

EZEKIEL 2:1-10

[NEXT 3:1-11](#)

SYNOPSIS:

1Chapter 1:1-28—The vision of the glory of God:

This was a very special experience for Ezekiel. He felt the power of God. He saw the special angels called Cherubim. He saw God's throne. He even saw an impression of God's glory. And then God spoke...

2:9-10 The Lord tells Ezekiel what he must do:

God told Ezekiel to stand on his feet and He would speak to him. At that time the Spirit entered Ezekiel and enabled him to stand as the Spirit spoke to him. "Son of man" was the title that God used for Ezekiel during his vision (2:1). It emphasized that Ezekiel was a mere "*human man; mortal; dust.*" God tells him that He's sending him to a rebellious nation that wouldn't listen to Him. Ezekiel will say, "*Thus saith the Lord God*" whether they hear or forbear (choose not to do), they will know that a prophet was among them. And God says "*be not afraid of them (talking about Israel), neither be afraid of their words...nor be dismayed at their looks.*" Each prophet God sends forth He tells them this. God repeats Himself again to Ezekiel and adds, "*just speak my words to them.*" God was giving the people one more opportunity to obey him. Ezekiel still had a duty to declare God's message. He tells Ezekiel, *not to be rebellious, but open his mouth and eat what He gives him.*" Ezekiel is handed a scroll; a roll of a book with words written on front and back while opening it. It was full of warnings, sorrow and pronouncements of doom.

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¹ <https://www.easyenglish.bible/bible-commentary/ezekiel1-24-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

EZEKIEL 3:1-11[NEXT 18:1-13, 31-32](#)

3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. After being handed the scroll, Ezekiel is called "Son of man" again and was told to eat the roll, then go speak to the house of Israel. Why? In 2:6 God called them a rebellious house. As God touched the mouth of Jeremiah for him to speak, Ezekiel was told to eat the scroll—the Words of God! The Word has to be in you to speak. You speak because He's in you to do so.

3:2 So I opened my mouth, and he caused me to eat that roll. That had to be a scene—opening his mouth and the Words go flying in; or opening his mouth and being hand fed by God. God has a purpose any way He does it, so long as you open your mouth when God says so! By Ezekiel eating the scroll it symbolized the acceptance of the responsibility to utter it at God's direction.

3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. Now that the roll was in Ezekiel's mouth, God tells him, Son of man now let your stomach eat, let it fill his intestines; his insides, meaning, let it become a part of him. Ezekiel says he did what God told him to do, and it tasted sweet like honey in his mouth. Remember, what he's eating: words full of warnings, sorrow, and pronouncements of doom, but God made it taste sweet to him.

3:4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. Well, right after eating and digesting the scroll, God said "Son of man go now to the house of Israel." Go now and do the task I have assigned you to. Go now and speak my words to them.

3:5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;—The Words within Ezekiel is not strange or a confusing language to the house of Israel. Ezekiel has been sent to God's people and He knows just what to tell them and how to tell them.

3:6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. God allows Israel to hear Ezekiel's message in their own language so they couldn't make excuses saying they didn't understand. God lets Ezekiel know that he does not sent him to people who speak strange words and difficult languages that he couldn't pronounce. If God sent him there, these people's ears would have perked up and would immediately listen to him.

3:7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. But God already knows that this was going to be a difficult mission because the house of Israel won't listen. They didn't listen to God and they won't listen to Ezekiel for they are disrespectful and hardened in their hearts because of sin.

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3:8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. God says look now to deal with them He's made Ezekiel's face hard and stubborn; stronger than their faces. And even his forehead would be stronger; harder than a rock against their forehead. God did this to surpass the people, keep his servant faithful in the mission, and to sustain his ministry as prophet to the exiles.

3:9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. As special preparation against the stubbornness of Israel, Ezekiel will be steeled in nerve and courage for whatever opposition he may face. Symbolically, he will be made as hard as "adamant." This word is used frequently by Isaiah meaning "thorn-bushes." In Jeremiah 17:1 it is translated "diamond", and denotes the point of an engraving implement. It also appears figuratively to describe hardness of heart (Zech.7:12). This is the divine assurance God gives Ezekiel. Therefore, he is not to fear them and not to be perturbed or broken by their looks, for they are rebellious, opposing God, and refusing to obey Him.

3:10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. Also, to the Son of man, he was to believe and listen to all the Words that God speaks. And he was to receive them, meaning to sink deep in his heart and in his ears.

3:11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. God says go to His people that are in exile, whether or not they listen and tell them anyway, because this all comes from the Lord; this is what the Lord God says!

SUMMARY:

God calls Ezekiel the "*Son of man*" telling him to eat the scroll before he goes to speak to the house of Israel. So Ezekiel opens his mouth and God caused him to eat the scroll and God's Words fill his stomach. As he ate it, it tasted sweet as honey (3:1-3).

After eating the scroll God tells Ezekiel to go to the house of Israel and speak to the Words to them that God had given him. God is not sending him to a nation with strange words and a difficult language, but He's sending him to the Israelites, God's people. If he went anywhere else he wouldn't understand them, but they would listen to him. It's the house of Israel who will not listen to him any more than they listened to God, for they are disrespectful and hardhearted (3:4-7).

God will make Ezekiel's face strong against their faces, and his forehead strong against their foreheads. God tells Ezekiel not to be afraid neither be dismayed at their looks, even though they are rebels. The "*Son of man*" is told to receive in his heart and hear with his ears all the Words that God speaks; go to his people that are in exile, whether or not they listen and tell them anyway, because this is what the Lord God says (3:8-11).

EZEKIEL 18:1-13, 31-32NEXT 34:1-31**INTRODUCTION:**

Ezekiel's name meant "*God strengthens.*" He was called from being a priest to serving as a prophet. As God's spokesman, he spoke to the Jewish exiles in the land of Babylon. It would have been much easier for Ezekiel to remain a priest, for priests were highly esteemed by the Jews, and priests could read the Law and learn everything they needed to know to do their work. However, prophets were usually despised and persecuted. Their assignments became very dangerous, for they never knew what their messages and orders, coming strictly from God, would entail. Ezekiel's prophetic ministry was greatly needed in Babylon because false prophets abounded and they were giving the Jewish people false hope of a quick deliverance.

Ezekiel lived at the same time as the prophet Jeremiah. But Ezekiel does not mention Jeremiah. Jeremiah was still in Judah while Ezekiel was with the exiles. He spoke to the exiles where the Jewish exiles gathered for prayer at the River Chebar (1:2). In Chapter 18, the Jewish exiles in Babylon were blaming their ancestors for the terrible judgment that had befallen them. So, Ezekiel explains that God judges people individually for their own sins, and not for someone else's sins; each person is responsible for his own sin.

18:1 The word of the Lord came unto me again, saying,— God reveals His message to Ezekiel again—the Word of The Lord comes to him again!

18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?— The Lord's Word to Ezekiel is an inquiry to the whole community in exile: What is the meaning by quoting and repeating this proverb in the land of Israel? *"The fathers have eaten sour grapes* (the fathers sinned), *and the children's teeth are set on edge?* (the children inherited the bitterness)"— children are punished for their father's sins? Some of the people of Judah believed they were being punished for the sins of their ancestors, not their own.

18:3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. The Lord is saying that this proverb should have never been quoted in the land of Israel. He swears that there shall no longer be anyone among them to repeat this proverb in Israel again! Some of the people of Judah believed they were being punished for the sins of their ancestors, not their own. They were taking a proverb which had a measure of truth in it and distorted it into a falsehood.

18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. God through Ezekiel flatly refutes that misconception. Although we often suffer from the

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effects of sins committed by those who came before us, God does not punish us for someone else's sins; and we can't use their mistakes as an excuse for our sins. Each person is accountable to God for his or her actions. The fact that all souls are God's— (the son, with that of the father); it all boils down to only the soul that sins shall die!

18:5 But if a man be just, and do that which is lawful and right,— But if a man is righteous; doing what is just and right...

18:6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstrual woman,— But if a man hasn't gone to the mountains to feast before the idols of Israel and worshiped them; if he hadn't seduced his neighbor's wife—neither had relations with a woman during her menstrual cycle...

18:7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;— But if a man hasn't oppressed anyone, but is a merciful creditor by not holding on to the items given to him in pledge by poor debtors—he restores back to the debtor the pledge received for a debt; if he is no robber, but gives food to the hungry and clothes to those in need...

18:8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,— But if a man does not lend at interest; exact usury or take any profit; stays away from sin—abstains from evil; and gives honest and fair judgment between man and man...

18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. But if a man walks; follows by obeying the law; he is careful to observe God's ordinances, then that man is just; righteous and shall surely live. We do know that the righteous do die physically for many reasons: old age, martyrdom, or death in battle. However, the just die to live eternally, and the unjust, who never possessed spiritual life, shall perish physically and eternally. The just shall live no matter what the character of his parents or his children.

