

EZEKIEL 14:1-19:14 | PROGRESSION OF JUDGMENT (PART 1)

EZEKIEL 16:1-63 | JERUSALEM (THE DESERTED INFANT)

EZEKIEL 16:44-46 | BROTHERHOOD AND SISTERHOOD

- Verses 44-45 –
 - The Lord promises that a proverb would be spoken of Jerusalem: **As is the mother, so is her daughter.** Even today, we say, “like mother like daughter” or “like father, like son.” In verse 45, the proverbial saying continues, **Thou art thy mother’s daughter.**
 - In effect, the Lord says, “you are no better than the Hittites and the Amorites.”
- Verse 46 - These words go along with the previous two verses, yet say it more strongly and are a “slap in the face.”

EZEKIEL 16:47-63 | THE SINS OF JERUSALEM

- Verse 47 –
 - The Lord says, “not only are you like your sisters, *but even worse!*” The phrase **as if that were a very little thing** is one word in Hebrew, with supplied interpretation in italics.
 - Bullinger argues that the Hebrew word מֵאֵת [ma’at] is inherently a time word, and should be interpreted concerning speed. In effect, “it didn’t take long at all.”
- Verses 48-50 –
 - Comparison to Sodom: Sodom is accused of several sins, which were considered to be lesser than that of the Jewish nation. These sins were:
 - **Pride** - The apocryphal book of Sirach says of Sodom that the Lord “abhorred them for their pride” (Sirach 16:7).
 - **fulness of bread** - recall that Lot chose Sodom because of its abundance of provisions - see Genesis 13:10, where it is said the land of Sodom was **well watered everywhere.**
 - **abundance of idleness** - a typical result of the above.
 - Disregard for the **poor and needy.**
 - A **haughty** attitude - going along with the pride of verse 49.
 - They **committed abomination** - no doubt a reference to that which came to be known as *sodomy*.
 - For punishment, the Lord **took them away** (v. 50).
- Verses 51-52 –
 - Of Samaria, the Lord says that they have not **committed half of thy sins**, and thus Israel stands condemned before God.
 - The Lord then condemns Israel for giving justification to her sisters, who, in effect, must have said, “If Israel can do THAT, then I can do this.”
- Verses 53-54 –
 - The “rising again” of Sodom and Samaria seem odd. However, it is in perfect with the words of Jesus in Matthew 10:15, where Jesus makes a similar comparison.
 - The bottom line: Sodom and Samaria will fare better in judgment than that generation of Jerusalem.

- Verse 55 –
 - Driving home the point, the Lord tells that generation of Jerusalem that God will restore her glory when He does so for Sodom (i.e.: *never*).
 - This should not be taken to say that Jerusalem itself will lose her position as the bride, but rather that Jerusalem of that day is to be destroyed and that it has passed the point of no return.
- Verses 56-58 –
 - When Jerusalem was walking in pride, prior to the time her **wickedness was discovered** (v. 57), her **sister Sodom was not mentioned** (v. 56). That is to say, in their pride no one was saying, “Look to Sodom as a lesson of what happens to the prideful.”
 - Because she did not “learn the lesson of Sodom,” she **hast borne thy lewdness and thine abominations** and must therefore pay the consequences.
- Verses 59-60 –
 - The Lord (Jerusalem’s groomsman), will punish His bride and **deal with thee who despised the oath**, speaking of the wedding oath.
 - A divorce will take place. Jeremiah (contemporary to Ezekiel) speaks of this divorce in clear terms in Jeremiah 3:8.
 - However, the Lord also promises that even the the marriage covenant has been broken, that He **will establish unto thee an everlasting covenant** (v. 60). Note that the covenant is **unto thee**, that is, Jerusalem.
- Verses 61-63 –
 - Converting these verses from Hebrew to English is difficult because the wording creates chronology issues for the English reader.
 - The KJV **Then** (v. 61) should not be taken as “next,” but rather “there is a coming day in which” **thou shalt remember thy ways**.
 - The **everlasting covenant** of verse 60 is actually established *after* Israel remembers her ways and is **ashamed** (v. 61) of receiving her sisters. See Young’s Literal for a clear understanding.
 - The day of repentance will be followed by the **covenant with thee**, which shall be a time when **thou shalt know that I am the Lord** (v. 62).
 - We must avoid the error of thinking that the promised covenant refers to our own day of the church. We are *not* recipients of this new covenant, we are not the Bride, we are not Israel.
 - When the spoken covenant is enacted, Israel will never open her mouth **in shame** (v. 63) again because God will be **pacified toward thee** (v. 63).

EZEKIEL 17:1-24 | THE BABYLONIAN WAR

EZEKIEL 17:1-10 | THE PARABLE

- Verses 1-4 –
 - Ezekiel is instructed to **put forth a riddle** (v. 2), and thus the interpretation must find the real meaning.
 - Sadly, some have read the USA into this story when it clearly concerns **the house of Israel** (v. 2).

- For one example of interpreting this scripture through the lens of the USA, see here: <http://the-strait-gate.faithweb.com/eagle2.html>
 - The riddle/parable is of a **great eagle** which took **the highest branch of the cedar** from Lebanon (v. 3) and carried it **into a land of traffick** (v. 4).
 - At this point, no explanation of the riddle is given.
- Verses 5-6 –
 - In addition to the twigs of the highest branch (vv. 3-4), the eagle also took **seed** and **planted it** and **set it as a willow tree** (v. 5) but it **grew** and became a **spreading vine of low stature** (v. 6).
 - It appears to be dependent upon the eagle, because its **branches turned toward him, and the roots thereof were under him**.
 - Rather than bring forth fruit, it **brought forth branches...and shot forth sprigs** (v. 6).
- Verses 7-8 –
 - A second **great eagle** comes, and the **vine did bend her roots toward him** (v. 7). Thus the vine has turned its attention from the eagle that planted it to the second eagle.
 - The vine appears to be replanted in verse 8, in order that **it might bear fruit**.
- Verses 9-10 –
 - The Lord asks a rhetorical question, **Shall it prosper?** Both the assumed and the given answer is *absolutely not!* Rather, **it shall wither**.

EZEKIEL 17:11-21 | THE MEANING OF THE RIDDLE

- These verses give the definitive interpretation of the riddle.
 - The first eagle is **the king of Babylon** (v. 12).
 - The highest branch of the Cedar is **the king** of Israel (v. 12), and **the princes thereof** who are taken to **Babylon** are carried, along with the king, to the **land of traffick** (v. 4).
 - The **king's seed** (v. 13) is Zedekiah, who entered into a **covenant with him** (v. 13), and this cause the vine (Israel) to **be base** and **not lift itself up** (v. 14).
 - Zedekiah eventually **rebelled against** (v. 15) the King of Babylon and entered into agreement with **Egypt** (v. 15), the second eagle.
 - Shall Zedekiah prosper for breaking his covenant? *Absolutely not!* Rather, **in the midst of Babylon he shall die** (v. 16).
- This was not only a judgment against Zedekiah for breaking his covenant with the King of Babylon, but also (as a riddle) with the entire nation for breaking her covenant with God.