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Ezekiel

The Book of Ezekiel is a book of the Old Testament in the Christian Bible. It is named after its author, Ezekiel, who was a prophet and priest of ancient Israel. The book is comprised of 48 chapters and can be divided into three main sections:

1. Chapters 1-24: These chapters contain Ezekiel's prophecies of judgment against the nation of Judah, which had been led into idolatry and other sins. Ezekiel warned that God would bring destruction upon the land, including the holy city of Jerusalem, as punishment for their disobedience.
2. Chapters 25-32: These chapters contain prophecies of judgment against the neighboring nations of Ammon, Moab, Edom, Philistia, Tyre, and Egypt. Ezekiel warned that these nations would also suffer destruction and punishment for their sins.
3. Chapters 33-48: These chapters contain Ezekiel's prophecies of restoration for the people of Israel. Ezekiel prophesied that God would bring the exiles back to their homeland, restore the temple and its worship, and establish a new covenant between God and His people.

Overall, the Book of Ezekiel is a powerful and vivid portrayal of God's judgment and mercy. It emphasizes the importance of obedience to God's laws and the consequences of disobedience, as well as the promise of restoration and redemption for those who turn back to God.

Chapter 1: In this chapter, Ezekiel describes a vision he had of four living creatures and a throne with the appearance of sapphire. He also sees a wheel within a wheel, and the glory of the Lord appears to him.

Chapter 2: In this chapter, God calls Ezekiel to be a prophet and sends him to the Israelites, who are a rebellious and stubborn people.

Chapter 3: In this chapter, God gives Ezekiel a scroll to eat, symbolizing the importance of internalizing and proclaiming God's word. Ezekiel is also told that he will be a watchman for Israel.

Chapter 4: In this chapter, Ezekiel performs a symbolic act by lying on his left side for 390 days and his right side for 40 days, representing the sins of Israel and Judah.

Chapter 5: In this chapter, Ezekiel shaves his head and beard and divides the hair into thirds, representing the destruction that will come upon Jerusalem and the Israelites.

Chapter 6: In this chapter, God declares judgment upon the idols and high places of Israel, and promises to bring a remnant back to Him.

Chapter 7: In this chapter, God declares that the end has come upon the land, and describes the violence and destruction that will come upon Jerusalem and the Israelites.

Chapter 8: In this chapter, Ezekiel has a vision of the idolatry and abominations being committed in the temple in Jerusalem.

Chapter 9: In this chapter, God sends a vision of destruction upon Jerusalem, but marks those who are faithful and mourn over the sins of the people.

Chapter 10: In this chapter, Ezekiel sees a vision of the glory of the Lord leaving the temple in Jerusalem, symbolizing God's departure from the people due to their sins.

Chapter 11: In this chapter, God promises to gather the faithful remnant of Israel and bring them back to the land, and declares judgment upon the wicked leaders who have led the people astray.

Chapter 12: In this chapter, Ezekiel performs a symbolic act of carrying out his belongings in exile, representing the impending exile of the Israelites.

Chapter 13: In this chapter, God condemns the false prophets who are leading the people astray with their false prophecies.

Chapter 14: In this chapter, God declares that those who have set up idols in their hearts will not be spared from judgment, and Ezekiel intercedes on behalf of the people.

Chapter 15: In this chapter, God uses the metaphor of a useless vine to describe the fate of Jerusalem and the Israelites.

Chapter 16: In this chapter, God uses the metaphor of an unfaithful wife to describe Israel's unfaithfulness to Him, but promises to restore her if she repents.

Chapter 17: In this chapter, God uses the metaphor of two eagles and a vine to describe the fates of Israel and Babylon.

Chapter 18: In this chapter, God declares that each person will be judged according to their own actions, and not the sins of their ancestors.

Chapter 19: In this chapter, God uses the metaphor of two lions and a vine to describe the fates of Israel and Judah.

Chapter 20: In this chapter, God reviews the history of Israel, from their disobedience in Egypt to their idolatry in the wilderness, and declares that they will face judgment for their sins.

Chapter 21: In this chapter, God declares that Babylon will be used as a sword to judge Jerusalem and the nations, and gives Ezekiel a vision of a flashing sword.

Chapter 22: In this chapter, God declares judgment upon Jerusalem for its sins of violence, idolatry, and immorality, and promises to refine a faithful remnant.

Chapter 23: In this chapter, God uses the metaphor of two sisters, Oholah and Oholibah, to describe the unfaithfulness and idolatry of Israel and Judah.

Chapter 24: In this chapter, God uses the metaphor of a cooking pot to describe the coming destruction of Jerusalem, and Ezekiel's wife dies as a sign of the grief that will come upon the people.

Chapter 25: In this chapter, Ezekiel prophesies judgment upon the neighboring nations of Ammon, Moab, Edom, and Philistia.

Chapter 26: In this chapter, Ezekiel prophesies judgment upon the city of Tyre, a wealthy trading center.

Chapter 27: In this chapter, Ezekiel laments the downfall of Tyre and describes its wealth and trading relationships.

Chapter 28: In this chapter, God declares judgment upon the ruler of Tyre for his pride and arrogance, and describes the beauty and majesty that he had.

Chapter 29: In this chapter, Ezekiel prophesies judgment upon Egypt and declares that Babylon will be rewarded for its service to God.

Chapter 30: In this chapter, Ezekiel continues to prophesy judgment upon Egypt and describes the devastation that will come upon the land.

Chapter 31: In this chapter, God uses the metaphor of a great tree to describe the fall of Egypt, and declares that Babylon will be used to bring judgment upon the nations.

Chapter 32: In this chapter, Ezekiel continues to prophesy judgment upon Egypt and describes the mourning and destruction that will come upon the people.

Chapter 33: In this chapter, God declares that Ezekiel is a watchman for Israel, and warns the people to turn from their wicked ways and repent.

Chapter 34: In this chapter, God promises to be a shepherd to His people and to gather and protect the faithful remnant, while judging the wicked shepherds who have led the people astray.

Chapter 35: In this chapter, Ezekiel prophesies judgment upon Edom for their hostility towards Israel.

Chapter 36: In this chapter, God promises to restore the land of Israel and cleanse the people from their sins, bringing them back into a covenant relationship with Him.

Chapter 37: In this chapter, Ezekiel has a vision of a valley of dry bones, which God uses as a metaphor for the restoration of Israel, both physically and spiritually.

Chapter 38: In this chapter, God declares judgment upon Gog, a leader from the land of Magog, who will lead an attack on Israel in the latter days.

Chapter 39: In this chapter, God continues to describe the judgment upon Gog and his armies, and the restoration of Israel that will follow.

Chapter 40: In this chapter, Ezekiel has a vision of a new temple that will be built in Jerusalem, which God describes in detail.

Chapter 41: In this chapter, Ezekiel continues to describe the details of the new temple, including its measurements and ornamentation.

Chapter 42: In this chapter, Ezekiel continues to describe the new temple, including its rooms and chambers.

Chapter 43: In this chapter, Ezekiel sees a vision of the glory of God returning to the new temple, and God gives instructions for the altar and the sacrifices.

Chapter 44: In this chapter, God declares that only the descendants of Zadok, a faithful priestly family, will be allowed to serve in the new temple, and gives instructions for their duties and responsibilities.

