at the house of Israel ...Thus says Adonai Yahweh ‘O house of Israel, **a chief** *[br][abomination?]* is greater than all your abominations’ (or) ‘is **the master** of all your abominations.’ In your *[plural]* having brought sons of the foreign (idolater) uncircumcised in heart and uncircumcised in flesh to live life in my sanctuary – to pollute or hurt my house when you cause my feast or food (showbread) of fat [or “the best”] and of blood **to be offered to bring nigh** and they have broken or violated my covenant on account of all your abominations. And you have not guarded the observance or adherence to my holy things but **you have placed or constituted guards of your own in my holy place.**’ *This apostasy from OT biblical rules was the case in the 6th century BC and it resulted in direction which would govern service of the house in the second temple for 400 more years. The reference to a “great abominator” has relevance for the future manner in which Antiochus Epiphanes would act and also for the end-time sacrilege of Anti-Christ. There is always a leader of apostasy. That was so in the days prior to the Babylonian Captivity and before the Maccabees as it will be before the return of the LORD. It would appear that the event of Christ’s return will bring an utterly new position to light. Should a temple be*

rebuilt by Israel on the present site this will be utterly reorganised and then after the fall of a third of the city and the emergence of the mountain of the LORD a house of Prayer to which nations will flow will be erected.

ALIENS AND LEVITES REBUKED – LEVITES BANNED EVEN FROM THE SECOND TEMPLE OFFERINGS 9-14

Thus says Adonai Yahweh ‘Any son of an alien who belongs to any son of an alien uncircumcised in heart and uncircumcised in flesh among the sons of Israel shall not come into my sanctuary’ Because together with the Levites that went far away from me in the apostasy [*h[t]*] of Israel when they became apostate from me after their idols – **they are carrying their iniquity**. But they will be zealous ministers in my sanctuary at the gates of the house and these shall serve the house – they will slaughter the burnt offering and the family or yearly sacrifice [*Passover lamb*] for the people and stand before them [*the people*] to minister to them. Because they ministered to them in relation to their idols and were an offence or stumbling block for iniquity to the house of Israel – for that reason I have lifted up my hand against them’ whispers Adonai Yahweh in anger **‘so they are still carrying their iniquity.’** And they shall not draw near or approach me to serve me as a priest and to draw near to any of my holy things at the holy of holies but **they continue to carry their shame** and the abominations they have done. But I will provide them as keepers of the watch of the house for all its work of service and for all that is done in it. *The interdict here bans a large section of the priesthood from sacrificial duties right from Ezekiel’s day. The priests of “righteousness” (Zadokite) are next spoken about and retained to watch and serve into the long future. They typify the “royal priesthood” of Christ and within the “holy people” will act no different in service than NT priesthood of believers who praise the LORD and present the work of Calvary and their best in service with thanksgiving.*

THE ZADOKITES IN THE INTERIM 2ND TEMPLE AND PERHAPS BEYOND 15-16

But the priests and Levites that are sons of Zadok who adhered to my observances of my sanctuary through the apostasy of the sons of Israel from me – these will come near to me to minister and **they shall stand before my face or presence to make approach or offer the best or fatness and blood to me or connected to me**’ whispers the LORD. *This promise appears capable of reaching to the temple of the end times and as to the means of approach the “best “ and the “blood” can be understood as belonging[!] not to animals but to the “Man”. In part fulfilment of the prophecy of Ezekiel the Zadokites did offer blood and meat offering in the 2nd temple until 171BC. The Qumran zealots were adherents of the Zadokite priesthood. The name “Zadok” connects these ministers to an office of signifying “righteousness”. Again there is absolutely no compulsion to settle upon a reading that sees the full introduction of efficacious animal sacrifice – **it will not have efficacy** and never could have more than symbolic or commemorative import.*

ORDINANCES 17-31

And it shall be throughout their coming in at the doors of the inner court (1) they shall be invested with linen garments and no wool shall come up upon them throughout their ministry in the inner court and inside. There shall be linen adornment on their heads and linen trousers shall be on their loins. They shall not be girded with hot sweat. *This prohibition is probably aimed at continence.* (2) And in their proceeding