18:10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,— But if a just man has a son that's a robber or murderer—prone to violence, and commits any of these misdeeds ...

18:11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,— But if a just man has a son who fulfills none of his responsibilities; worship idols on the mountains and commits adultery...

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18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,— But if a just man has a son who oppresses the poor and needy; robs his debtors by refusing to let them redeem what they have given him in pledge; and loves idols and worships them and thereby commits abomination...

18:13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. But if a just man has a son who lends out his money at interest and takes increase: shall he then live? The answer is no—he shall not live. Why? - Because he practiced all these abominations himself. The son will surely die, for he was the one responsible for his own death; it was his own fault; his blood shall be upon his own head.

18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?— The key to Eternal Life and triumph over death is conversion. This involves repentance from sin (v.30, 31a) and receiving the new heart which God gives with a new spirit wrought by the Holy Spirit. Conversion and Regeneration can only be effected by the Holy Spirit. But the sinner is responsible to repent and to seek this new moral nature. The conclusion of this message was an invitation from the Lord. He says "*why will ye die, O house of Israel? Cast away from you all your transgressions;* put them behind you." The result will be a new heart and a new spirit.

18:32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. The Lord says this is not what I take pleasure in seeing; death of them that die without Him. This is your time while you yet have breath—to turn yourselves; repent and live!

SUMMARY:

²The proverb that the children were suffering for the sins of their fathers had been circulating in Jerusalem and Babylon (18:1-2). The Lord declares that each individual is accountable for his own sin. The people are incorrect in saying that judgment has taken place because of their father's sinfulness (18:3-4). All individuals have an equal responsibility to God. It is only the one whose life is characterized by sin that will die.

To illustrate how God judged the sins of the people, Ezekiel gave three examples, (only the first two are discussed in this lesson), based on the righteousness of a father (18:5-9); the sins of his son (18:10-13); and the righteousness of that son's own son (18:14-18). Now, we come to a hypothetical Jew: If a man is just; who kept God's Law, and he would not die. If a man be just, and do that which is lawful and right, he shall surely live eternally. Now, this just man has a wicked son. The son cannot have his life spared because of his just father. To prove this point Ezekiel named eight negative offenses along with eight positive virtues. The

²<http://www.family-times.net/commentary/a-false-proverb-refuted/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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one responsible for his own death was the one who practiced all those abominations. His personal life is the factor that calls for his death (18:10-13).

Positives	Negatives
does what is lawful and right v.5	eats on the mountains v.6
restores to the debtor his pledge v.7	lifts up his eyes to the idols of the house of Israel v.6
gives his bread to the hungry v.7	defiles his neighbor's wife v.6
covers the naked with clothing v.7	approaches a woman during her impurity v.6
withdraws his hand from iniquity v.8	robs by violence v.7
executes true judgment between man and man v.8	oppresses anyone v.7
he walks in God's statutes v.9	exactus usury v.8
keeps God's judgments faithfully v.9	takes any increase v.8

³Ezekiel's solution to the problem of inherited guilt is for each person to have a changed life (18:30-32). The Lord's burden for His people is that they have life, not death. But life will not be forced upon anyone who wishes to remain in his sin. The individual must personally respond and repent to have life.

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³<http://www.family-times.net/commentary/turn-and-live/>
<http://www.pitwm.net/pitwm-versebyverse.html>

EZEKIEL 34:1-31[NEXT 36:22-32](#)**SYNOPSIS:**

The Word of the Lord came to Ezekiel to prophesy against shepherds, leaders who were accused of taking care of them-selves rather than taking care of the people; they are the rulers of Israel. Their pronunciation of sin was "*Woe be to the shepherds of Israel...*" (34:1-2):

- that feed and water themselves and ignore their flocks (34:3).
- that refuse to care for the weak, sick, and injured sheep. They rule with force and cruelty (34:4).
- that allow wild animals to devour the sheep because they scattered because of no shepherd (34:5-6).
- that didn't listen to the voice of God and allowed the flock to become prey (34:7-8).

Judgment was pronounced on the shepherds. "*Hear the word of the Lord...*" He comes against them by holding them responsible and removes them from feeding the flock (34: 9-10). The Lord God will search for His sheep wherever they have scattered (34:11-12) and will sovereignty take over as pastor of the scattered flock.

- He will deliver them from those places (34:12b-13).
- He will feed them upon the high mountains of Israel; in a good pasture as a good shepherd would (34:13b-14).
- Their fold will be upon the high mountains of Israel (34:14b).
- He feeds them to lie down (34:15).
- He seeks those that are lost so He can bind wounds and strengthen the sick. But He will destroy the fat and the strong by feeding them with judgment. After a re-gathering of Israel from among the nations, a judgment of separation will take place between those in the ranks of the sheep that were scattered and lost. God does not allow any to get away (34:16).

The "you" or "my flock" as He now addresses, gives encouragement as to what He will do to those He will judge — cattle and cattle; rams and goats —between the smaller and weaker cattle; the larger and stronger cattle, the rams and he goats. There were some that overpowered the flock within the ranks; they took advantage of the flock.

⁴Some good, others bad; some that behaved well, and others ill; some were cattle (fat and lean cattle (v.20b) and others, goats. The shepherds whom Ezekiel addressed in verse1, he now point to other false controlling leaders (false pastors) that followed the path or were under the shepherds or kings of Israel that were also bringing harm to the flock (34:17).

⁴ <http://bible.cc/ezekiel/34-17.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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⁵God would not only judge the rulers (the shepherds/kings), but also the big, bad, bully sheep of the flock (under-shepherds/controlling leaders). The false shepherds, leaders or bullies ate the best food and drank the best water, but trampled and ruined what was left for others. These ⁶great men not only by extortion and oppression made and kept their neighbours poor, and scarcely left them enough to subsist on, but were so vexatious to them that what little coarse they had was embittered to them (34:17). A minister who muddles the waters for others by raising unnecessary doubts, teaching false ideas, and acting sinfully is destroying his flock's spiritual nourishment. And this seemed a small thing to them; they thought there was no harm in it, as if it were the privilege of their quality to be injurious to all their neighbours. Their behavior with the flock is condemned. A bad shepherd is not only selfish but destructive (34:18-19). God Himself will judge the fat cattle and the lean cattle. The ungodly are known because they trample the poor therefore, consequences comes by divine intervention and the flock shall no longer be prey to those leaders that have pushed the defenseless aside, for God brings judgment to save His flock (34:20-22).

34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Ezekiel's announcement of a Davidic shepherd is similar to Jeremiah's (Jer.23:5-6). God will send one perfect shepherd to feed His sheep. This is none other than the Messiah who will be Israel's ultimate King/Shepherd, the Lord Jesus Christ Himself (37:22b). "*Even His servant David*" means just like David, the under-shepherd of Israel, this one shepherd will even be over David and all other earthly kings in eternity, and even all resurrected kings and priests. The Messiah is the one Good Shepherd who is set over to feed His sheep!

34:24 And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. Even though the Lord will be God over the flock, David, who was chosen by God and anointed by Samuel, is still a prince in the midst of the people (37:25d; Ps.89:3).

34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. God announces a covenant of peace (37:26; Ps.89:3-4) to be established that will cause those harmful and evil beasts (*those that devour the people; nations that prey on Israel* 34:8) or (*it could include wild and dangerous animals* (Lev.26:6) to cease. This covenant will cause the flock (*His people*) to dwell safely in the wilderness and even sleep in the woods and not be fearful (Jer.23:6). The Messiah will make the covenant of peace with Israel when He comes at His 2nd Advent.

⁵ <http://www.calvaryfullerton.org/Bstudy/index.htm>

⁶ http://www.studylight.org/com/mhc-com/view.cgi?book=eze&chapter=034&verse=018#Eze34_1

<http://www.pitwm.net/pitwm-versebyverse.html>

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34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. "...my hill" is a reference to Jerusalem and Zion, in particular where the Jews will come to worship the Lord. God will not only make the flock to have physical security but also blessings of weather (*literal rain*) in their season. The desert will even blossom as a rose, waters will spring forth in the wilderness, and there will be showers of abundant blessings for all men coming from God.

34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. Notice two things in this verse that will happen: 1) increase and safety; and 2) broken bands and deliverance. The former is the result of the latter. Once the bands are broken and you're delivered, there will surely be an increase in your life that leads to a safe life.

34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. The time will come that Israel will become what God intended them to be—no prey or beast to devour them—they will dwell in safety and no longer be afraid.⁷ The enemy will not come against them now, because the enemy is afraid of Israel's God. The only time the beasts, or the heathen, could attack them before, was when God took His protection away. His protection is back now. They are His people, and He is their God.