Chapter 45: In this chapter, God gives instructions for the allocation of land and resources for the new temple and its priests.

Chapter 46: In this chapter, God gives instructions for the times and types of offerings and sacrifices that will be made in the new temple.

Chapter 47: In this chapter, Ezekiel has a vision of a river flowing from the new temple, which will bring life to the land and heal its waters.

Chapter 48: In this chapter, God gives instructions for the allocation of land among the twelve tribes of Israel in the new kingdom, which will be led by a prince from the line of David. The chapter ends with a description of the new Jerusalem and the name of the city, "The Lord is There".

Ezekiel's Inaugural Vision

1 In my thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God.

2 On the fifth of the month—it was the fifth year of the exile of King Jehoiachin— 3 the word of the Lord came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians.[a] There the hand of the Lord was on him.

4 I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal, 5 and in the fire was what looked like four living creatures. In appearance their form was human, 6 but each of them had four faces and four wings. 7 Their legs were straight; their feet were like those of a calf and gleamed like burnished bronze. 8 Under their wings on their four sides they had human hands. All four of them had faces and wings, 9 and the wings of one touched the wings of another. Each one went straight ahead; they did not turn as they moved.

10 Their faces looked like this: Each of the four had the face of a human being, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. 11 Such were their faces. They each had two wings spreading out upward, each wing touching that of the creature on either side; and each had two other wings covering its body. 12 Each one went straight ahead. Wherever the spirit would go, they would go, without turning as they went. 13 The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures; it was bright, and lightning flashed out of it. 14 The creatures sped back and forth like flashes of lightning.

15 As I looked at the living creatures, I saw a wheel on the ground beside each creature with its four faces. 16 This was the appearance and structure of the wheels: They sparkled like topaz, and all four looked alike. Each appeared to be made like a wheel intersecting a wheel. 17 As they moved, they would go in any one of the four directions the creatures faced; the wheels did not change direction as the creatures went. 18 Their rims were high and awesome, and all four rims were full of eyes all around.

19 When the living creatures moved, the wheels beside them moved; and when the living creatures rose from the ground, the wheels also rose. 20 Wherever the spirit would go, they would go, and the wheels would rise along with them, because the spirit of the living creatures was in the wheels. 21 When the creatures moved, they also moved; when the

creatures stood still, they also stood still; and when the creatures rose from the ground, the wheels rose along with them, because the spirit of the living creatures was in the wheels.

22 Spread out above the heads of the living creatures was what looked something like a vault, sparkling like crystal, and awesome. 23 Under the vault their wings were stretched out one toward the other, and each had two wings covering its body. 24 When the creatures moved, I heard the sound of their wings, like the roar of rushing waters, like the voice of the Almighty,^[b] like the tumult of an army. When they stood still, they lowered their wings.

25 Then there came a voice from above the vault over their heads as they stood with lowered wings. 26 Above the vault over their heads was what looked like a throne of lapis lazuli, and high above on the throne was a figure like that of a man. 27 I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. 28 Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him.

This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking.

Ezekiel Chapter 1 begins with the prophet Ezekiel receiving a vision from God. In the vision, he sees a great storm coming from the north, with a great cloud and a fire flashing back and forth. In the midst of the storm, Ezekiel sees four living creatures with human-like bodies but with four faces and four wings. The faces are those of a man, a lion, an ox, and an eagle.

The living creatures move together in perfect synchronization, as if they were one being. They are surrounded by a great glowing crystal that is full of light. Above the crystal is a throne, and on the throne sits a figure that Ezekiel describes as looking like a man, but with a brightness like that of shining metal. From the waist up, the figure is like glowing metal, and from the waist down it is like fire.

Ezekiel sees that the four living creatures have wheels beside them, and the wheels are covered in eyes. The creatures move in any direction without turning, and the wheels move along with them.

As Ezekiel watches, he sees a great expanse of space above the heads of the living creatures, like a dome or firmament, which is also full of light. Above the expanse, Ezekiel sees what he describes as the likeness of a throne of sapphire, and on the throne sits the figure that he saw earlier.

The vision ends with Ezekiel falling to his face, overwhelmed by the glory of God. The chapter concludes with Ezekiel recounting the vision to the people of Israel, as he was called to be a prophet to them.

Here are some important verses from Ezekiel chapter 1 in the Christian Bible, along with brief explanations and where to find them:

1. "In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God." (Ezekiel 1:1)
 - This verse sets the scene and time for the vision that Ezekiel is about to describe.
2. "And I looked, and behold, a whirlwind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal." (Ezekiel 1:4)
 - This describes the appearance of the divine chariot that Ezekiel sees in his vision.
3. "And from the midst of it came the likeness of four living creatures. And this was their appearance: they had a human likeness, but each had four faces, and each of them had four wings." (Ezekiel 1:5-6)
 - These living creatures are later identified as cherubim, and are described in detail throughout the chapter.
4. "And their feet were straight, and the sole of their feet was like the sole of a calf's foot. And they sparkled like burnished bronze." (Ezekiel 1:7)
 - This verse describes the feet of the cherubim.
5. "As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches moving to and fro among the living creatures. And the fire was bright, and out of the fire went forth lightning." (Ezekiel 1:13)
 - This describes the appearance of the cherubim's movements.
6. "And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance." (Ezekiel 1:26)
 - This verse describes the appearance of the divine figure seated on the throne, who is later revealed to be God.

The Book of Ezekiel, found in the Old Testament of the Bible, is a complex and rich text that contains various theological themes and influences. In Ezekiel Chapter 1, the focus is on the prophet Ezekiel's vision of the chariot-throne of God. This vision is often referred to as the "Ezekiel's Vision of God's Glory."

Theological Thought:

The Majesty of God: In Ezekiel 1, the prophet describes a vision of a stormy wind, a great cloud with fire, and a glowing, dazzling light. This imagery emphasizes the majesty and awe-inspiring nature of God. It underscores the idea that God is beyond human comprehension and control.

Divine Sovereignty: The vision of the wheels within wheels and the living creatures with four faces and wings conveys the idea of God's sovereign control over all creation. It suggests that God's providence and rule extend to every aspect of life.

Holiness and Otherness: The vision also highlights the holiness and otherness of God. The prophet's response to the vision is one of fear and reverence, falling on his face. This underscores the concept that God is set apart and distinct from the created world.

Prophetic Calling: Ezekiel's encounter with God's glory in this chapter serves as a foundational experience for his prophetic ministry. It sets him apart as a messenger of God and demonstrates the authority and power behind his prophetic words.

Theological Influence:

Ezekiel's vision in Chapter 1 has had a significant theological influence on both Jewish and Christian thought. Some key theological influences include:

Mysticism and Apocalyptic Literature: The vivid and symbolic nature of Ezekiel's vision has had a profound impact on Jewish mysticism and apocalyptic literature. It served as a model for later mystical and visionary experiences, such as those found in Jewish Merkavah mysticism.

Revelation and Theology of God's Glory: The vision of God's glory in Ezekiel 1 has influenced theological discussions about the nature of divine revelation and the manifestation of God's glory. It is often cited in discussions about theophany, or God's visible manifestation to humanity.

Theological Anthropology: The vision's depiction of living creatures with human-like and animal-like faces has led to theological reflections on the nature of humanity and creation. It has sparked discussions about the interplay between human and divine attributes.