out to the outer *court* ministered and lay them down in the chambers of the holy place to dress in other garments for they shall not sanctify the people in their (holy) garments. (3) And they shall not shave their heads –they shall not send out long locks of hair –they shall *regularly* poll or cut their hair. *The Zadokites were not to be Nazarites but they were to regularly cut their hair and trim their locks but not shave their beards.* (4) Neither shall any priest drink wine when coming into the inner court. (5) And they shall not take a widow or divorced woman as a wife but young women of the seed of the house of Israel and they shall not take a widow that was widow from a priest *who died*. (6) And they shall instruct my people so they know *the difference* between the holy and profane and the polluted and the pure. (7) And over dispute or strife they shall minister for righteous judgment and they shall judge with my right judgment and they shall adhere to my laws and my ordinances throughout my assemblies (8) and they shall hallow my Sabbaths. And they shall not come or go to a dead man or person to defile them neither to father or mother or son or daughter or brother or sister that has no husband that they should be defiled. And after he is cleansed they shall count 7 days. *This stipulation even banned priests from being in their own homes where the dead was for one week. One can see the relevance of Christ's statement "He that loves father or mother etc more than me is not worthy to be my disciple."*

Elijah the Geon of Wilna laid out six orders of ordinance of the Mishnah and Talmud.

These are:-

KODASHIM (of holy and common)

TOHOROTH (of clean and unclean)

NEZIKIN (of judging legally or torts)

NASHIM (of women)

ZERAIM (of seeds)

MOEDIM (of festivals)

'And on the day he goes to the sanctuary to the inner court to minister in the holy rites he shall approach with his sin offering,' whispers the LORD. **And there will be an inheritance for them** (1) I am their inheritance and they shall not give them a possession to hold in Israel; I am their inheritance. (2) They shall eat the meat offering, sin offering and guilt offering and every thing *so* devoted by Israel shall be theirs. (3) And the first of all the first fruits of everything and all the heave offerings of everything from all your heave offerings shall be for the priests and (4) you shall also give to the priest the first of your pounded meal or dough that a blessing may rest on your house. And the priest shall not eat any carcass and prey from the bird on the wing and from beast.' *The priests were not to eat like scavengers but to enjoy the best of the land. Those who serve the altar as the NT says are provided for by the altar. The regulations here re-enforced would apply as a preventative of apostate practice in the Second temple and would also bear upon any temple Israel should erect before the time of Messiah – but as Daniel shows, notwithstanding – Antichrist shall enter the latter day temple before Messiah comes and so this stipulation is very relevant to days yet future.*

CHAPTER 45.

HOLY LAND PROPER – 50 SQUARE MILES 1-5

When you cause the land to be divided by lot for possession you must raise up a heave-offering to the LORD – a devoted offering of land – the length of the devoted sector shall be a length of 25,000 *reeds* and the breadth 20,000 *reeds* with all its surrounding boundaries. Of this *length* 500 **reeds** by 500 square shall be for the

sanctuary and there shall be 50 cubits of surrounding pasture land. *The “reed” is the standard measure as the area of the sanctuary shows. The huge area belongs to the Lord is 8.3 miles long by 6.8 miles making in all 50 square miles and 33,500 acres as opposed to the original area of 35 acres – so it is just under 100 times as large as the land set aside up until time of the temple of Herod. The area swallows all of present Jerusalem and takes in much of the land towards Bethlehem on the south and towards Gibeon on the North and well as a substantial area towards Kirjath-Jearim on the west. Its eastern boundary is indiscernible because we cannot know the changed topography following the quake Zechariah describes.*

And from this measurement you shall measure a length of 25,000 and a breadth of 10,000 reeds and in it shall be the sanctuary of the holy of holies. This holy allotment form the land is for the priests – fervent ministers [*seraph-like*] of the sanctuary who shall approach to minister to the LORD and it shall be the location for their houses and the holy place for the sanctuary. *The manner of expression indicates that the nation of Israel is envisaged as actually measuring off this land which will clearly present itself as a plateau and they are charged with a millennial new build of houses and the temple itself which is now prescribed as a building to be constructed and not a building whose detailed architecture was described by means of a visionary walk-through.*

And of it twenty five thousand in length and ten thousand in breadth shall be for the Levites – fervent ministers of the house – their holding – for twenty residential blocks.

THE CITY OF JERUSALEM 6

And you shall provide the possession or holding of the city 5000 reeds broad and 25,000 long nearby or alongside the heave offering or “raised offering” of the holy place **for the whole house of Israel.**

THE PRINCE’S PORTION 7-8

And on this side and that side of the raised holy portion and the possession of the city **shall belong to the prince** right to the face of the holy sector and the city possession from the west seaward and from the east side eastward and the length shall be alongside one of the allotted portions from the sea coast margin to the eastern margin. *Thus an area from west to east running in longitude for 6.8 miles north south would fall to the prince.* His possession shall belong to and be for the land throughout Israel and my princes shall no more drive out my people and they shall give the land to the house of Israel according to their tribes. *The “Prince” shall welcome all-comers to the portion he controls and as central territory it would be open to all who travel from anywhere in the land – like the land of English manor houses perennially open as national trust land.*