34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. This "*plant of renown*" could have been speaking of Jesus as the "*Branch*." It could, also, be speaking of the abundant food supply they would have, now that they are back in good graces with God. Many had starved during the famine, when Babylon attacked them. Now, there will be plenty to eat. The heathen nations would not be able to taunt them or shame them because famine would be a thing of the past. A "*plant of renown*" is raised up for their sake.

34:30 Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. The Lord keeps His promise to His people. Through His covenant, the "*plant of renown*"; the "*Branch*" will show them that "He" will never leave nor forsake them; "He" is their God; "He" is with them, even with the house of Israel. The sheep may stray but God always keeps His eyes upon them to bring them back. "*My sheep hear my voice, and I know them, and they follow me*" Jh.10:27.

⁷ <http://www.lovetheLord.com/books/ezekiel/36.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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34:31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. The idea of this verse is that even though the word "sheep"/"flock" was used as a metaphor, still the Lord is speaking of men and not merely just sheep/flock, but there is here also a deeper meaning. Helpless, sinful men could never do such marvels, only the God who is Adonai-Jehovah (*The Expositor's Study Bible*). ⁸They are men that have the Lord for their God, and are in covenant with Him.

SUMMARY:

In contrast to the present evil shepherds (leaders) of God's people, God will send a perfect shepherd, the Messiah, who will take care of every need that was not allotted to His people. One shepherd will feed the flock; bring a covenant of peace for their safety; bring showers of blessings; bring deliverance from chains of slavery, and yield increase for they will never again be hungry or ashamed. As all of this is done for God's people, they will know that God was always for them, never left them, and never forsook them. He calls them the flock of His pasture, but they are men, His people.

APPLICATION:

Things that come against us are temporary, but God is found to be committed till eternity to meet our deepest need!

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⁸ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1488&commInfo=5&topic=Ezekiel
<http://www.pitwm.net/pitwm-versebyverse.html>

EZEKIEL 36:22-32NEXT 37:15-28**SYNOPSIS:**

⁹The Lord is concerned about the integrity of His name. When Israel profaned His name by her wickedness, leading to, her captivity, the heathen questioned whether God could actually care for and bless the nation He had chosen to be peculiarly His (**36:16-21**). We might question why God wanted to protect His holy name, His reputation among the nations of the world? God was concerned about the salvation not only of His people, but also of the whole world. To allow His people to remain in sin and be permanently destroyed by their enemies would lead other nations to conclude that their heathen gods were more powerful than Israel's God (Isa. 48:11).

36:22 Therefore say unto the house of Israel, thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. There were questions as to whether God would actually care for and bless the nation Israel; the one He had chosen. So, God tells Ezekiel to speak to the house of Israel. God wants them to know the reason He will bring them back again. It's not because they deserved it, for they had disrespected Him; defiled His name; disobeyed Him. They were scattered among the heathen (**36:19**); they entered the heathen and profaned His holy name (**36:20**); God had pity (concern) for His holy name (**36:21**), and now, God sends His messenger Ezekiel to the house of Israel (**36:22**). It was because God is protecting His holy name; His character; His holiness which they even profaned among the heathen nations to which they went.

36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. God is still speaking to Ezekiel and acknowledges that He will sanctify His great name. He will bring honor to the holiness of His great name; He will vindicate the holiness of His great name. The only One who can is God! His creation has profaned His great name when they went into the midst of the heathen territory. But God says the heathen shall know that He is Lord. And they will see this when He is sanctified before their eyes.

36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. God says He alone will be sanctified, honored, and vindicated when He (1) takes Israel from among the heathen, the very ones He scattered and dispersed them to. Then He alone will (2) gather them out of all countries, and then alone (3) bring them into their own land. This is physical restoration before heathen eyes.

⁹ <http://www.family-times.net/commentary/the-renewal-of-israel/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. God is not through. He then will now (4) sprinkle clean water upon them, thereby cleansing and purifying them from all their filthiness and idols that were attached to them. This also is physical restoration before heathen eyes.

36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. God is not through yet for He will give them a new heart and spirit which He will place within them, thereby removing the stony heart (the hard nature) out of their flesh. This and the next verse is spiritual restoration God performs. He moves from external to internal with the gift of a new heart and new spirit.

36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. By God putting His Spirit within them, it causes them to walk (live) in His statutes (Laws), keep and do His judgments (respect and observe His ordinances. However, the outer purification (36:25) will be no use without the inner disposition (36:27) to live rightly before God. The connection of water (36:25) and Spirit (36:27) lies behind John 3:5. "I will put my Spirit within you" predicts an effective inward work of God in the New Covenant—"...Except a man be born of water and of the Spirit..."

36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. The land that God gave to Israel's fathers will be the land they will dwell in. Now that's symbolic because there is hope! They will be His people and He will be their God. God wants worship, praise and right living from His people. In turn they will live on the same land given to their fathers.

36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. God knows the wickedness of man, but He gives hope, for He will still save them from all their uncleanness. At this moment all their impurities that defile them will be cleansed away. God will call for the corn, that is, send His Word to the harvest of increase, and allow no famine to come upon them.

36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. There will be a multiplication of their fruit trees and an increase of their fields so that they will no longer bear or suffer the disgrace of famine among the heathen nations. Famine is one of those plagued instruments of chastisement that came upon Israel because of their wickedness, but now fruitfulness in the land.

36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. When God does all this, Israel should be very repentant. Remembering their own evil ways and doings that weren't good is the first step to <http://www.pitwm.net/pitwm-versebyverse.html>

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having a repentant heart. They should lothe themselves in their own sight for their iniquities and for their abominations and have a grateful heart for God's response.

36:32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. God does all of this not for the house of Israel's sake, but for His sake, for He says, "*Be ashamed and confounded for your own ways.*" The people had become so callus that they had lost all sensitivity to sin. First they had to remember (36:31) their sins. Then despise sin, and finally repent of sin. God is also speaking to us today, for we too may become insensitive to certain sins. Recognize sin for what it is. It displeases God, so ask for forgiveness.

SUMMARY:

God wants the house of Israel to know the reason He will bring them back again. It's not because they deserved it, for they had disrespected Him; defiled His name; disobeyed Him. It is because God will sanctify; will bring honor to the holiness of His great name; He will vindicate the holiness of His great name. He's the only One who can! His creation has profaned His great name when they went into the midst of the heathen territory. But God says the heathen shall know that He is Lord. And they will see this when He is sanctified before their eyes (**36:22-23**).

He will take Israel from among the heathen, the very ones He scattered and dispersed them to. Then He alone will gather them out of all countries, and then bring them into their own land. He then will now sprinkle clean water upon them, thereby cleansing and purifying them from all their filthiness and idols that were attached to them. God is not through yet for He will give them a new heart and spirit which He will place within them, thereby removing the stony heart (the hard nature) out of their flesh. By God putting His Spirit within them, it causes them to walk (live) in His statutes (Laws), keep and do His judgments (respect and observe His ordinances (**36:24-27**).

The land that God gave to Israel's fathers will be the land they will dwell in. Now that's symbolic because there is hope! They will be His people and He will be their God. God knows the wickedness of man, but He gives hope, for He will still save them from all their uncleanness. At this moment all their impurities that defile them will be cleansed away. God will call for the corn, that is, send His Word to the harvest of increase, and allow no famine to come upon them. There will be a multiplication of their fruit trees and an increase of their fields so that they will no longer bear or suffer the disgrace of famine among the heathen nations. When God does all this, Israel should be very repentant. They should lothe themselves in their own sight for their iniquities and for their abominations and have a grateful heart for God's response. God does all of this not for the house of Israel's sake, but for His sake, for He says, "*Be ashamed and confounded for your own ways*" (**36:28-32**).

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EZEKIEL 37:15-28[NEXT 40:1-47](#)**INTRODUCTION:**

Ezekiel begins this chapter with the vision of the "*Dry Bones*." The dry bones are a picture of the Jews in captivity-- scattered and dead. They represent the people's spiritually dead condition. Your church may seem like a heap of dry bones, spiritually dead with no hope of vitality, but God's promise is to restore His nation, and He can restore any church no matter how dry or dead it may be. God wants us to "*pray without ceasing!*" "*Call upon His Name while He may be found.*" He will bring life and resurrection to deadness! Ezekiel gives a Prophetic message of encouragement and future blessings to a people of no hope, because of Jerusalem's fall. He tells the nation that they will rise from the "*graves*" and be brought into the land. Graves refer to the nations in which they were dispersed and will be regathered as living Israelites at the Lord's return. And, graves could mean the actual physical resurrection spoken in Daniel 12:1-2 and John 5:28-29. To the former, repentance and regeneration shall take place. Regeneration is through the Spirit as the Lord will place His Spirit in them and they shall live. The Lord will place them in their own land, and they will know that it was Him who had spoken and performed this for His people!