Prophetic Ministry: Ezekiel's experience in Chapter 1 has been used to illustrate the transformative nature of a prophetic calling. It emphasizes the role of prophets as intermediaries between God and humanity and underscores the authority of their messages.

In summary, Ezekiel Chapter 1 contains profound theological thoughts about the majesty, sovereignty, holiness, and otherness of God. It has had a lasting influence on various aspects of theology, including mysticism, theophany, anthropology, and the understanding of prophetic ministry in both Jewish and Christian traditions.

Ezekiel's Call to Be a Prophet

2 He said to me, "Son of man,[a] stand up on your feet and I will speak to you." 2 As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.

3 He said: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day. 4 The people to whom I am sending you are obstinate and stubborn. Say to them, 'This is what the Sovereign Lord says.' 5 And whether they listen or fail to listen—for they are a rebellious people—they will know that a prophet has been among them. 6 And

you, son of man, do not be afraid of them or their words. Do not be afraid, though briars and thorns are all around you and you live among scorpions. Do not be afraid of what they say or be terrified by them, though they are a rebellious people. 7 You must speak my words to them, whether they listen or fail to listen, for they are rebellious. 8 But you, son of man, listen to what I say to you. Do not rebel like that rebellious people; open your mouth and eat what I give you.”

9 Then I looked, and I saw a hand stretched out to me. In it was a scroll, 10 which he unrolled before me. On both sides of it were written words of lament and mourning and woe.

In Ezekiel Chapter 2, God speaks to Ezekiel, calling him to be a prophet to the people of Israel. God tells Ezekiel to stand up on his feet and listen to His message, which He will give to him. God warns Ezekiel that the people of Israel are rebellious and stubborn, and may not listen to his message, but He commands Ezekiel to speak His words to them anyway.

God then gives Ezekiel a scroll, which is written on both sides, and tells him to eat it. When Ezekiel eats the scroll, he finds it sweet in his mouth, but bitter in his stomach. God tells him that the scroll represents the words that He will give to Ezekiel to speak to the people of Israel. These words will be sweet to those who listen and obey, but bitter to those who rebel against God's message.

God tells Ezekiel that he is being sent to the Israelites, who have rebelled against Him and turned away from His ways. Ezekiel is not to be afraid of them or their words, but to speak boldly to them, warning them of the consequences of their disobedience. God promises to make Ezekiel as hard and strong as a diamond, so that he can stand up to the Israelites and deliver His message.

In conclusion, Ezekiel Chapter 2 sets the stage for Ezekiel's prophetic ministry to the Israelites, with God commissioning him and giving him the words to speak. Ezekiel is to be a fearless messenger, speaking God's words to the rebellious Israelites, despite the challenges and opposition that he will face.

Here are some important verses from Ezekiel chapter 2 in the Christian Bible, along with brief explanations and where to find them:

1. "And he said to me, 'Son of man, stand on your feet, and I will speak with you.'" (Ezekiel 2:1)
 - This verse marks the beginning of God's message to Ezekiel, as he is instructed to stand and listen.
2. "And he said to me, 'Son of man, I send you to the people of Israel, to nations of rebels, who have rebelled against me. They and their fathers have transgressed against me to this very day.'" (Ezekiel 2:3)
 - God is sending Ezekiel as a prophet to the rebellious Israelites, who have been disobedient for generations.
3. "And whether they hear or refuse to hear (for they are a rebellious house) they will know that a prophet has been among them." (Ezekiel 2:5)

- Despite the Israelites' rebelliousness, God still sends Ezekiel to them as a prophet, and they will know that he has been sent by God, regardless of whether they listen to him or not.
- 4. "But you, son of man, hear what I say to you. Be not rebellious like that rebellious house; open your mouth and eat what I give you." (Ezekiel 2:8)
- God instructs Ezekiel to receive his words and not to rebel like the Israelites have.
- 5. "And he said to me, 'Son of man, go to the house of Israel and speak with my words to them.'" (Ezekiel 2:4)
- God commissions Ezekiel to speak his words to the Israelites.

Ezekiel Chapter 2 continues the prophetic narrative from the Book of Ezekiel and provides additional theological insights and influences. In this chapter, the focus is on Ezekiel's commission as a prophet and the challenges he will face in delivering God's messages. Here are the theological thoughts and influences from Ezekiel Chapter 2:

Theological Thought:

Prophetic Calling: In Ezekiel 2, we see a continuation of Ezekiel's prophetic calling, which began in Chapter 1 with his vision of God's glory. The chapter emphasizes that Ezekiel is being sent by God as a prophet to the rebellious people of Israel, who have turned away from God's ways. This highlights the theme of divine calling and the prophet's role as a messenger of God's word.

God's Authority: The theological thought in this chapter underscores the authority of God's message and the prophet's responsibility to faithfully convey it. Ezekiel is given a scroll with God's words written on it, which he is instructed to eat. This symbolizes the absorption and internalization of God's message, signifying the prophet's intimate connection with God's word.

Divine Empowerment: The imagery of God's Spirit entering Ezekiel and standing him on his feet reflects the divine empowerment of the prophet. This highlights that Ezekiel's ability to fulfill his calling and speak on God's behalf is made possible by the presence and empowerment of God's Spirit.

Rejection and Resistance: The chapter also anticipates the resistance and rejection that Ezekiel will face from the people of Israel. God warns Ezekiel that they are a rebellious and stubborn people, and they may not listen to him. This theme of rejection and resistance is a recurring element in the prophetic literature of the Old Testament.

Theological Influence:

Ezekiel Chapter 2 has several theological influences that resonate throughout the Bible and theological thought:

Prophetic Calling and Mission: This chapter serves as a foundational text for understanding the nature of prophetic calling and the mission of the prophets. It

emphasizes the divine commissioning of prophets and their role as intermediaries between God and the people.

Authority of God's Word: The idea of a prophet receiving God's message on a scroll and being instructed to eat it has influenced discussions about the authority and power of God's word. It underscores the idea that God's word is to be internalized and proclaimed faithfully.

Divine Empowerment: The concept of God's Spirit entering Ezekiel and empowering him for his prophetic ministry has theological implications for discussions about the role of the Holy Spirit in empowering individuals for God's service.

Resistance to God's Message: The theme of resistance and rejection faced by prophets is a recurring motif in both the Old and New Testaments. It highlights the human tendency to resist God's call and message, and it serves as a cautionary theme for both prophets and their audiences.

In Ezekiel Chapter 2, we see the continuation of important theological themes related to prophetic calling, divine authority, empowerment, and the challenges faced by prophets. These themes have had a lasting influence on the understanding of prophecy and the relationship between God and His messengers in biblical and theological literature.

Ezekiel 3

New International Version

3 And he said to me, “Son of man, eat what is before you, eat this scroll; then go and speak to the people of Israel.” 2 So I opened my mouth, and he gave me the scroll to eat.

3 Then he said to me, “Son of man, eat this scroll I am giving you and fill your stomach with it.” So I ate it, and it tasted as sweet as honey in my mouth.