PROVISIONS FOR RIGHTEOUS RULE –THE PRINCE AND PASSOVER 9-25

Preamble to the re-emergent yet revisionist offerings rite

From the following texts the prophetic view of offerings may be assessed- Jeremiah 7.22, Hosea 6.6, Amos 5 21-24, Micah 6.6-8, Isaiah 1.11-17 and 1Sam 15.22. We may take Ezekiel to be consentient with Psalm 51 “Do good in Thy good pleasure to Zion...then you will delight in the sacrifices of righteousness. The word for “Accept “and the word for “thrust away” are one and the same. Thus the LORD will abhor sacrifice viewed as intrinsically virtuous but accept that made in the light

of Calvary and His atonement. I would direct the reader back to 40.38 where the re-invention of the Aaronic system is spurned although the Zadokite use of the same at festival times and under the “prince” of the millennium is delightful.

Thus says Adonai Yahweh “For you the great thing or greatness, O princes of Israel, is that you must remove or drive out violence and wealth extortion by violence [ddv] from the land. And to do justice and right; you must lift up your plundering extortions from upon my people” whispers Adonai Yahweh. “Yours shall be just balances, a just ephah and a just bath. The ephah and bath shall be of one recognised measure; it shall be the tenth of a homer and the ephah a tenth of a homer and its set measure shall be from the homer. And the shekel shall be twenty gerahs. Twenty shekels and twenty five and fifteen shall be your **maneh** measure.” *Ezekiel under God advised that the Maneh have 10 extra shekels – 60 instead of 50, such is the generosity and provision of God because the silver of the shekel did not decline in standard and in a wonderful way the Lord gave a tithe to His people before they gave Him their tithe.* “This is the heave-offering that you will heave up as a heavy offering – the sixth of an Ephah (a hin) from the homer of wheat and you shall give the sixth of an ephah from a homer of barley. *The harvest offering was a sixtieth of the entire farmed crop taken in homers.* And the ordained oil regulation base is the bath of oil: the tenth of a bath (omer or small bowl) from a cor – ten baths of a homer for ten baths is one homer. *A bowl of oil was one hundredth part of a homer of oil. One hundredth was the Lord’s.* And one sheep or goat [hv] from the flock – from one hundred from the free running pasturelands of Israel for a meat offering and burnt offering and peace offering to continually reconcile them”, whispers Adonai Yahweh. *These regulations need not be taken to refer beyond the Common Era. The millennium would have no need for such directives as Messiah rules and His people live redeemed. The need for another basis of reconciliation or cover and atonement is gone with the cross and indeed to see this divine direction as re-imposed is for the Lord himself to devalue His atonement – a thing unthinkable. These laws of righteousness were to be set to work with the “second temple” and insofar as they might be re-engaged under Messiah they are but recognition of His all-atonement work.*

“All the people of the land shall live on account of [/ a] this raised heave-offering for or belonging to the prince in Israel.” *The event this predicts and may yet recall in the golden era is the “lifting up” or “raising up” of the Lord Jesus on the cross. And it shall be “springing from” or “a burden on” or “cast upon” [/] the prince – the burnt offering and the meat offering and drink offering throughout or in the feasts and in the new moons and on the Sabbaths – in all the festival – feasts of the house of Israel* **He will undertake the sin-offering and the meat offering and the burnt offering and the peace offering to make atonement or reconciliation on behalf of or behind [d / b] the children of Israel.** *This prophecy was for its major part fulfilled at the cross – its sealing was there – though its demonstration after-the-event by sacrifices cannot be ruled out. However, the statement absolutely secures to “the one lifted up” – the king and captain of Israel the absolute prerogative to atone. It also confirms Him as the one to seal the atonement by being the sole responsible person for the sacrifices of the golden era. In a measure Solomon prefigured this responsibility and doubtless Zerubbabel undertook a kindred role. If, however, we are to expect representative sacrifices at distinct festival times in the millennium they will be under the absolute prerogative and direction of the Messiah. This is in order to instil in His people and apply to them over many generations of the millennium in an*

evangelical and evangelistic sense accompanied with praise His once for all atonement for their sins.