37:1 The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,— When the exiles heard of Jerusalem's fall, they were deeply distressed, and had nearly given up hope for future blessings as a nation. This chapter with the vision of the "*Dry Bones*" was a message of hope and encouragement to illustrate the promise of chapter 36. We see that Ezekiel tells us that the hand of the Lord was upon him, and he was carried away in the Spirit of the Lord, and he was sat down in the midst of a valley full of dry bones. If you're looking at any bones, that means there is no flesh, and they've been dead for a long time. The dry bones are a picture of the Jews in captivity—scattered, no hope, and representing the people's spiritual dead condition. They wasted away in this valley because of their choices against God, and He sent them there.

37:2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. Ezekiel began this chapter with the vision of the "*Dry Bones*." The Lord has caused Ezekiel to pass among these bones. This is what Ezekiel saw in the spirit: many bones in this open valley. The situation of these bones was hopeless, dead, and dry. But we're not to stand on what we see, but we are to declare what we don't see. Your church may seem like a heap of dry bones, spiritually dead with no hope of vitality. But God!

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. And the Lord asked Ezekiel a question, "*Son of man, can these bones live?*" Ezekiel's answers: "*O Lord God, thou know; meaning you know the answer*" because you know everything! By saying this, it meant that only God's power could bring these bones to life.

37:4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Ezekiel knew that it would take God's power to bring forth life to these bones, so God is using him as His instrument as He tells him what to say; what to prophesy unto these bones. Our words are

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life or death. As a church we are to speak the Word, and God looks after that Word to perform it to fruition. We speak the promises, and God is the answer to the Promise! Yes, it is the Lord who uses our Words. And He will use the Words Ezekiel will speak. God tells him: "*Say unto them, O ye dry bones, hear the word of the Lord.*" These dry bones don't have ears! No, but because God is the Creative God, He speaks the Word, the Word becomes what He speaks in Jesus' Name by the Power of His Spirit! That Word is quick, powerful, active, and alive to hear the Word of the Lord through the prophet of God. There are moments God will use us, but we have to be ready to obey the Word of the Lord. Go here...Do this... Say this... It's about our obedience. Can God trust us, without us saying '*they won't hear me?*' No, they won't with that attitude. God uses who, what and how anytime He chooses.

37:5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:— The Lord continued to feed Ezekiel the words to the dry bones, for he is to say what the Lord will do— "/*will cause breath to enter into you, and ye shall live.*" God is Creator of breath and life.

37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"**Sinews**" also called tendons. A Tendon is a fibrous connective tissue found throughout the body that attaches muscle to bone, and is capable of withstanding tension. There are over 900 sinews, tendons, ligament, and cartilages in the human body.

Can you see all the things that God is saying that "**He**" will do, and all Ezekiel has to do is prophesy? When the Lord breathe (v.5) strength will come in the muscles, then flesh upon the bones, and He covers these bones with skin. God's breath, His Spirit will come upon these bones, upon these muscles and flesh, and upon the skin that will cause them to live so "*they will know that I am the Lord.*" He's Creator and Ruler!

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. So, Ezekiel prophesied as he was commanded by God. All of a sudden there arose a noise as he prophesied, and behold a shaking to the bones, and the bones came together, bone connecting to the right bone. It's unexplainable! It's a sight that can only be seen in the spirit that...

- the foot bone connected to the ankle bone,
- the ankle bone connected to the leg bone,
- the leg bone connected to the knee bone,
- the knee bone connected to the thigh bone,
- the thigh bone connected to the hip bone,
- the hip bone connected to the back bone,
- the back bone connected to the arm bone,
- the arm bone connected to the shoulder bone,
- the shoulder bone connected to the neck bone,
- the neck bone connected to the head bone.

They all came connecting to the right bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. But, when Ezekiel got through prophesying, he looked and saw that the muscles and flesh and skin had covered these bones, but he noticed something was missing in them. They couldn't talk. They couldn't perform.

37:9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith
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the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. God took Ezekiel step by step. After he had prophesied to the dry bones, it was time for him to "*prophesy unto the wind—prophesy son of man to the wind.*" If Ezekiel didn't understand it, God said it twice. The wind represents the Spirit and breath. Then God said, tell the wind to "**Come from the four winds** (north, south, east, and west). **NOW, O breath, breathe upon these slain, that they may live.**" The wind and the Spirit is to blow to resurrect the dry bones; give breath to those slain that they may live!

37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Again, Ezekiel prophesied as he was commanded by God. And breath came, life came, hearing came, movement came, obedience came; they LIVED, and STOOD UP upon their feet as an exceedingly great army. An army lives to obey the Commander. These people were dead to God. In other words, they had no reverent relationship whatsoever with God. But God said He will sanctify; will bring honor to the holiness of His great name (36:26) and even the heathen shall know that He is Lord (36:24). God made them alive, and they have become a strong army for Him.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. The point to Ezekiel prophesying life back into these dry bones was for Israel is to see what God desires: Restoration: God's Spirit in them. Yes, they said that

- They said that they were like dry bones. They had been dead for a long time. They had lost the life (relationship) that they had with God. In other words, they were dead in their spirits.
- They said that they had no hope. There is no hope for people who have turned away from God. Israel had refused to obey God. They could not expect anything from God. Israel could not hope to become a nation again. Only God could give real hope to people who are in a hopeless situation.
- They said that they had no future. However, in God alone there is life after death.

These bones are the whole house of Israel. The Israelites included the families from both parts of the divided nation, called Israel and Judah. What we're seeing in the land today 2022 is not falling apart, but it's all coming together according to the Word of God. He's showing us that we can prophesy to our situations. We can stand on the Word of God and believe. We can obey when God speaks and see life come forth. We can let others see that God is honored in our lives! But nothing can work without God's Spirit.

37:12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Ezekiel gives a Prophetic message from God of hope, encouragement, and future blessings to a people of no hope, coming up out of Babylon because of Israel's disrespect and disobedience toward God. Therefore, Ezekiel is to prophesy, telling the nation that they will rise from their "*graves*"; *come up out of*, and be brought back into their own land because the Lord God will open the graves and cause this.

"**Graves**" refer to the nations in which they were dispersed and will be regathered as living Israelites at the Lord's return. And graves could also mean the actual physical resurrection spoken of in ...

Daniel 12:1-2 **1At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered.** **2Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.** and John 5:28-29 **28Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29And shall come forth; they that have done good, unto the resurrection of life; and they that**

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have done evil, unto the resurrection of damnation.

37:13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves— God is willing to do all of this for His people, no not for their sake, but for His holy Name's sake (36:22). He is the only One who can. He is the only One who can revive dry bones. He is the only One who can restore what was He had scattered and judged (36:19). He is the only One who can sanctify His Name (36:23). He is the only One who can cause the heathen to know who He is (36:23). He is the only One to keep the promise to restore His nation (36:24). He's ready for the people to come out of their graves; out of their deadness; out of their dryness; out of their rebellion; out of their disrespect of Him. And He can restore any church no matter how dry or dead it may be. He just needs someone to prophesy to the dry and deadness before them! God's power and Spirit is always ready!

37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken It, and performed It, saith the Lord. Nobody can give life except God. Therefore, when God places His Spirit into these skeletons, they shall live. Repentance and regeneration shall take place. Regeneration is through the Spirit. The Lord will place His Spirit in them and they shall live. They will no longer be in another land. The Lord will place them in their own land, and they will know that it was Him who had spoken and performed this for His people! God says, then you will know that I am the Lord who speaks this, and performs this! Through Ezekiel, God was able to bring hope, assurance, belief in Him, and life demonstrated and performed only by God. Hope spoken is powerful!

37:15 The word of the Lord came again unto me, saying,— At the beginning of this chapter Ezekiel tells us that the hand of the Lord was upon him and carried him away in the Spirit, sitting him down in the midst of a valley of dry bones. Now, as he is still in the Spirit, the Word of the Lord comes to him again to tell him more.

37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:— Ezekiel is spoken to as son of man and is told to take two sticks. On one stick write *For Judah and for the children of Israel his companions*. And on the other stick write *For Joseph, the stick of Ephraim and for all the house of Israel his companions*. One stick represents Judah the Southern Kingdom. The other stick represents Joseph, the stick of Ephraim the Northern Kingdom. Joseph is son of Jacob. And Ephraim and Manasseh are the sons of Joseph.

37:17 And join them one to another into one stick; and they shall become one in thine hand. Ezekiel is told to join these two sticks together and they shall become one in his hand. The two sticks represented the reunion of the entire nation of Israel which had been divided into the Northern and Southern Kingdoms after Solomon. We see a national unity of all the tribes together being ruled by one King in spiritual unity by virtue of their regeneration. The prophetic sign for the nation referred to the symbol of the two sticks becoming one in Ezekiel's hand.