4 He then said to me: “Son of man, go now to the people of Israel and speak my words to them. 5 You are not being sent to a people of obscure speech and strange language, but to the people of Israel— 6 not to many peoples of obscure speech and strange language, whose words you cannot understand. Surely if I had sent you to them, they would have listened to you. 7 But the people of Israel are not willing to listen to you because they are not willing to listen to me, for all the Israelites are hardened and obstinate. 8 But I will make you as unyielding and hardened as they are. 9 I will make your forehead like the hardest stone, harder than flint. Do not be afraid of them or terrified by them, though they are a rebellious people.”

10 And he said to me, “Son of man, listen carefully and take to heart all the words I speak to you. 11 Go now to your people in exile and speak to them. Say to them, ‘This is what the Sovereign Lord says,’ whether they listen or fail to listen.”

12 Then the Spirit lifted me up, and I heard behind me a loud rumbling sound as the glory of the Lord rose from the place where it was standing.[a] 13 It was the sound of the wings

of the living creatures brushing against each other and the sound of the wheels beside them, a loud rumbling sound. 14 The Spirit then lifted me up and took me away, and I went in bitterness and in the anger of my spirit, with the strong hand of the Lord on me. 15 I came to the exiles who lived at Tel Aviv near the Kebar River. And there, where they were living, I sat among them for seven days—deeply distressed.

Ezekiel's Task as Watchman

16 At the end of seven days the word of the Lord came to me: 17 “Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me. 18 When I say to a wicked person, ‘You will surely die,’ and you do not warn them or speak out to dissuade them from their evil ways in order to save their life, that wicked person will die for[b] their sin, and I will hold you accountable for their blood. 19 But if you do warn the wicked person and they do not turn from their wickedness or from their evil ways, they will die for their sin; but you will have saved yourself.

20 “Again, when a righteous person turns from their righteousness and does evil, and I put a stumbling block before them, they will die. Since you did not warn them, they will die for their sin. The righteous things that person did will not be remembered, and I will hold you accountable for their blood. 21 But if you do warn the righteous person not to sin and they do not sin, they will surely live because they took warning, and you will have saved yourself.”

22 The hand of the Lord was on me there, and he said to me, “Get up and go out to the plain, and there I will speak to you.” 23 So I got up and went out to the plain. And the glory of the Lord was standing there, like the glory I had seen by the Kebar River, and I fell facedown.

24 Then the Spirit came into me and raised me to my feet. He spoke to me and said: “Go, shut yourself inside your house. 25 And you, son of man, they will tie with ropes; you will be bound so that you cannot go out among the people. 26 I will make your tongue stick to the roof of your mouth so that you will be silent and unable to rebuke them, for they are a rebellious people. 27 But when I speak to you, I will open your mouth and you shall say to them, ‘This is what the Sovereign Lord says.’ Whoever will listen let them listen, and whoever will refuse let them refuse; for they are a rebellious people.

In Ezekiel Chapter 3, God continues to commission Ezekiel as a prophet to the Israelites. God tells Ezekiel to eat another scroll, which has words of lamentation, mourning, and woe written on it. This signifies that Ezekiel is to speak words of warning and judgment to the people of Israel, telling them of their sinful ways and the consequences that will follow.

God also warns Ezekiel that the people of Israel may not listen to him or heed his warnings, because they are a rebellious and stubborn people. However, God assures Ezekiel that he must still speak His message to them, whether they listen or not. If Ezekiel fails to warn the people of their sins, he will be held accountable for their blood.

God then tells Ezekiel to go to the exiles in Tel Aviv, where he will find them sitting in front of him. God commands Ezekiel to be bold and speak His words to them, even though they may not listen or understand. God promises to make Ezekiel's forehead as hard as a diamond, so that he will be able to withstand the opposition and rejection that he will face.

Ezekiel obeys God's command and goes to Tel Aviv. There, he sees a hand stretched out to him, holding a scroll. The hand feeds the scroll to Ezekiel, and he eats it. The scroll tastes as sweet as honey in his mouth.

God then tells Ezekiel that he is to be a watchman for the house of Israel. His role is to warn them of their sins and the consequences that will follow, so that they may repent and turn back to God. If Ezekiel fails to warn the people, their blood will be on his hands. However, if he faithfully warns them and they still refuse to repent, then their blood will be on their own heads.

In conclusion, Ezekiel Chapter 3 continues to establish Ezekiel's prophetic ministry and his role as a watchman for the people of Israel. God commissions Ezekiel to speak His message to the rebellious Israelites, warning them of their sins and the consequences that will follow. Ezekiel must be bold and unwavering in his message, even if the people refuse to listen or understand.

Here are some important verses from Ezekiel chapter 3 in the Christian Bible, along with brief explanations and where to find them:

1. "And he said to me, 'Son of man, eat what is before you, eat this scroll; then go and speak to the people of Israel.'" (Ezekiel 3:1)
 - In this verse, God commands Ezekiel to eat a scroll and then go and speak to the Israelites. This symbolizes Ezekiel internalizing God's words so that he can speak them with authority and conviction.
2. "And he said to me, 'Son of man, listen carefully and take to heart all the words I speak to you.'" (Ezekiel 3:10)
 - God instructs Ezekiel to pay close attention to his words and take them to heart so that he can effectively communicate them to the Israelites.
3. "But when I speak to you, I will open your mouth and you shall say to them, 'This is what the Sovereign Lord says.'" (Ezekiel 3:27)
 - Here, God assures Ezekiel that he will give him the words to speak to the Israelites, so that they will know that he is truly a prophet sent by God.
4. "And I will make your tongue stick to the roof of your mouth so that you will be silent and unable to rebuke them, though they are a rebellious people." (Ezekiel 3:26)
 - This verse describes a punishment that God might inflict on Ezekiel if he disobeys God's commands. It involves being unable to speak to the Israelites, even if they are behaving rebelliously.
5. "But when I speak to you, I will open your mouth and you shall say to them, 'This is what the Sovereign Lord says.'" (Ezekiel 3:27)
 - This verse is a repeat of the earlier verse (verse 3:27), but it emphasizes the fact that Ezekiel's words will be God's words, and that he will speak with God's authority.

Ezekiel Chapter 3 continues the narrative of the prophet Ezekiel and contains significant theological thoughts and influences. In this chapter, Ezekiel receives further instructions from God, which expand on his role as a watchman and the challenges he will face in delivering God's message to the people of Israel. Here are the theological thoughts and influences from Ezekiel Chapter 3:

Theological Thought:

The Role of the Watchman: Ezekiel is described as a watchman appointed by God to warn the people of impending danger. The theological thought here emphasizes the responsibility of prophets and spiritual leaders to warn and guide the community in times of moral and spiritual crisis. Ezekiel's role as a watchman signifies the importance of accountability and the consequences of failing to deliver God's message.

The Challenge of Hardened Hearts: In this chapter, God warns Ezekiel that the people of Israel have hearts that are hardened and resistant to his message. This theological thought reflects the recurring theme of human stubbornness and the challenge of reaching people who have turned away from God. It underscores the importance of perseverance and faithfulness in the face of resistance.

Ezekiel's Commission: The chapter reaffirms Ezekiel's divine commission as a prophet and reinforces his call to speak God's words, whether the people listen or refuse to listen. This emphasizes the prophet's obedience to God's commands, regardless of the response he receives.