NEW ARRANGEMENTS LEARNED JEWS SAY ONLY ELIJAH WHEN HE RETURNS WILL BE ABLE TO EXPLAIN 18-25

The Talmud (Men.45A) says “Only Elijah herald of the Messiah will be able to explain all that is here”. It is

Thus says Adonai Yahweh “On the first month (Passover) in the first day of the month you will take a perfect bullock of the first year and cleanse the sanctuary. And the priest will take the blood of the sin offering and place it upon the Mezuzah of the house and upon the four corners of the settle of the Zebah altar and upon the Mezuzah of the doors of the inner court. And in the same way you shall do this on the seventh day of the month for the man that wanders [*hgv*] and for the easily enticed or simple or ignorant [*htp – he that is open to folly*] so you shall cover the house... or *reconcile the house of the LORD and the house of Israel. This action is symbolic of “bringing back” and comprehensive cover for the nation.* On **the first month** (Nisan) on the fourteenth day of the month shall be your Passover– a feast of seven days: it shall be eating unleavened bread. And on that day the prince shall prepare a bullock of a sin offering for himself and the people. *The [d[b]statement is a usage of some interest. It has absolutely no relevance for Christ for He was sinless. Should there be a vice-regent in the millennium it does have equal relevance for him and the people. As a regulation it was given to Ezekiel for future reference of the Jews just like the orders about just weights.* And on the seven days of the feast he shall prepare a burnt offering for the LORD – seven perfect bullocks and rams for the seven days and a kid from the goats for a daily sin offering. And he shall prepare a meat offering of an ephah for a bullock and an ephah for a ram and a hin of oil per ephah. On the **seventh month** on the 15th day of the month in the feast he shall prepare the same for seven days according to the sin offering the meat offering and oil. ***The two feasts that are emphatically called for and arguably relevant to every age since Moses are those of Passover and Tabernacles or Atonement. Both have precise bearing on the work of the cross. Both may have a yet future relevance to apply to Israel the sense of the benefits of the covenant of grace sacramentally but again the regulation has a bearing on the intermediate 550 years until Christ.***

CHAPTER 46

THE PRINCE’S WORSHIP AT THE SECOND TEMPLE 1-8

THUS SAYS Adonai Yahweh “The gate of the inner court that opens east shall be closed [*rmgs “like fine gold “is locked away” or “is a setting for stone”*] six days of activity and on the seventh day it shall be opened; and it shall also be opened on the day of the new moon. **And the prince shall come in by the passage of the porch of the gate** and stand without at the gate posts of the gate while the priests undertake his burnt offering and peace offering. Then he shall have performed worship duties [*j tv Hithpalel*] over and near the entrance of the gate and go out but the gate shall not be shut till the evening. *Dr Cohen comments “The Prince enters the inner eastern gate and goes out west to witness his offering –and others may follow him all day long.” The curious remark about the evening allowed the “prince” to use the whole day in worship and come in repeatedly should he wish.*

This law is clearly designed for a secular leader and he cannot be the Christ who as God is himself worshipped and for the additional reason that He would in holiness not be subject to a kind of quarantine because he is not a priest. The opening of the

*eastern gate was also a reality in the second temple era. We need to factor in the 500 year use of the 2nd temple – the longest serving Jewish religious building – and we know that from before the time of Ezekiel’s vision [517BC] in 538BC the altar was built in 537BC the temple foundation was under construction but it was stalled until in 522BC Darius gave leave for the continuance, so the vision probably concerted enthusiasm and support for its ongoing construction. This building was completed according to **Ezra 3 (in 515BC under the governorship of Zerubbabel – a long-lived prince of the Davidic line who was carried away in 587BC)** – an imposing edifice of at least 90 feet long by 90feet high. The regulation given above would have applied immediately to the prince – Zerubbabel. We are doubtless to apply much of Ezekiel’s regulatory directives from the LORD to the work and worship of the “Second temple”.*

The common people shall also repeatedly worship in the Lord’s presence at the entrance to this gate on the Sabbaths and on new moons.

And the burnt offering that the prince shall cause to be lifted up to the LORD on the Sabbath day shall be six **perfect** *[without bodily fault]* lambs and a **perfect** ram. And the meat offering shall be an ephah for the ram and for the lambs a present of his power to give and oil at a hin for each ephah. And on the day of the new moon *the burnt offering shall be a* **perfect** yearling bullock and six lambs and a ram; they shall be **perfect**. And he shall prepare a meat offering *[a “gift without blood”]* an ephah for the bullock and the ram and for the lambs *whatever is within his reach [allowing for utmost generosity]* and a hin of oil to the ephah. And at his entrance the prince shall come in by the passage of the porch of the gate and go out by his way. *The sole entrant by the east is the “prince” and my understanding would be that just as the LORD at His advent comes in at that gate so on occasions of remembrance of the Saviour’s incarnation and perfect atonement Christ shall ever enter from the east except when he desired to demonstrate his solidarity in fellowship with his worshipping people.*

