

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

## EZEKIEL 17:1-24 | THE BABYLONIAN WAR

## EZEKIEL 17:22-24 | THE RESTORATION

- Verse 22 –
  - Earlier the **highest branch of the cedar** (v. 3) was taken to Babylon (v. 4). Now the **highest branch of the high cedar**, presumably the same cedar, has **one of his young twigs a tender one** that is planted **upon an high mountain and eminent**.
  - Since the earlier cutting represented Jehoiachin, this young twig must represent a new King from the same “family tree.” That is, we have beginning in verse 22 a restoration.
- Verses 23-24 –
  - In verse 22 we could *presume* a Messianic fulfillment. In verses 23-24 it is all but required. This tree (compare Psalm 1:1-3) will be fruitful, and its shadow will be the gathering place for life. In the end, **all the trees of the field** (speaking parabolically, from verse 2) **shall know that I the Lord...have done it**.
  - Like so many oracles in Ezekiel, the prophecy of destruction ends with encouragement. Also like so many of the oracles, a connection is bridged from the destruction of the nation by Babylon and the restoration of Jerusalem in the last days.
    - Even if further information was not provided in other scriptures, from this scripture alone one could see that the Messiah was going to come from the *same root* as the current dynasty (the Davidic dynasty), even though that dynasty was about to lose all authority and kingly reign.
    - In history, the reign of the dynasty would never be restored, until Messiah comes.

EZEKIEL 18:1-32 | THE PEOPLE: *PROVERBS*

- Verses 1-3 - The end of a proverb
  - A proverb had been spoken: **The fathers have eaten sour grapes, and the children’s teeth are set on edge** (v. 2). The Lord declares that this proverb shall no longer be used **in Israel** (v. 3).
  - This same proverb and application was spoken by Jeremiah in Jeremiah 31:29-30, where it is used as an introduction to the **new covenant** (Jer. 31:31). Since our passage speaks of a future day, we can *presume* that the new covenant will soon be in view here as well.
  - The meaning of the proverb is that the sins of the father’s affect the children who did not commit those sins. The Lord promises that this truth is going to end. However, until the Lord fulfils this oracle, the proverb remains in effect.
- Verse 4 - A new proverb
  - Rather than the previous proverb, Israel is told of a coming day in which **the soul that sinneth, it shall die**.
  - In a sense, this is a prophecy of a *new dispensation* in which the sins of the fathers are not counted toward the sons.

- Verses 5-9 - A Just Man
  - The righteous individual is described, one that will **do that which is lawful and right** (v. 5, 9) and will avoid that which is sinful (vv. 6-8). This man **shall surely live** (v. 9).
- Verses 10-13 - The Just Man's Son
  - If the just man of verses 5-9 has a son that does not walk in his steps of righteousness, **he shall surely die; his blood shall be upon him** (v. 13).
  - Thus the *righteousness of the father will not pass to the son*. The son will stand or fall on his own works.
- Verses 14-18 - The Grandson
  - If the son of the unrighteous man chooses the righteousness of his grandfather rather than the wickedness of his father, **he shall not die for the iniquity of his father, he shall surely live**.
  - The father and the son live or die by their own life rather than the life of another.
- Verses 19-24 - A dispensational change
  - Verse 19 speaks of a dispensational change.
    - The people say, **doth not the son bear the iniquity of the father?** Compare Exodus 20:5 and Lamentations 5:7, for example.
    - But the Lord says that in a new and coming dispensation the son will *not* bear the iniquity of the father. In the new coming day, **the soul that sinneth, it shall die**, and a man will be judged on his own righteousness and wickedness (vv. 20-22)
  - This passage is speaking of a future day in which God would change His dealings with humanity as a whole.
    - Verses 19-21 speak of life in the millennial Kingdom, in which life will be granted unless the individual becomes wicked.
    - Only after Adam's curse is fully removed will death by virtue of birth be eradicated.
    - Until the millennium, every living being born will die (save for the rapture, which was not yet revealed in this passage).
  - These words are of the new covenant, and *not* of the age of grace in which we live.
    - For our dispensation, compare Romans 5:12-21, where even though a man may not sin or have that sin imputed, **death reigned** (Rom. 5:14), for **by one man's offence death reigned** (Rom. 5:17).
    - In our dispensation of grace, God's grace through Jesus Christ **hath abounded unto many** (Rom. 5: 15), but the reign of death is still in effect for all.
  - In the millennium, the Lord will not have **any pleasure at all that the wicked should die** (v. 23). But with the blessings of the millennium, an individual is given all that is needed for living a righteous life. So, if he sins, **in his sin that he hath sinned, in them shall he die**.
- Verses 25-28 - The Coming Equality
  - That this described dispensation is not the dispensation of grace one may see by the works of verse 27, **when a wicked man turneth away from his wickedness...he shall save his soul alive**.

- Millennial salvation is granted by virtue of living in the Kingdom. However, it is lost by a behavior of wickedness.
- Verses 29-32 - The Kingdom Message
  - The message given in these verses is the same that John the Baptist and then the 12 apostles would later give: **turn yourselves, and live ye** (v. 32). It is a works-based righteousness. The need was to **repent, and turn yourselves from all your transgressions** (v. 30).
  - If one attempts to reconcile the words of the new covenant (described here) with the dispensation in which we live, they will be hopelessly confused. The new covenant simply doesn't reconcile with the age of grace.