The Symbolism of Eating the Scroll: Similar to Chapter 2, Ezekiel is again instructed to eat a scroll with God's words written on it. This symbolic act underscores the idea that God's message must become a part of the prophet's inner being, shaping his character and motivating his mission.

Theological Influence:

Ezekiel Chapter 3 has several theological influences that have shaped biblical and theological thought:

Prophetic Accountability: The concept of the watchman as a symbol of prophetic accountability has influenced discussions about the role of spiritual leaders in the community. It highlights the responsibility of leaders to guide and warn their people, even when it is difficult.

Hardened Hearts and Resistance: The theme of hardened hearts and resistance to God's message is a recurring motif in the Bible. It serves as a reminder of the human propensity to resist God's call and the need for divine intervention to soften hearts and bring about repentance.

Obedience and Faithfulness: Ezekiel's unwavering commitment to delivering God's message, as seen in this chapter, has influenced discussions about the importance of obedience and faithfulness in carrying out one's calling, even in the face of adversity.

Internalization of God's Word: The symbolism of eating the scroll underscores the idea that God's word should be internalized and deeply rooted in the lives of those who proclaim it. This concept has theological implications for the transformative power of God's word in the lives of believers.

In Ezekiel Chapter 3, we see the continuation of key theological themes related to prophetic accountability, resistance to God's message, obedience, and the internalization of God's word. These themes have had a lasting influence on the understanding of prophecy, spiritual leadership, and the relationship between God and His messengers in both biblical and theological contexts.

Ezekiel 4

New International Version

Siege of Jerusalem Symbolized

4 “Now, son of man, take a block of clay, put it in front of you and draw the city of Jerusalem on it. 2 Then lay siege to it: Erect siege works against it, build a ramp up to it, set up camps against it and put battering rams around it. 3 Then take an iron pan, place it as an iron wall between you and the city and turn your face toward it. It will be under siege, and you shall besiege it. This will be a sign to the people of Israel.

4 “Then lie on your left side and put the sin of the people of Israel upon yourself.[a] You are to bear their sin for the number of days you lie on your side. 5 I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the people of Israel.

6 “After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah. I have assigned you 40 days, a day for each year. 7 Turn your face toward the siege of Jerusalem and with bared arm prophesy against her. 8 I will tie you up with ropes so that you cannot turn from one side to the other until you have finished the days of your siege.

9 “Take wheat and barley, beans and lentils, millet and spelt; put them in a storage jar and use them to make bread for yourself. You are to eat it during the 390 days you lie on your side. 10 Weigh out twenty shekels[b] of food to eat each day and eat it at set times. 11 Also measure out a sixth of a hin[c] of water and drink it at set times. 12 Eat the food as you would a loaf of barley bread; bake it in the sight of the people, using human excrement for fuel.” 13 The Lord said, “In this way the people of Israel will eat defiled food among the nations where I will drive them.”

14 Then I said, “Not so, Sovereign Lord! I have never defiled myself. From my youth until now I have never eaten anything found dead or torn by wild animals. No impure meat has ever entered my mouth.”

15 "Very well," he said, "I will let you bake your bread over cow dung instead of human excrement."

16 He then said to me: "Son of man, I am about to cut off the food supply in Jerusalem. The people will eat rationed food in anxiety and drink rationed water in despair, 17 for food and water will be scarce. They will be appalled at the sight of each other and will waste away because of[d] their sin.

In Ezekiel Chapter 4, God commands Ezekiel to act out a symbolic prophecy of the coming siege of Jerusalem by the Babylonian army. God tells Ezekiel to take a clay tablet and draw a picture of the city of Jerusalem on it, with the Babylonian army surrounding it. Ezekiel is to then build an iron pan as a wall between himself and the tablet, and to set up a siege against it.

God tells Ezekiel that he must lie on his left side for 390 days to bear the punishment of the people of Israel, and then on his right side for 40 days to bear the punishment of the people of Judah. During this time, Ezekiel is to eat a diet of wheat, barley, beans, lentils, millet, and spelt, baked into bread cakes over a fire that is fueled with human excrement. Ezekiel is understandably hesitant to do this, as he has never defiled himself in this way before. However, God tells him that he may use cow's dung instead, which would not defile him in the same way. Ezekiel obeys God's command and performs the symbolic prophecy, lying on his side for the prescribed number of days and eating the bread cakes cooked over cow's dung.

Through this symbolic prophecy, God is warning the people of Israel of the coming judgment and destruction that will befall them because of their disobedience and idolatry. God will use the Babylonian army to punish them and bring them into exile. However, there is hope for the future, as God promises to restore Israel and rebuild Jerusalem after a period of punishment and exile.

In conclusion, Ezekiel Chapter 4 uses symbolic actions to warn the people of Israel of the coming judgment and destruction that will befall them. God commands Ezekiel to act out a symbolic prophecy of the siege of Jerusalem, lying on his side for many days and eating bread cakes cooked over dung. This serves as a powerful message of warning and judgment for the people of Israel.

Here are some important verses from Ezekiel chapter 4 in the Christian Bible, along with brief explanations and where to find them:

1. "Now, son of man, take a block of clay, put it in front of you and draw the city of Jerusalem on it." (Ezekiel 4:1)
 - In this verse, God commands Ezekiel to create a model of Jerusalem using a block of clay. This is part of a series of symbolic actions that God commands Ezekiel to perform, which are meant to communicate important messages to the Israelites.
2. "Then lie on your left side and put the sin of the people of Israel upon yourself. You are to bear their sin for the number of days you lie on your side." (Ezekiel 4:4)

- God instructs Ezekiel to lie on his side as a symbol of bearing the sins of the Israelites. This is meant to communicate the gravity of the Israelites' sins and the punishment they will face as a result.
3. "I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the people of Israel." (Ezekiel 4:5)
 - This verse specifies the length of time that Ezekiel is to bear the sins of the Israelites. The number of days corresponds to the number of years that the Israelites have been sinning against God.
 4. "Take wheat and barley, beans and lentils, millet and spelt; put them in a storage jar and use them to make bread for yourself. You are to eat it during the 390 days you lie on your side." (Ezekiel 4:9)
 - In this verse, God commands Ezekiel to make bread using a variety of grains and legumes, which he is to eat during the time that he is lying on his side as a symbol of bearing the sins of the Israelites.
 5. "Then the Lord said, 'This is how the people of Israel will eat defiled food among the nations where I will scatter them.'" (Ezekiel 4:13)
 - This verse describes another symbolic action that God commands Ezekiel to perform, in which he is to bake his bread using human excrement as fuel. This is meant to communicate the severity of the punishment that the Israelites will face for their sins, which includes being scattered among other nations and forced to eat unclean food.

Ezekiel Chapter 4 presents a unique and symbolic prophetic action that conveys several theological thoughts and influences. In this chapter, Ezekiel is instructed by God to perform symbolic acts as a sign of the impending judgment upon Jerusalem and the people of Israel. Here are the theological thoughts and influences from Ezekiel Chapter 4:

Theological Thought:

Symbolic Actions and Prophecy: Ezekiel's instructions to create a model of Jerusalem and lay siege to it for a specified period (390 days) represent the use of symbolic actions in prophetic ministry. This theological thought emphasizes the role of prophets in using unconventional and dramatic means to convey God's messages to the people.