SUNDRY RULES FOR PEOPLE & PRINCE 9-15

And as to the entrance of the people of the land to the LORD’S presence at feasts for coming by way of the north gate to exercise continual worship the exit is by way of the south gate and for coming by way of the south gate the exit is by way of the north gate – he shall not return by way of the gate by which he came but is to go out straight opposite. *This is first a simple rule for order and allows of two approaches. Viewed in the light of prophetic history the relevance of both the incarnation of the LORD and His death on the cross are anticipated in the divine command – and I take it the north and south principally illustrate these truths.* And the prince in their midst shall go in with them and come out with them. *This mingling of prince and people pre-figures the “good Shepherd and His sheep”.* Also in the feasts and solemn assemblies the meat offering shall be an ephah to a bullock and an ephah to a ram and for the lambs a *gift within his reach* and a hin of oil to the ephah.

And when the prince shall undertake a voluntary burnt offering or peace offering he *[the doorkeeper?]* opens to him the gate facing east and he shall make his burnt offering and his peace offering as he made them on the Sabbath day and exit and he *[the doorkeeper]* shall close the gate after his departure. And you shall prepare a **perfect** yearling lamb as a burnt offering to the LORD daily morning and evening you shall prepare it. And you shall make a meat offering to the LORD with a sixth part of an ephah and a third part of a hin of oil to moisten and bind the fine flour of the edible gift*[meat offering]* morning and evening by ordinance of an age or perpetuity

continually. This “continual” practice was interrupted by Antiochus Epiphanes and then permanently by Titus at the destruction of Herod’s temple.

So they shall prepare the lamb and the gift offering to eat and the oil morning by morning continually age-long or lifelong. *The ordinance gives testimony to the ceaseless efficacy of the blood of the Lamb of God and the great gift He made for us of His life for ours and the accompanying provision of the Holy Spirit. In the ordinance these are the truly lasting features the word of God attests.*

THE POWER OF THE PRINCE TO ENDOW BUT NOT TO OVERTAX 16-18

Thus says Adonai Yahweh “When the prince gives a gift to a man among his sons that gift shall belong to his son and he shall hold it as his heritage. But when he gives a gift from his possessions to one of his servants it shall be his until the year of liberty [*rrd “flying away” – to be compared with the departure of the swallow*] but it shall return to the prince – but **the gift** is definitely his heritage and shall his sons – for their possession.

But the prince shall not take from the inheritance of the people to expel them from their possession but he shall divide inheritance to his sons that my people shall not be scattered each man from his holding.

THE PROPHET IS CONDUCTED TO THE NORTH & FOUR CORNER CHAMBERS 19-24

And **He brought me** through the entrance which is at the side or shoulder of the door to the holy chambers of the priests that faces north and behold there was a [*“raised” or “appointed”*] place at the two sides toward the west. Then He said to me “This place is where the priests shall boil the guilt offering and the sin offering where they bake the meat offering in order that they should not take them out to the outer court to sanctify the people.

Then he brought me to the outer court and had me pass the four extremes of the court and had me look at the court *from one extreme of the court to the other extreme of the court [courts at each extreme]*. In the four corners of the court there were four courts joined [*in a square and linked to the walls*] forty cubits long and thirty wide. The four angles or corners cut off had one measure. And right around them was a series or row of *apartments or kitchens* to the four and they had made boiling or cooking areas underneath all around. Then he said to me “These are the houses of those that boil or cook where the ministers of the house boil the sacrifice of the people.” *The “sacrifice” is the “family banquet” or banquet of the people which would be enjoyed in the outer court. The cooking places speak of a hospitality factor which was not provided for in any earlier temple. The people got to share the sacrifices and so the millennial temple was a house of prayer but also a house where the practical needs of the people were provided for at the feasts. There is a comparison to be made with the feeding miracles of Christ who fed the people with fish and bread.*

CHAPTER 47

THE MILLENNIAL RIVER 1-5

And He returned me to the entrance of the house and ‘Behold’ (*Another element of surprise – entire surprise*) waters were going out from underneath the door of the house eastward for the facings of the house were eastward and the waters were running down like Jordan from under the right shoulder of the house from south of the Zebah altar. Then **He brought** me by way of the north gate and turned me around **outside to the way that faces east** and ‘behold’ waters from the frontage and the

right shoulder. *This was a second surprise on the heels of the first. Clearly had Ezekiel gone east he would have been walking through the waters but he was taken external to the sacrum to the north east corner and thence southward to the east gate where abundant waters were flowing just south of the gate in a southward direction along the new topographical valley that will replace the Kidron.*