37:18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?— Now, Ezekiel has a chance to explain the meaning of verse 17.

37:19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. Because the people are
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going to ask the meaning of the two joined sticks, very plainly the Lord God tells Ezekiel what to say to them. The Lord God tells him that He will take the tribes of Israel and join them to Judah and make them one stick in God's hand.

37:20 And the sticks whereon thou writest shall be in thine hand before their eyes. God wants Ezekiel to hold in his hand the two sticks on which he wrote to let the people see them with their own eyes.

37:21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:— This is the promise God gives to His people! He tells Ezekiel two things He will do: (1) He will take the children (sons) of Israel from among the (nations) where ever they've gone, or were scattered and (2) He will gather them; reunite them from every side to bring them back to their own land.

37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. There will no longer be two nations, but only one nation. There will no longer be two kingdoms, but only one kingdom. One nation in the mountains of Israel with one king!

37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. As God continues, and He makes it plain that the people were not to defile themselves anymore with their idols, nor with their foul practices, nor with all their sins. But He will do three more things for them:

1. I will save them out of all their dwellingplaces, wherein they have sinned.
2. I will cleanse them: so shall they be my people.
3. I will be their God.

Places they have settled in and inhabited, God will cause them to see their sin and they will turn from their idols and detestable things and any other transgressions. And God will make them His people and He will be their God.

37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. God speaks of David, my servant, also known as Son of David, and refers to the Messiah. He shall be their King and only Shepherd over them. The people shall walk in, and do all of God's judgments, and observe His statutes.

37:25 And they shall dwell in the land that I have given unto Jacob my servant, in your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. The people shall live in the land of Israel where their fathers lived; the land He had given His servant Jacob. This includes their children and their children's children forever. And when we're speaking of forever, His servant David refers to their Messiah who shall be their prince.

SYNOPSIS:

37:26 God says He will make an everlasting covenant of peace with them. He will put them in their country and increase them in number. Then He will put His temple in the midst of them forever. **37:27** God will

live with them in that place being their God, and they will be His people. **37:28** The heathen (nations) will know that it is He that makes Israel holy (set apart) when His temple shall be in the midst of them forever.

SUMMARY:

¹⁰Ezekiel records what he saw in a vision. God gave him this vision about the future of Israel. In the vision, the Spirit of the Lord brought Ezekiel to a large valley. He saw that the valley was full of bones and were very dry. They had been dead for a long time. The situation of these bones was hopeless. They could do nothing. And the Lord asked him a question, "*Son of man, can these bones live?*" Ezekiel answers the Lord, "*O Lord God, thou know; meaning you know the answer.*" Only God's power could make them alive again. The Lord told Ezekiel to prophesy; speak to the bones. So, Ezekiel spoke the powerful words of God to them. "*These bones will live again. God will cause breathe to enter into these bones and they will become alive again. Strength will come in the muscles, flesh in the bones, and skin to cover the bones. And they will know that I am the Lord.*" All the things that God is saying that He will do, Ezekiel will prophesy (**37:1-6**).

Ezekiel spoke the Word of God to the bones. As he spoke, there was a strange noise. The bones shook and they began to move. Then bones joined to bones and joined in the correct order. The bones formed the proper structures for the bodies. Then the Lord covered the bones with muscles. He made the bodies complete with skin. But they were still dead. They couldn't talk. They couldn't perform. In this vision, the dead bodies refer to the Jews (verse 11). They will return to the country called Israel. This is starting to happen even before they believe in Jesus as their Messiah. God tells Ezekiel to "*Prophesy unto the wind.*" The four winds mean the four directions, that is, north, south, east, and west. In other words, the whole world. The Jews will return to the country called Israel from all countries. Wind, breath, and spirit are all one word in the Hebrew language. So, the Lord told the wind, breath, spirit to blow on these dead bodies. It came into them, and they became alive and stood up. God's power had turned the dry bones into a powerful army. These people were dead to God. In other words, they had no reverent relationship whatsoever with God. But God made them alive, and they have become a strong army for Him (**37:7-10**).

¹¹When the Lord brings His people back to the country, they shall be one nation. They had been two nations. The southern nation, called Judah, ruled two of the tribes of Israel. The other 10 tribes lived in the northern nation, usually called Israel. Joseph was the ancestor of the tribe of Ephraim. But sometimes in the Bible, Ephraim means the 10 tribes. After they return, the 12 tribes will all be in the one nation called Israel (**37:15-17**).

The exiles asked Ezekiel what the sticks meant. He told them what the Lord would do. The Lord will take the two sticks in His hand. There He will make them to be one stick. The two sticks meant the two nations. The one stick meant the new, united country that the Lord would establish. His servant David will be their king. They will all have one shepherd (ruler). They will live by His rules and they will obey His laws. They will live on the land that He gave to His servant Jacob. their ancestors lived in that country and they will live there, their children and their grandchildren until the end of time. And David His servant will be their ruler always. And this always refers to the Messiah to be King over all (**37:18-25**).

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¹⁰ <https://www.easyenglish.bible/bible-commentary/ezekiel25-39-lbw.htm>

¹¹ <https://www.easyenglish.bible/bible-commentary/ezekiel25-39-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

EZEKIEL 40:1-47[NEXT 41:1-26](#)

SYNOPSIS:

Chapter 40 THE NEW TEMPLE:

This is the twenty-fifth year of Jerusalem's captivity in Babylon in which Ezekiel was brought to a high mountain in the land of Israel. In a vision God returns Ezekiel to the land of Jerusalem (**40:1-2**) and he sees the Millennial Temple. Some describe it as a literal Temple and some describe it as a future Temple on earth. Ezekiel describes a man, whose face shone like bronze/brass standing beside the temple, holding a measuring tape and a measuring stick in his hand (**40:3**). Ezekiel is told to declare all that he sees to the house of Israel (**40:4**). The vision of the Temple gives hope to the people of Ezekiel's time who had just seen their nation and its Temple destroyed with no hope of rebuilding it in the near future. The Temple's measurements are given and a description of how it is to be filled. The details of this vision gave the people more hope, that what Ezekiel saw had come from God and would surely come to pass in the future. He is then brought into the Temple of the outer court, where a wall surrounds the whole Temple, severed by three gates on the east (**40:5-16**), on the north (**40:20-23**), and on the south (**40:24-27**). After this Ezekiel walked through another large gateway into the inner court, which was on a higher level. The inner court was accessible by the gates on the south (**40:28-31**), east (**40:32-34**), and north sides (**40:35-37**). In the porch of the gate (east) there were arrangements for preparing sacrifices—eight tables (four inside and four outside) where the sacrifices were cut and prepared (**40:39-43**), and then there were certain rooms set for the priest in charge of the altar (**40:45, 46**). Within the inner court was the altar (**40:47**). The sons of Zadok were among the sons of Levi to minister to the Lord (**40:46**). The Temple itself was on a platform ten steps higher than the inner court (**40:49**). Because Ezekiel was a priest, he would have been familiar with the furnishings and ceremonies of Solomon's Temple—the burnt offering, sin offering, and trespass offering.

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EZEKIEL 41:1-26[NEXT](#)42:12-20

SYNOPSIS:

Chapter 41 THE HOLY OF HOLIES:

Ezekiel is brought into the temple and the posts and door of the Most Holy Place are measured (41:1-4). The posts were not round, but square (41:21). The Most Holy Place was the innermost room in the Temple (Exo.26:33, 34). This was where the Ark of the Covenant was kept and where God's glory dwelt. It was entered only once a year by the High Priest, who performed the ceremony to atone for the nation's sins. Its description encompasses the wall, the staircase, the chambers, the doors, the narrow windows, the cherubim and palm trees (*each with two faces—one of a man and one of a lion each looking at the carved palm trees all around the inner wall of the Temple*), the altar was made of wood with the temple and the sanctuary having two doors (41:16-23). All were brought to forth in Ezekiel's vision to be built to the specifications and must be entirely accurate of the Master builder's plan (41:5-26).

EZEKIEL 42:12-20[NEXT](#) 43:1-21

SYNOPSIS

Chapter 42 ROOMS FOR THE PRIESTS:

Ezekiel is led toward the north into the outer court, another building, the chambers for the priests—the holy chambers (opposite the separating courtyard and the opposite building toward the north). There are three sections to this chapter: (**First**) the chambers of the priests (42:12-14); It gives the description, situation, and structure. (**Second**) The use of these chambers by the priests (42:13-14); It was used by the priests when eating sacrifices (46:20), and for the storage of their garments (44:19), and (**Third**) the dimensions of the temple area (42:15-20). The overall measurements of the temple represented a square of five hundred reeds. The purpose of the surrounding wall is to make a separation between the sanctuary and the disrespectful place (42:20). This is the culmination of chapters 40-42 for God's glory to return to the Temple!