The Sins of Israel: The chapter also addresses the sins and iniquities of the people of Israel, which have provoked God's judgment. The theological thought here is that sin has consequences, and God's justice requires punishment for disobedience.

Days of Judgment: The specific durations mentioned in the chapter, such as 390 days for Israel's iniquity and 40 days for Judah's iniquity, carry theological significance. The numbers are symbolic and represent periods of judgment and purification. This thought emphasizes God's patience before judgment and His desire for repentance.

Ezekiel's Role as a Sign: Ezekiel is told that his actions will be a "sign" to the people. This highlights the role of prophets as signs and witnesses of God's message. It also underscores the prophet's obedience and submission to God's instructions.

Theological Influence:

Ezekiel Chapter 4 has had theological influences that resonate in the understanding of prophetic ministry and symbolism in the Bible:

Symbolic Prophecy: The use of symbolic actions and objects by Ezekiel in this chapter has influenced discussions about the prophetic ministry and its role in conveying God's messages. It serves as an example of how prophets used visual and symbolic means to communicate divine truths.

Consequences of Sin: The chapter's focus on the consequences of Israel's sins has theological implications for discussions about divine justice and the need for repentance. It reinforces the biblical principle that disobedience carries consequences.

Days of Judgment: The symbolic durations mentioned in this chapter have influenced discussions about numbers and their significance in biblical prophecy. They highlight the idea that God's judgments are measured and have a purpose.

Prophets as Signs: Ezekiel's role as a sign in this chapter serves as a reminder of the prophetic calling to bear witness to God's message. It emphasizes the prophet's role as a vessel through which God communicates His will.

In Ezekiel Chapter 4, we see the use of symbolic actions to convey theological truths about the consequences of sin, God's patience, and the role of prophets as signs and witnesses. These themes have had a lasting influence on the understanding of prophetic ministry and the significance of symbolism in conveying divine messages.

God's Razor of Judgment

5 "Now, son of man, take a sharp sword and use it as a barber's razor to shave your head and your beard. Then take a set of scales and divide up the hair. 2 When the days of your siege come to an end, burn a third of the hair inside the city. Take a third and strike it with the sword all around the city. And scatter a third to the wind. For I will pursue them with drawn sword. 3 But take a few hairs and tuck them away in the folds of your garment. 4 Again, take a few of these and throw them into the fire and burn them up. A fire will spread from there to all Israel.

5 "This is what the Sovereign Lord says: This is Jerusalem, which I have set in the center of the nations, with countries all around her. 6 Yet in her wickedness she has rebelled against my laws and decrees more than the nations and countries around her. She has rejected my laws and has not followed my decrees.

7 “Therefore this is what the Sovereign Lord says: You have been more unruly than the nations around you and have not followed my decrees or kept my laws. You have not even[a] conformed to the standards of the nations around you.

8 “Therefore this is what the Sovereign Lord says: I myself am against you, Jerusalem, and I will inflict punishment on you in the sight of the nations. 9 Because of all your detestable idols, I will do to you what I have never done before and will never do again. 10 Therefore in your midst parents will eat their children, and children will eat their parents. I will inflict punishment on you and will scatter all your survivors to the winds. 11 Therefore as surely as I live, declares the Sovereign Lord, because you have defiled my sanctuary with all your vile images and detestable practices, I myself will shave you; I will not look on you with pity or spare you. 12 A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword.

13 “Then my anger will cease and my wrath against them will subside, and I will be avenged. And when I have spent my wrath on them, they will know that I the Lord have spoken in my zeal.

14 “I will make you a ruin and a reproach among the nations around you, in the sight of all who pass by. 15 You will be a reproach and a taunt, a warning and an object of horror to the nations around you when I inflict punishment on you in anger and in wrath and with stinging rebuke. I the Lord have spoken. 16 When I shoot at you with my deadly and destructive arrows of famine, I will shoot to destroy you. I will bring more and more famine upon you and cut off your supply of food. 17 I will send famine and wild beasts against you, and they will leave you childless. Plague and bloodshed will sweep through you, and I will bring the sword against you. I the Lord have spoken.”

In Ezekiel Chapter 5, God continues to speak to Ezekiel about the coming judgment and destruction that will befall the people of Israel because of their sins. God uses symbolic actions and language to communicate His message.

First, God tells Ezekiel to shave his head and beard with a sharp sword, and to divide the hair into three parts. One third of the hair is to be burned in the fire, representing the coming destruction of one third of the people of Israel. Another third is to be struck with the sword, representing the coming famine and pestilence that will afflict one third of the people. The final third is to be scattered to the wind, representing the dispersion and exile of the remaining one third of the people.

God then speaks directly to the people of Israel, telling them that they have defiled His sanctuary and profaned His holy name by their idolatry and disobedience. He warns them that He will punish them severely for their sins, and that their punishment will serve as a warning to the nations around them. God tells Ezekiel that He will bring a sword against the people of Israel, causing a great slaughter among them. Those who survive will be scattered to the winds and will know that it was God who brought judgment upon them. God concludes by stating that His punishment of Israel is just and deserved, because of their disobedience and idolatry. However, He also promises that He will never

completely abandon them, and that He will ultimately restore them and bring them back to their land.

In conclusion, Ezekiel Chapter 5 uses symbolic actions and language to communicate God's message of judgment and warning to the people of Israel. God tells Ezekiel to shave his head and divide the hair into three parts, representing the coming destruction, famine, and dispersion of the people. God warns the people of Israel of the severe punishment that will come upon them for their sins, but also promises to ultimately restore them and bring them back to their land.

Here are some important verses from Ezekiel chapter 5 in the Christian Bible, along with brief explanations and where to find them:

1. "Now, son of man, take a sharp sword and use it as a barber's razor to shave your head and your beard. Then take a set of scales and divide up the hair." (Ezekiel 5:1)
 - God commands Ezekiel to shave his head and beard using a sword, and then to divide the hair into three parts. This is another symbolic action that God commands Ezekiel to perform, which represents the judgment that is coming upon the people of Jerusalem.
2. "A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword." (Ezekiel 5:12)
 - This verse describes the punishment that God is going to bring upon the people of Jerusalem for their sins. The punishment includes death by plague and famine, death by sword, and scattering among other nations.
3. "This is what the Sovereign Lord says: This is Jerusalem, which I have set in the center of the nations, with countries all around her." (Ezekiel 5:5)
 - In this verse, God reminds Ezekiel of the importance of Jerusalem as a city that is located at the center of many different nations. This is meant to emphasize the significance of the judgment that is coming upon the city.
4. "Therefore this is what the Sovereign Lord says: I myself am against you, Jerusalem, and I will inflict punishment on you in the sight of the nations." (Ezekiel 5:8)
 - This verse highlights the fact that God is the one who is bringing judgment upon the people of Jerusalem, and that he is doing so in order to make his power and authority known to other nations.
5. "However, I will preserve a few of them from the sword, famine and plague, so that in the nations where they go they may acknowledge all their detestable practices. Then they will know that I am the Lord." (Ezekiel 5:12)

This verse suggests that even in the midst of judgment, God is still working to bring about his ultimate purpose, which is to make himself known to all people. The preservation of a few of the Israelites is meant to accomplish this purpose

Ezekiel Chapter 5 continues the prophetic narrative of Ezekiel and contains important theological thoughts and influences related to God's judgment upon Jerusalem and the people of Israel. Here are the theological thoughts and influences from Ezekiel Chapter 5:

Theological Thought:

Jerusalem's Sin and Judgment: The central theological thought in this chapter is the condemnation of Jerusalem's sins and the impending judgment that God will bring upon the city. Ezekiel is instructed to shave his head and beard, symbolizing the disgrace and desolation that will come upon Jerusalem. This emphasizes the consequences of the people's rebellion and idolatry.