And by going out eastward the man and the line in his hand measured through a **thousand** cubits and He caused me to pass through the waters – the waters were ankle-deep waters. *Ezekiel is being taken along the river and passes over it first to the west side ankle-deep; then eastward knee deep; then westward again thigh-deep and after walking along a further 1/3rd of a mile he found the waters mighty and deep. He could swim in them but the force of the river was too great to cross by swimming.* Then he measured a **thousand** cubits and caused me to pass through the waters and the waters were knee-deep waters. Then he measured a **thousand** and caused me to pass through and the waters were thigh-deep. Then he measured a **thousand** – it was a river that I was not able to pass for the waters were majestic or proud [*hag*] – waters of swimming-depth [*requiring bowing down*] – a river that could not be crossed by wading. Within 4000 cubits (*One and a third miles by Ezekiel's 21 inch cubit*) of the east gate there was a river equivalent to the Jordan flowing at a race in a south east direction. *Within just a under a mile and a half of the city boundary Ezekiel was shown a mighty river of the millennial era moving toward the Dead Sea.*

THE HEALING OF A BARREN WORLD 6-12

Then He said to me “*son of man*, have you looked with prophetic eyes?” So He brought me and returned me to the lip of the river. Then at my return to the brink of the river behold very great trees on this side and that side. *One has to recognise that Ezekiel had been swimming with the aim of crossing but was swept down with the force of water so when we next find him he is some considerable distance further south – he is in the former waterless Judean Arabah or wilderness where today there is not a tree in sight. The place is flourishing and wooded.* Then he said to me “**These waters are going on to the region or circuit [*l/j/g*] of the east and they go down over the Arabah and come out at the sea. When they will have gone to the sea the waters there also are healed.** *The Rabbis speak of “these waters” as two rivers – one of which runs westward to the Mediterranean. The text itself is fairly definitive about the waters changing the sea they enter which rather favours the Dead Sea. This action is very rapid because the Hebrew “are healed” is not a “participle” requiring a long process. And it shall be reality that every living thing that is produced abundantly wherever the two rivers go or arrive there will be life and there will be a very great abundance of fish. There are already many fish in the Mediterranean so the westward flow would change nothing there – besides the “Med” has a good environmental sea-water rating. Nevertheless the text could support the idea of a westward flow without special pleading. It is unavoidable to draw a parallel with Galilee. The actual word “wheel” as applied to Galilee is used in v.6 almost as if Christ was making Galilee the model for the Dead Sea in the days of His kingdom – literally introducing the joy and liveliness of the northern region in the days of his flesh to the Dead Sea of his glorious kingdom. The actuality of huge environmental change goes side by side with and is both cipher and symbol of the reality of a final age when “the will of God is done as in heaven so on earth”. And there will be fishermen established and remaining over it from Engedi to Enegallim [*“calves fountain” located by Jerome at the north of the sea*]. The fishing area of Galilee would be approximately 18 miles in length by 10 wide at maximum. The*

future fishing limits of the Dead Sea will be 30 in length by 12 miles wide-much larger.

Fishermen rowers were plying the waters [j#fv] to spread their nets abroad [j fv]. The fish will be of different sorts [mm species]. Their fish will be like the fish of the great or Mediterranean Sea – very plentiful or very large. Throughout its filthy end or origins and its marsh pools it will not be healed. They will be appointed for salt. And along the river by the bank will come up on either side all types of fruit tree. Its leaf will not wither. *Something different about the Dead Sea climate will render the fruit tree leaves evergreen. The expression may even mean that the leaves go on acting as leaves do to transform light into life.* And its fruit shall not finish. *The perpetual fruitage of trees as never known since Eden will be seen in the Dead Sea area. Here the climate of the original earth will be experienced.* It will continue to bear young fruit monthly because their waters are from the sanctuary – and its fruit shall supply food and its leaf medicine or healing [pwr literally “rubs”]. *Today the Dead Sea is divided almost as depicted here – though the river is wanting, and the trees, medicine and salt from the south is in full production already. This the prophet foresaw and it is a sign of more to come.*