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EZEKIEL 43:1-21[NEXT 46:1-24](#)

43:1 Afterward he brought me to the gate, even the gate that looketh toward the east:— The remainder of this vision (and the book) is concerned with the final message that Ezekiel is to convey to his people. Ezekiel is brought out again to the passageway through the outer wall leading to the east; he returns to the east gate.

43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. In Ezekiel 11:23 God's glory stooped over the Mount of Olives, to the east of Jerusalem, before leaving the city. The prophecy states that the glory would also return from the east. Now, Ezekiel sees the glory of the God of Israel as prophesized, coming from the east and hearing the voice of the God of Israel sounding like a noise of many waters. He couldn't help but see the earth shining with God's glory.

43:3 And It was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city:— Not that Ezekiel destroyed the city but, he was the one to pronounce God's Word of its destruction. Ezekiel is comparing this vision with a series of visions he has seen before. This vision in which Ezekiel saw before appeared as a series of visions beginning in chapters 8-11 relating particular to the evils of Jerusalem among those yet not exiled. It began when Ezekiel in a vision was transported from his home in Babylon to the Temple. He says in 8:4 "*And behold, the glory of the God of Israel was there, according to the vision that I saw in the plain (valley).*" In chapter 9 a team of seven angels came: six carried out the execution of the unfaithful in Jerusalem at God's command. And only one angel is assigned the job of protecting the faithful. God is graphically presented as departing from the Temple in 8:4; His glory is over the northern gate. It then moved to the door (9:3), then to the south side of the Temple (10:3), to the eastern gate (10:18, 19; 11:1), and finally to the mountain east of the Temple (11:23), probably the Mount of Olives. Therefore, due to the nation's sins, God's glory had departed.

43:3b ...and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. Both Ezekiel and Jeremiah were priests called to the prophetic office. In chapter 1 of Ezekiel verse 3: "...as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." This is where Ezekiel's first vision occurred where God calls him to be a prophet. Nebuchadnezzar had installed a new king, Zedekiah, Jehoiachin's uncle. The captives were settled in Babylon along the Chebar River, a branch from the Euphrates. Ezekiel gives us a spectacular view of this vision of what he sees and what caused him to fall on his face.

⁴....*a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.* ⁵*Also from within it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man.* ⁶*Each one had four faces, and each one*

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had four wings.⁷ Their legs were straight, and the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze.⁸ The hands of a man were under their wings on their four sides; and each of the four had faces and wings.⁹ Their wings touched one another. The creatures did not turn when they went, but each one went straight forward.¹⁰ As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.¹¹ Thus were their faces. Their wings stretched upward; two wings of each one touched one another, and two covered their bodies - Ez.1:4-11.

Ezekiel goes on and on and concludes with **verse 28c** "...This was the appearance of the likeness of the glory of the Lord. So when I saw it, I fell on my face, and I heard a voice of One speaking." This, to me was soooo awesome!!! Ezekiel fell to the ground, overwhelmed by the holiness of God, and of his own sinfulness and insignificance. Eventually, every person will fall before the Lord, either out of reverence and awe for His mercy or out of fear for His judgment.

43:4 And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. This same God who judged the fall of Jerusalem then, now comes back full of forgiveness and grace. He comes into the house by way of the east gate, the same way His presence had left.

43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. God's Spirit took him; raised him up, and brought him into the inner court and behold the glory of the Lord filled the house, taking up residence.

43:6 And I heard him speaking unto me out of the house; and the man stood by me. Ezekiel begins to hear the Lord speak specifically to him from the Temple, while the man that had been measuring, stood beside Ezekiel.

43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. God called unto Ezekiel as the "Son of man", expressing the frailness and low estate of man after the fall; identifying the divineness of God and the humanness of man. He announces to him that the temple must be holy and free from whoredom, that is, temple prostitution. The Jerusalem Temple is pictured as the throne of God; the place where the soles of God's feet touches; the place where He will dwell in the midst of the children of Israel; the place where His holy Name will dwell and be honored. This will not be a place (His Temple), where He will be defiled. He won't put up with it! Neither from His children nor the kings, the whoredom (idolatry) they practiced, nor the carcasses of their kings in high places will defile His House! God's holy Name was defiled by Israel and their kings through whoredom, murders, and idolatries of all kinds. The King of Glory claims the Millennial Temple as His place to dwell; where He will reign as both King and Priest (Zech.6:9-13). There will be no ark and no mercy seat. Upon Christ's return, all wickedness will be destroyed and worship restored.

43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. In other words, "they put their idol altars right next to mine with only a wall between them and me. They defiled my holy name by such detestable sin, so I consumed them in my anger." The "**threshold**" is the way of entrance into the house. When God referred to "**their**" threshold and "**their**" post were what the Israelites erected by God's threshold and posts; and the wall between God and "**their**" erection was defilement and an abomination to Him. It's like setting up another entrance God has not commanded to be beside His.¹² Even the huge, thick, wall could not keep the idols the Israelites had in their own quarters from coming to the notice of God. God dwelled in the Most Holy Place. God wanted to be with them all the time. Their unfaithfulness to Him brought the separation.

43:9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever. The Israelites had engaged in idolatry by allowing the tombs of kings to be in or near the sacred temple area. When they worshipped false gods, or had idols, they committed spiritual adultery. He's saying, Now is the time! It's that time for repentance! Once they put away those things He will dwell in the midst of them forever on a continuous basis.

43:10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. Once you are ashamed of what you have done, follows repentance. Once they put away those things, then comes repentance. Ezekiel was to show Israel the architectural plans for the house in which the angel had showed to him. It all comes down to Ezekiel showing the house the prophet had seen with its measurements, its gates, courts, chambers, walls, etc. which the man (angel) took him through and he observed. It is the house where the voice of God was heard and His glory shone and filled the place up. As the Israelites see what God's house is supposed to look like, then they might be ashamed of their iniquities; their filthy practices. Every detail of this gloriousness should produce repentance. They were to take note and understand by measuring the pattern likewise, where they see their defects and correct them.

43:11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. Well then, it's according to the people's response. If they are ashamed, then, Ezekiel is to describe to them the **structure**—the form and fashion (outer and inner details) of the house; the goings and comings (exits and entrances) of the house; and the **regulations**—all forms (procedures), ordinances (rules), and laws (regulations) to them. Afterwards, Ezekiel was to write all this down in their sight that they might observe all, keep, carry out, and follow the whole form and ordinance.

¹² <http://www.lovethelord.com/books/ezekiel/45.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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43:12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house. God had brought forth the law of the Temple to be presented to the house of Israel. These rules are to be comprehended upon the whole territory round about the top of the mountain. Holiness is the basic law of God's Temple. There is to be no trace of defilement anywhere near or in His Temple. Just as God is holy, His people are to be holy.

43:13 And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. God had told Ezekiel to tell them of His plan that they might be ashamed; maybe if they hear and see the ins and outs, proportions, regulations, and laws, even the measurements they might line up to God specifications and pattern of what He builds. There are specific measurements of how the altar of burnt offering is to be built. God, not the man with the measuring tape gives these measurements. The "burnt offering" speaks of total dedication to the Lord—all on the altar. This is the size of the altar in long cubits. A "cubit" signifies the length from the elbow to the tip of the middle finger, depending on the size of the person; a cubit was eighteen to twenty-one inches. It will be in front of the main temple building in the inner area. Ezekiel describes the altar from the bottom to the top. A "hand breadth" is the width of the palm of the hand. A "span" is a measure of length, the distance between the tip of the thumb and the tip of the little finger when the hand is stretched out (the average is about 9 inches). All in all, the height is 3-3½ feet from the base (21 inches high), with a 9 inch rim around its edge, and it extends 21 inches beyond the altar on all sides.

43:14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. This first stage speaks of the height of the altar, starting at the bottom—a stone platform. This seems to be in layers, the first area closest to the ground is two cubits tall. The square altar rose above its foundation in three tiers with the largest portion on the bottom. The top tier formed the altar hearth—the firepit, where the priest burned the sacrifices.

43:15 So the altar shall be four cubits; and from the altar and upward shall be four horns. From the narrow platform, still a narrower platform rises 7 feet, and this is the top of the altar, with four horns projecting 21 inches up from the corners. More importantly, the horns of the altar were the place where blood from a sacrificial animal was applied for atonement from sin.

43:16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. The length of the altar hearth (top platform of this altar) will be square on all four sides (twelve cubits long, twelve broad).