A Remnant Preserved: Despite the severe judgment pronounced upon Jerusalem, God speaks of preserving a remnant. This theological thought highlights God's mercy and His continued commitment to a faithful remnant within the nation. It reflects the biblical theme of God's faithfulness to His covenant, even in times of judgment.

Theological Symbolism: The symbolic acts in this chapter, including the use of Ezekiel's hair and the description of the city's fate, illustrate the use of theological symbolism in prophetic literature. Symbolism is a powerful tool for conveying spiritual truths and emphasizing the gravity of God's judgments.

The Holiness of God: The chapter mentions that Jerusalem had become more corrupt than the surrounding nations. This underscores the idea that God holds His people to a higher standard and expects holiness and righteousness from them. It reflects the concept of God's holiness and the responsibility of His chosen people to live in accordance with His standards.

Theological Influence:

Ezekiel Chapter 5 has theological influences that resonate in discussions about God's judgment, His faithfulness to the remnant, symbolism in prophetic literature, and the holiness of God:

God's Judgment: The chapter contributes to the biblical understanding of God's judgment as a response to human sin and disobedience. It serves as a reminder that God's justice requires consequences for wrongdoing.

God's Faithfulness to the Remnant: The concept of God preserving a faithful remnant even in the midst of judgment has influenced discussions about God's covenant faithfulness and the idea that His promises endure even when His people are unfaithful.

Symbolism in Prophetic Literature: The use of symbolic acts and imagery in this chapter serves as an example of how prophets used symbolism to convey theological messages. This practice is seen in other prophetic books as well.

The Holiness of God: The idea that Jerusalem's corruption made it worse than the surrounding nations emphasizes the theological concept of God's holiness and the call for His people to live lives of holiness and righteousness.

In Ezekiel Chapter 5, we encounter theological thoughts related to God's judgment, His mercy toward the remnant, the use of symbolism, and the holiness of God. These themes have had a lasting influence on the understanding of divine judgment and the relationship between God and His people in biblical and theological contexts.

Ezekiel 6

New International Version

Doom for the Mountains of Israel

6 The word of the Lord came to me: 2 “Son of man, set your face against the mountains of Israel; prophesy against them 3 and say: ‘You mountains of Israel, hear the word of the Sovereign Lord. This is what the Sovereign Lord says to the mountains and hills, to the ravines and valleys: I am about to bring a sword against you, and I will destroy your high places. 4 Your altars will be demolished and your incense altars will be smashed; and I will slay your people in front of your idols. 5 I will lay the dead bodies of the Israelites in front of their idols, and I will scatter your bones around your altars. 6 Wherever you live, the towns will be laid waste and the high places demolished, so that your altars will be laid waste and devastated, your idols smashed and ruined, your incense altars broken down, and what you have made wiped out. 7 Your people will fall slain among you, and you will know that I am the Lord.

8 ““But I will spare some, for some of you will escape the sword when you are scattered among the lands and nations. 9 Then in the nations where they have been carried captive, those who escape will remember me—how I have been grieved by their adulterous hearts, which have turned away from me, and by their eyes, which have lusted after their idols. They will loathe themselves for the evil they have done and for all their detestable practices. 10 And they will know that I am the Lord; I did not threaten in vain to bring this calamity on them.

11 ““This is what the Sovereign Lord says: Strike your hands together and stamp your feet and cry out “Alas!” because of all the wicked and detestable practices of the people of Israel, for they will fall by the sword, famine and plague. 12 One who is far away will die of the plague, and one who is near will fall by the sword, and anyone who survives and is spared will die of famine. So will I pour out my wrath on them. 13 And they will know that I am the Lord, when their people lie slain among their idols around their altars, on every high hill and on all the mountaintops, under every spreading tree and every leafy oak—places where they offered fragrant incense to all their idols. 14 And I will stretch out my hand against them and make the land a desolate waste from the desert to Diblah[a]—wherever they live. Then they will know that I am the Lord.””

In Ezekiel Chapter 6, God continues to speak to Ezekiel about the coming judgment and destruction that will befall the people of Israel because of their sins. God uses strong language and vivid imagery to convey His message.

God tells Ezekiel to prophesy against the mountains of Israel and to say that He will bring judgment upon them for the idolatry of the people. The mountains were places where the people of Israel had set up their idols and practiced their false worship, so God will make them desolate as a punishment.

God tells Ezekiel that He will send a sword against the people of Israel, causing a great slaughter among them. The survivors will flee to the mountains and hide in the caves, but they will not be able to escape God's judgment. God will find them and punish them for their sins.

God tells Ezekiel that the people of Israel will know that He is the Lord, and that He has not overlooked their sins. He will punish them for their idolatry and disobedience, and He will not spare them. However, God also promises that He will preserve a remnant of the people, who will serve Him faithfully and be a testimony to His grace and mercy.

In conclusion, Ezekiel Chapter 6 is a message of warning and judgment to the people of Israel for their idolatry and disobedience. God will bring a sword against them and make the mountains desolate as a punishment. The people will know that He is the Lord and that He has not overlooked their sins. However, God also promises to preserve a faithful remnant of the people who will serve Him and be a testimony to His grace and mercy.

Here are some important verses from Ezekiel chapter 6 in the Christian Bible, along with brief explanations and where to find them:

1. "The word of the Lord came to me: 'Son of man, set your face against the mountains of Israel; prophesy against them'" (Ezekiel 6:1-2)
 - In this verse, God is instructing Ezekiel to prophesy against the mountains of Israel, which likely refers to the high places where people would worship idols. God is warning the people of Israel that their false worship will bring about their destruction.
2. "I will stretch out my hand against you and roll you down from the heights. I will make you a desolate mountain." (Ezekiel 6:3)
 - God is warning the people of Israel that he will bring judgment against them and make their land desolate.
3. "They will know that I am the Lord; I did not threaten in vain to bring this calamity on them." (Ezekiel 6:10)
 - God is reminding the people of Israel that he warned them of the consequences of their sin, and that he will follow through on his promises. The people will know that God is Lord and that his judgment is just.
4. "Yet I will leave a remnant, for some of you will escape the sword when you are scattered among the lands and nations." (Ezekiel 6:8)
 - God promises to spare a remnant of the people of Israel despite the judgment that is coming upon them. This is a sign of his mercy and grace.
5. "Then they will know that I am the Lord, when I disperse them among the nations and scatter them through the countries." (Ezekiel 6:7)
 - God will scatter the people of Israel among the nations, which will cause them to recognize that God is Lord and that their idol worship was false and vain.