ISRAEL’S EXTENDED MILLENNIAL BORDERS AND CO-EXISTENCE WITH GENTILES 13-21

Thus says Adonai Yahweh “This [the Hebrew hq (??) is an unknown word though it is Kethibh and I read hz (this). The transposition of consonant appears to be as in Ezekiel 25.7 where gb (food) is substituted in Qere by zb (spoil)] shall be the border which you shall have the land for a continual inheritance. According to the tribes of Israel Joseph shall have two allotments. And you shall inherit it – a man and his neighbour because I lifted up my hand to give it to your fathers and this land will fall to you through inheritance. And this shall be the border of the land on the north – from the Great Sea the way of Hethlon going toward Zedad. *This is the ancient route north of the Lebanon range toward Hamath in which area Zedad was located. It pushes the northern border towards 150 miles further north into what is Syria today – over 100 miles north of Damascus.* Hamath Berothah, Sibraim – which is between the border of Damascus and the border of Hamath. *Included were areas then known mid-way between Damascus and Hamath.* Hazar Hatticon which is by the coast of Hauran or Haran [ancient Auranitis also known as Bashan but in Ezekiel’s time extending to the Armenians foothills]. This territory is well north – over the Euphrates headwaters –perhaps 450 miles north of Jerusalem. And the seaward limit shall be Hazar Aenon [J Leslie Porter of my own Theological Alma Mater –The Assembly’s College Belfast – identified the location as Kuryetein (the two villages) –the later Greek episcopal city of Coradaea located 40 miles east of Riblah] the border of Damascus and north going north and the border of Hamath – this is the north facing border. And facing east between Hauran and Damascus and on to Gilead and to the land of Israel by Jordan to the border of the east sea – this is the border facing east. *There are no profound differences eastward of nowadays save for a significant additional tract of county to the North east.* And south facing Teman from Tamar to the waters of Meribah or strife at Kadesh – the Nahal [valley] [an area 50 miles south of Petra right across the Sinai Peninsula to the Mediterranean] to the Great Sea; this is the south Teman or Idumean side. The West facing border shall be the Great Sea from the Border [presumably with Egypt to the south as previously described across Sinai] to the entrance of Hamath – this shall be the West facing border. *This western limit runs from virtually the River of Egypt to the coast opposite Hamath – a distance of about 425 miles.* “And you shall

allot this land to yourselves according to the tribes of Israel.” “And the reality shall be that you shall divide it for your inheritance and also for the stranger that are sojourning in your midst that will bear children among you and they shall be as seed of the sons of Israel with you. They shall fall into inheritance among the tribes of Israel. And the reality will be in whatever tribe the stranger sojourns with him there they shall give him his inheritance”, whispers Adonai Yahweh. *This highly significant statement which is already activated in a small way by the provision of Israeli citizenship for Arabs will clearly become a feature of the land of Israel in the millennium when through the auspice of the LORD and his gracious rule both Jews and gentile shall come under one law in the land.*

CHAPTER 48

FROM DAN TO JUDAH-EAST WEST SLICES OF TERRITORY 1-7

“These then are the names of the tribes from the northern boundary to the or “side or alternative route”[*dy*“hand”] of the Hethlon road[*alongside the*” way of Hamath” or the great glen north of the Lebanon range opening south of Nusairiyeh and leading from the Sea through Zedad to Hamath]on the journey to Hamath; Hazar Aenan, the northern border of Damascus onto the main route[*dy*”hand”] to Hamath and these are the districts east of the sea – Dan one.

And over the border of Dan from east to west – Asher one [*lot*]

And over the border of Asher from east to west – Naphtali one

And over the border of Naphtali from east to west – Manasseh one

And over the border of Manasseh from east to west – Ephraim one

And over the border of Ephraim from east to west – Reuben one

And over the border of Reuben from east to west – Judah one [*lot*”]

JUDAH’S TERRITORY (NORTH FOR PRIESTS & SOUTH FOR LEVITES) 8-14

“And over the border of Judah from east to west there shall be a huge heave offering that they shall uplift – twenty five thousand reeds in breadth and by length as the other allotments from east to west; and the sanctuary shall be at its centre. The heave-offering you shall lift up to the LORD shall be 25,000 *reeds* in length and 10,000 in breadth. And this holy offering of the shoulder shall be for the priests – westward 10,000 reeds broad, eastward 10,000 broad and southward 25,000 long; and the sanctuary of the LORD shall be at its centre. It shall be for the consecrated priests of the sons of Zadok who have kept my station or vigil” [*ytrmv* “my “watch-hill” or “charge” – particularly as to the “heave-offering” symbolic as it is of the cross cf. Exodus 29 27-28 especially dear to the LORD as related to “**peace offering**” and vital to priests and people alike cf. also Lev 7.14 “the **bread of the peace** offering heaved”; also Numb 15 19-20 first offering of Canaan – a bread heave-offering; tithes were also “heave offering” and of the “best” – even as in 31.29 the “best of the spoil of war” when **peace** was secured was to be heave-offering 18.24] The Zadokite priests are thus famous for the righteousness that is associated with the heave-offering and peace with God. It is no surprise, then, that their portion of land should be where Christ was to make peace with God for mankind and where the temple – situated on the mound of the mount of peace, was located. “Which (priests) did not become apostate in the apostasy of the sons of Israel like the Levites that became apostate [literally “staggered” “were seduced” or “erred in apostasy” – cf. the house of Eli & the “Ichabod” experience]. And this heave-offering from the heave-offering of land shall be a holy of holies to the border of the Levites. And the