¹³*The altar of Ezekiel 43:16-17 is twelve cubits long and twelve cubits broad. The dimensions thus become an extension of the concept of the Holy of Holies and the altar. God is thus extending and replicating Himself. The structure of the City is based on the selection of the elect who form its structure and dimensions.*

¹³ <http://www.ccg.org/c/CB108.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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43:17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east. It was so large that it needed steps so that the priest could climb up to reach the top level on which the sacrifices were offered. There were steps up to the top of the altar from the east side. The upper ledge shall be square on all four sides (fourteen cubits long and fourteen broad).

43:18 And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. The altar was a special object. It was the means for establishing peace with the people of Israel and the God of Israel. Altars also were places of God's presence. The Lord God called Ezekiel, Son of man, declaring that these were the ordinances or regulations for the altar to offer burnt offerings. On the day they finished it, upon it they were to begin with the burnt offerings, sprinkling or flinging the blood against it. ¹⁴These Israelites, who had been in captivity, had lost all contact with the ordinances of the temple and the altar. The sprinkling of blood was an important part of the worship. Without the shedding of blood, there is no remission of sin. It was the shed blood of Jesus Christ which atoned for our sins. The altar of burnt offering then came to signify more of a sense of reconciliation or mediation.

43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. The worshiper brought a sacrificial animal to the altar, to the Levitical priest to be sacrificed, where it was burned and thereby given to God. The acceptance of the offerings by the priest symbolized God's acceptance, manifest in blessings (Exodus 20:24) and covenant renewal. In this case a young bullock was brought to the seed or family of Zadok, the priest, who were the only ones to approach God to minister to Him.

43:20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. The next procedure was to take the blood and smear it on the four horns that project from the four corners of the top of the ledge, and all around the lip. This is to purify the altar and make it fit for the sacrifice.

43:21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. Then the priests were to take the bullock for the sin offering and burn it in outside the sanctuary (the appointed place) of the Temple.

¹⁵"The altar was the place of substitutionary sacrifices—the place of death. There the blood was poured out, and the body was consumed by fire, which speaks of judgment. The altar in the tabernacle stood between the gate of entrance and the door to fellowship with God. It barred the way so that no approach to God was possible except by the altar.

¹⁴ <http://www.lovetheLord.com/books/ezekiel/45.html>

¹⁵ <http://bible-christian.org/discussion/response106.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

SUMMARY:

The arrival of God's glory in His Temple inaugurates a new era in the relationship of God and His people, and it becomes the focus of the remainder of the vision. The action takes place in the gate facing east, the main temple entrance in the vision, and the equivalent to the gate of the old temple from which God had previously departed. Ezekiel sees God's glory and hears it, describing its sound as a noise of many waters, and its brilliance causing the earth to shine with His glory. The appearance was what he had seen before when God destroyed the city of Jerusalem, and what he had seen at the river of Chebar where he had fallen on us face at the awesomeness and holiness of God. He saw God's glory enter into the Temple and fill it on the east, as he was brought by the Spirit into the inner court (**43:1-5**).

God began to speak to Ezekiel from the Temple, as the angel stood by. God calling him Son of man denotes God's divineness and his humanness, for Ezekiel was seeing the place of God's throne and the place where the sole of His feet will stand—God's dwelling place, the Temple, where He will dwell in the midst of the children of Israel. In that place will be no idolatry and no bodies of any kings sharing His domain, no other entrances erected up for their bodies. What the Israelites had done had polluted His dwelling place. God's Name and Temple will be holy! Now, they were to put away all these things in order for God to dwell in the midst of them forever (**43:6-9**).

Ezekiel was to tell them of the Temple that they might be ashamed of their sins. Get them to go over the layout and become the pattern God had measured. And if they are ashamed, show them the whole plan of the Temple: its ins and outs, proportions, regulations, and laws. Draw a picture, meaning, write it down so they can see the design and meaning and live by its design and intent. The radius of the Temple included the top of the mountain and everything around it. And yes, all was to be holy. That was the meaning of the law of the Temple! (**43:10-12**).

¹⁶The substance of the prophet's vision now returns to a description of parts of the temple area and regulations concerning the temple's future use. At the very heart of the temple was its altar; the prophet first describes the altar, and then indicates the procedures by which it would be put to use once again.

43:13-17 **The description of the altar:** The altar was a large, stone structure located in the inner court of the temple compound. God gives Ezekiel the dimensions of the altar, using the long (twenty-one-inch) ruler. The gutter at its base is twenty-one inches deep and twenty-one inches wide, with a four-inch lip around its edge. The height of the altar is three and a half feet from the base to the first ledge and twenty inches wide. From the first ledge to the second ledge it is seven feet high and twenty-one inches wide. The altar hearth is

¹⁶ <http://www.family-times.net/commentary/consecrating-the-altar/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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another seven feet high. Four horns stick upward from the hearth twenty-one inches high. The top of the altar, the hearth, is square, twenty-one by twenty-one feet. The upper ledge is also square, twenty-four and a half feet on each side, with a ten-and-a-half-inch lip and a twenty-one-inch-wide gutter all the way around. The steps of the altar ascend from the east (TMB).

43:18-21 The laws for the use of the altar: God lets Ezekiel know that these are the ordinances for conduct at the altar when it is built, for sacrificing burnt offerings and sprinkling blood on it. For a sin offering, they were to give a bull to the priests, the Levitical priests who are from the family of Zadok who come into God's presence to serve Him. They were to cleanse and purify it by smearing the blood on the four horns, ledge and rim of the altar making. Then take the bull for the sin offerings and burn it in the place set aside for this in the courtyard outside the Sanctuary.

APPLICATION:

Ezekiel has set a picture for us. When God's glory returned, God sought a place of peace. In order for God's glory to dwell in us, there cannot be any defilement of spiritual adultery; nothing that defiles His Name; nothing that turns Him away. Chaos may be all around us, but where He is, in us, we will be able to sense His release of peace. Even writing these words down caused me to see God's holiness compared to the humanness of me. I worship and praise His awesomeness! For Ezekiel, this had to be scary as He gazed upon this vision; depressing to know the people had not been obedient to an awesome God, and fulfilling to know that God's glory was to return to the Temple; and that God had not forgotten about them!

God never wants things half done. He never wants anything He has specified to not be done. When God can trust you with His measurements, He can trust you with His plans. He delights in, and takes pleasure in giving this special place of meeting and the right measurements. God has always been specific about what He desires for His people. This is all to get His people back on the right track. He wants to fill a clean "house!" A builder has to have the right measurements, and as he follows them exclusively, the plan will always come out right. Our hope is always in God's exact plan!

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EZEKIEL 46:1-24[NEXT 47:1-23](#)**SYNOPSIS:**

Chapter 46:1-24 ¹⁷After speaking of selected feasts in Israel's religious year, Ezekiel provided information on the daily aspects of Israel's *worship*. He gave regulations for the Sabbath and New Moon sacrifices (**46:1-10**) and for the conduct and offerings of the people in the temple (**46:11-15**). He continued to describe various aspects of daily worship. While allowing for diversity in *worship*, God prescribed order and continuity. This continuity gave a healthy rhythm to the spiritual life of His people.

Another topic related to freewill gifts is the Year of Jubilee (**46:16-18**). Every 50 years property was to revert to its original owners (Lev.25:10-13). If the prince will give part of his estate to one of his sons, it will also belong to his descendants. Property given to a family member will not be returned in the Year of Jubilee. However a gift made to a servant will not be permanent; the servant may keep it until the year of freedom; then it will revert to the prince. Because the land will belong to God, He will appropriate it to Israel as His stewards. No individual will gain permanent control of the land.

Ezekiel's angelic guide led him to the kitchens in the temple complex (**46:19-24**). He first described the priests' kitchens (**46:19-20**), then the kitchens for the people's sacrifices (**46:21-24**). The kitchens for the priests are to be at the west end of the priests' chambers adjacent to the temple proper. The kitchens for the sacrifices of the people will be in the four corners of the outer court. Evidently at these four kitchens the priests will cook the people's sacrifices. This magnificent temple will be a place of fellowship as well as worship.

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¹⁷ <http://www.family-times.net/commentary/the-manner-of-worship/>

EZEKIEL 47:1-23[HOME](#)

47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. ¹⁸As the vision continues, the prophet is brought to the door of the Temple. He sees a stream of water flowing from beneath the south side of the threshold or platform on which the temple is built. The stream of water flows in an easterly direction, south of the altar, and passes under the outside wall of the inner court. The flow of water emerges from beneath the wall, just south of the eastern gate of the outer court. "Waters" represents "the water of life as proceeding out of the throne of God and of the Lamb. His throne was set up in the temple at Jerusalem (Eze. 43:7). Thence it is to flow over the earth.

47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and behold, there ran out waters on the right side. The prophet and his guide now take a walk along the river bank for a little more than a mile. Ezekiel was brought out through the north gate, round the outside to the outer east gate. The water came out on the south side of the gate.

47:3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. The escorting angel wanting to reveal the size of the river took Ezekiel in the vision to four different distances from the temple. Here, he went eastward measuring 1,000 cubits where the waters came ankle-deep. As the water flows away from the temple spring, it gets deeper, but without the aid of joining rivers; the river is a miraculous stream of water. The "ankles" represent the entrance into the river.

47:4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. The steam was found to be at increasing depth. Again he measured the river a thousand cubits and as he was led through the waters it came up to his knees. And again another thousand and the water increased to his loins. The "knees" signify prayer and a total dependence on the Lord. The "loins" represent the procreative part of man which points to the miracle working power of God. ¹⁹Notice, the water is getting higher. God begins with filling us just a little with His Word. As we walk in the water of His Word, we become deeper and deeper into the Spirit of God, and then we are able to use the Sword, that is, the Word of God.

47:5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. Again a thousand cubits is measured and

¹⁸ <http://www.family-times.net/commentary/the-healing-waters/>

¹⁹ <http://www.lovethelord.com/books/ezekiel/49.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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the stream trickles to become a powerful river as Ezekiel and his guide wade into it. The water had risen, and it was deep enough to swim. Nobody could walk across this river. The River represents the last progression.

47:6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Ezekiel is again called "Son of man" and is asked if he has seen this. Seen what? – The gradual increase of water to the brink of the bank until it was over his head; Also, to stand and observe the nature of the waters, and the course of them.

47:7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Retracing his steps along the river bank towards the temple, Ezekiel notices for the first time the trees, not just one, but many trees on each side that flourished beside the river. Many trees signify much fruit.

47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. Leaving the temple's east side, the waters drop through the rough country east of Jerusalem into the Great Rift Valley through which the Jordan flows. This new river flows into the Dead Sea, the large salt lake more than a thousand feet below sea level, whose briny waters can't support life.

47:9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. But as the fresh waters of the river flow eastward out from the Sanctuary, it will turn south toward the Dead Sea. At this point it will split, with one side continuing on to the Dead Sea, with the other going to the Mediterranean (Zech.14:8). The salt is transformed to freshness and becomes the Sea of Life: There is a purpose for these waters; healing comes forth; everything shall live wherever the river flows. This portrays the result of the born-again spirit-filled life!

47:10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. "Men who fish will stand along the shore of the sea. They will spread their nets from En Gedi to En Eglaim. It will be a sea that has many kinds of fish, like the Great Sea." Fish will begin to flourish, and the formerly deserted shores of the sea become populated by the fishermen who move there to seek a living from its waters, and spreading nets. And fish of every kind will fill the Dead Sea, just as they do the Mediterranean Sea; being very plenteous.

47:11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. But the marshes and swamps will not be healed; they will still be salty.

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47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: It shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. The river on the bank shall provide trees; fruit trees of all kinds will grow on both banks of the river for food. Their leaves will not wither, nor will their fruit fail. Every month they will bear new fruit because the water from the sanctuary flows to them. The fruit will be food and the leaves will have medicinal value.

47:13 Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. God informs Ezekiel that these are the boundary lines within which the twelve tribes of Israel shall enter into possession of the land.²⁰ Jacob had 12 sons. The families of those sons became the 12 tribes of Israel. So, each tribe receives a share of the land that God promised to their nation. However, Joseph will have a double portion. This is in keeping with the promise of Jacob to Joseph. There would still be 12 equal parts of the land. The descendants of Joseph became two separate tribes to make up the number 12. It was always Jacob's intention that Joseph's two sons, Ephraim and Manasseh, should be separate tribes (Genesis 48:5). The picture is that of an enlarged Canaan for all to inhabit.

47:14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. God had sworn; made a promise that only He could bring about. The Promised Land sworn to Abraham shall be divided equally (one as well as another). Originally, the land that the tribes received was very unequal. Some tribes were not even in this country – they lived on the other side of the Jordan River. Many families – and even one tribe – were unable to take their land. They had to live elsewhere. There were practical reasons for all these arrangements, but they were not God's perfect plan. When Ezekiel received this vision, they were in exile. Enemies had destroyed their homes and cities in Israel. So the Israelites had to live in foreign countries. But in the ideal arrangement that God had told Ezekiel about, all the tribes were equally important, so all the tribes received equal shares of the land. All 12 tribes except the tribe of Levi. Levi had no portion (44:28); the Levites were provided for both by the offerings of the people and by the land in the central holy portion to the north of the sanctuary. This is the reason why Joseph was given two portions in the names of his two sons, Ephraim and Manasseh (47:13; 48:4, 5). Thus, the number 12 was retained for the tribes of Israel.

47:15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;— The borders described beginning on the north. The northern boundary runs from the Great Mediterranean Sea. It will go by way of Hethlon, toward Lebo Hamath and on to the town called Zedad.

47:16 Hamath, Berothah, Sibrah, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. Hamath, Berothah, Sibrah are a list of the city areas that are included in this border. These towns are on the border between Damascus and Hamath. This

²⁰ <http://www.easyenglish.info/bible-commentary/ezekiel40-48-ks-lbw.htm>
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border will end at the town called Hazer Hatticon on the border of the country called Hauran.

47:17 **And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.** All of these continue the borders: border will go from the Great Sea east to the town called Hazar Enan. Here the land that belongs to Damascus and Hamath will be on the north side. "Hazeman" means village of fountains.

47:18 **And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.** The eastern border runs alongside the territories of Hauran, Damascus, and Gilead, and alongside the territory of Israel. Jordan sets the boundary to the eastern sea to Tamar.

47:19 **And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.** The southern boundary runs west from Tamar to the waters of Meribah-kadesh, along the Brook of Egypt, and out to the Great Mediterranean Sea. This is the southern boundary.

47:20 **The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.** The border for the west: the Mediterranean Sea will be the border all the way to the area in front of Lebo Hamath.

47:21 **So shall ye divide this land unto you according to the tribes of Israel.** God tells Ezekiel to divide this land among you to the tribes of Israel.

47:22 **And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.** This is their inheritance. Those strangers who have made themselves at home; those who have sojourned among the people and now have children shall have inheritance with and among the tribes of Israel. The difference which existed under the Old Covenant between Jew and Gentile is now at last done away. This is a new beginning!

47:23 **And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.** A stranger will get his portion same as the sons. The vision of a restored land is seen by one in exile; the prophet has no land and is cut off from the land to which he once belonged. Without permanent residence, he envisions a time when all his people will live permanently once again in a God-given land. But Ezekiel is not only an exile, but also a stranger. And as a stranger in captivity, he has no special privileges and no right to hold land. But in the restored land of Israel, even strangers would have rights and privileges, provided by God.

SUMMARY:

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²¹This river is similar to the one mentioned in Revelation 22:1-2. It symbolizes *life* from God and the blessings that flow from His throne. It is a gentle, safe, deep river, expanding as it flows. The vision of the holy waters issuing out of the temple, starting as a shallow stream, then getting deeper and fuller until it is over a man's head. The river travels east until it reaches a sea which will teem with fish. Only the marshy ground will still be salty. Fruitful banks will grow on the banks of the river (**47:1-12**).

²²The land had originally been divided amongst the people following their initial settlement in the Promised Land. Now, the prophet envisions a new return from exile and a new division of territory amongst the chosen people. And all 12 tribes receive the inheritance God had sworn to Abraham (**47:13-14**).

Although the *boundaries* are similar to those of other geographical accounts (Num. 34:1-12), the allocation of land to the tribes is quite different. Formerly land had only been allocated to the tribes, and then subdivided amongst the other Hebrew members. But in the restored land, even strangers would be entitled to hold land. It was God's ideal plan for the 12 tribes all to have equal shares of the land. This shows us that God does not consider one person to be more important than another person. God also cared about people from other nations apart from Israel (**47:15-23**).

APPLICATION:

And so we perceive from the prophet's vision how important it is, in any restoration, to get to the heart of the matter. Only with God's presence firmly re-established in the center, of the temple, could there be new *life* and restoration. And what was true for Israel is true for the Church. When God's presence is firmly established at the center, the blessing of that presence flows out to transform the wilderness with life-giving waters.

I can't imagine having a new beginning without God's power. He lays out everything step by step. He does not leave out anyone. He provides for all! Can you give Him complete control over your life today so you can witness this new transformation that only He can give?

[TOP](#)

²¹ <http://biblesummarybychapter.blogspot.com/2011/03/ezekiel.html>

²² <http://www.family-times.net/commentary/borders-of-the-land/>

<http://www.pitwm.net/pitwm-versebyverse.html>