Levites connected by union to the border of the priests *shall hold* a 25,000 reed length by 10,000 broad; the entire length 25,000 *reeds* by 10,000 wide. And they may not trade out of their ownership [*rkm* “earn money by sale”] and they may not exchange [*rmy* substitute other land for theirs] nor may they forsake the firstfruits [*or best to the LORD*] of the land for it is holy to the LORD.” *These three stipulations underpin the significance of the temple area with its mighty heave-offering of the cross which is at the heart of atonement and the priestly ministry – the high-priestly ministry of our LORD Himself.*

THE URBAN AREA AND FOOD PRODUCING QUARTER 15-20

“And the 5000 remaining in the width over the face of the 25,000 shall be a secular place for the city for occupancy and for green belt suburbs; and the city shall be at its centre. And these are its measurements; on the north-facing side 4,500 reeds and the south-facing 4,500, and on the east-facing 4,500 and on the west facing 4,500. And the green fruit-producing area of the city northward will be 250 and the southward 250 and the eastward 250 and the westward 250 reeds. And the remainder of land belonging to the union of the holy shoulder offering is 10,000 eastward and 10,000 westward; it shall be for the united holy shoulder offering. And the income of it shall be for food to those who serve the city. And those that serve the city shall be servants drawn from all Israel’s tribes. All the holy shoulder offering shall be twenty five thousand by twenty five thousand *reeds*; you shall lift up the holy heave offering foursquare for the holdings of the city.” *The procedure would seem to be that several priests united to lift up the offering. So the offering is represented as being borne of four – the entire city and its environs are seen as holy to the LORD and as productive too.*

THE QUARTERS OF THE PRINCE 21-22

Readers should observe that there is a direct correlation between the cross on Christ’s shoulder and the heave offering and the location where our LORD died and where He returns to rule.

And the remainder on this side and that of the holy shoulder offering and of the city occupancy at the interface with the 25,000 of the heave-offering eastward and the 25,000 of the same westward bordering on the prince’s holding are for the prince; and it shall be a holy heave-offering, and the sanctuary is in its midst. Also from the holding of the Levites and from the holdings of the city which is in the centre of that belonging to the prince between the border of Benjamin and Judah shall belong to the prince.” *The enclosing sections of this strip east to west belonged to the prince.*

THE REMAINDER OF THE TRIBES 23-29

“Then as to the remainder of the tribes; from east to west – Benjamin one [*lot*]
And over the border of Benjamin east to west – Simeon one
And over the border of Simeon east to west – Issachar one
And over the border of Issachar east to west – Zebulun one
And over the border of Zebulun east to west – Gad one
And beyond the borders of Gad towards the Negev southward shall be the borders of Tamar – the waters of Meribah, Kadesh, the River (of Egypt) toward the Great Sea. This is the land you shall divide as an inheritance to the tribes of Israel and these are their lots,” whispers Adonai Yahweh.

THE CITY GATES NAMED AND THE CITY ITSELF NAMED 30-35

And these are the extremities or margins of the city – on the north side 4,500 reeds (about one and a half miles). And the gates of the city – above or upon them are the names of the tribes of Israel. On the north three gates: one gate Reuben, one gate Judah, one gate Levi. Also on the east 4,500 reeds and three gates: one gate Joseph, one gate Benjamin, one gate Dan. And on the south 4,500 reeds and three gates: one Simeon, one Issachar, and one Zebulun. On the west or seaward facing 4,500 reeds and three gates: one Gad, one Asher, and one Naphtali. All around the city measured 18,000 reeds and the name of the city from **the day** (*when the waters flow and the glory of the LORD returns*) shall be “The Lord is there” [**JEHOVAH SHAMMAH**]. *The glorious day of the earthly advent of our Lord Jesus Christ is spelt out in reality by this term which **in one word** “Shammah” that affords confidence enough to ensure the joy and glory of 1000 years into the future.*

FINIS

Bob Coffey L'shuvkha Marya
To the glory of the Lord
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