Ezekiel Chapter 6 continues the prophetic message of Ezekiel against Jerusalem and the people of Israel. In this chapter, God pronounces judgment upon the mountains, hills, and high places of Israel, which were associated with idol worship. Here are the theological thoughts and influences from Ezekiel Chapter 6:

Theological Thought:

Idolatry and Judgment: The primary theological thought in this chapter is the condemnation of idolatry and the judgment that will come upon the people of Israel because of their idolatrous practices. The mountains, hills, and high places served as locations for pagan worship, and God's judgment is directed not only at the people but also at these objects of false worship.

God's Jealousy: The chapter underscores God's jealousy for His people's exclusive devotion. Idolatry is seen as a betrayal of the covenant relationship, and God's reaction is one of righteous anger. The theological thought emphasizes the exclusivity of God's claim on the hearts and worship of His people.

A Remnant Preserved: Similar to previous chapters, there is a reference to a remnant that will be preserved despite the judgment. This theological thought reflects God's continued commitment to a faithful remnant within the nation, highlighting His mercy even in the midst of judgment.

Symbolic Acts: Ezekiel is instructed to engage in symbolic acts, such as striking his hands together and stamping his feet, to emphasize the seriousness of God's judgment. These symbolic actions serve as a means of conveying the gravity of the situation and the urgency of repentance.

Theological Influence:

Ezekiel Chapter 6 has theological influences that resonate in discussions about idolatry, God's jealousy, the preservation of a remnant, and the use of symbolic acts:

Idolatry and Consequences: The chapter contributes to the biblical understanding of the consequences of idolatry. It serves as a reminder that turning away from the one true God to worship false gods carries severe consequences.

God's Jealousy: The theological concept of God's jealousy for His people's loyalty is reinforced in this chapter. It influences discussions about God's desire for an exclusive relationship with His people.

Preservation of a Remnant: The idea of a faithful remnant being preserved amid judgment is a recurring theme in the prophetic literature of the Old Testament. It emphasizes God's grace and faithfulness even in times of national apostasy.

Symbolic Acts in Prophecy: The use of symbolic acts by Ezekiel in this chapter serves as an example of how prophets employed symbolism to convey theological messages. This practice is found in other prophetic books as well.

In Ezekiel Chapter 6, we encounter theological thoughts related to idolatry, God's jealousy, the preservation of a remnant, and the use of symbolism in prophetic communication. These themes have had a lasting influence on the understanding of the consequences of idolatry and the nature of God's relationship with His people in both biblical and theological contexts.

Ezekiel 7

New International Version

The End Has Come

7 The word of the Lord came to me: 2 “Son of man, this is what the Sovereign Lord says to the land of Israel:

“The end! The end has come
upon the four corners of the land!
3 The end is now upon you,
and I will unleash my anger against you.
I will judge you according to your conduct
and repay you for all your detestable practices.
4 I will not look on you with pity;
I will not spare you.
I will surely repay you for your conduct
and for the detestable practices among you.

“Then you will know that I am the Lord.’

5 “This is what the Sovereign Lord says:

“Disaster! Unheard-of[a] disaster!
See, it comes!
6 The end has come!
The end has come!
It has roused itself against you.
See, it comes!
7 Doom has come upon you,
upon you who dwell in the land.
The time has come! The day is near!
There is panic, not joy, on the mountains.
8 I am about to pour out my wrath on you
and spend my anger against you.
I will judge you according to your conduct
and repay you for all your detestable practices.
9 I will not look on you with pity;

I will not spare you.
I will repay you for your conduct
and for the detestable practices among you.

“Then you will know that it is I the Lord who strikes you.

10 “See, the day!

See, it comes!

Doom has burst forth,
the rod has budded,
arrogance has blossomed!

11 Violence has arisen,[b]

a rod to punish the wicked.

None of the people will be left,

none of that crowd—

none of their wealth,

nothing of value.

12 The time has come!

The day has arrived!

Let not the buyer rejoice

nor the seller grieve,

for my wrath is on the whole crowd.

13 The seller will not recover

the property that was sold—

as long as both buyer and seller live.

For the vision concerning the whole crowd

will not be reversed.

Because of their sins, not one of them

will preserve their life.

14 “They have blown the trumpet,

they have made all things ready,

but no one will go into battle,

for my wrath is on the whole crowd.

15 Outside is the sword;

inside are plague and famine.

Those in the country

will die by the sword;

those in the city

will be devoured by famine and plague.

16 The fugitives who escape

will flee to the mountains.

Like doves of the valleys,

they will all moan,

each for their own sins.

17 Every hand will go limp;

every leg will be wet with urine.
18 They will put on sackcloth
and be clothed with terror.
Every face will be covered with shame,
and every head will be shaved.

19 “They will throw their silver into the streets,
and their gold will be treated as a thing unclean.
Their silver and gold
will not be able to deliver them
in the day of the Lord’s wrath.
It will not satisfy their hunger
or fill their stomachs,
for it has caused them to stumble into sin.
20 They took pride in their beautiful jewelry
and used it to make their detestable idols.
They made it into vile images;
therefore I will make it a thing unclean for them.
21 I will give their wealth as plunder to foreigners
and as loot to the wicked of the earth,
who will defile it.
22 I will turn my face away from the people,
and robbers will desecrate the place I treasure.
They will enter it
and will defile it.

23 “Prepare chains!
For the land is full of bloodshed,
and the city is full of violence.
24 I will bring the most wicked of nations
to take possession of their houses.
I will put an end to the pride of the mighty,
and their sanctuaries will be desecrated.
25 When terror comes,
they will seek peace in vain.
26 Calamity upon calamity will come,
and rumor upon rumor.
They will go searching for a vision from the prophet,
priestly instruction in the law will cease,
the counsel of the elders will come to an end.
27 The king will mourn,
the prince will be clothed with despair,
and the hands of the people of the land will tremble.
I will deal with them according to their conduct,
and by their own standards I will judge them.

“Then they will know that I am the Lord.”

In Ezekiel Chapter 7, God continues to speak to Ezekiel about the coming judgment and destruction that will befall the people of Israel because of their sins. This chapter is a message of warning and doom.

God tells Ezekiel to prophesy against the land of Israel and to say that the end has come upon the people. The end here refers to the coming destruction and judgment that God will bring upon the people for their idolatry and disobedience. God tells Ezekiel that the day of reckoning is at hand and that the people will soon know that He is the Lord.

God describes the coming judgment in graphic terms. He says that there will be a great earthquake, and all the people will tremble with fear. The land will be covered in darkness, and the people will be filled with terror. God will pour out His wrath upon the people, and there will be no escape from His judgment.

God tells Ezekiel that the people's wealth and possessions will be of no use to them in the day of judgment. They will not be able to buy their way out of their punishment. God says that He will not spare anyone, and that the people will know that He is the Lord. God concludes by saying that the people's idols and false gods will be of no help to them in the day of judgment. They will be destroyed along with the people, and there will be no one left to worship them. God says that He will show no pity or compassion, but will punish the people for their sins.

In conclusion, Ezekiel Chapter 7 is a message of warning and doom to the people of Israel for their idolatry and disobedience. God will bring a day of reckoning upon the people, and there will be no escape from His judgment. Their wealth and possessions will be of no use to them, and their idols and false gods will be destroyed along with them. The people will know that God is the Lord, and He will show no pity or compassion in punishing them for their sins.

Here are some important verses from Ezekiel chapter 7 in the Christian Bible, along with brief explanations and where to find them:

1. "The word of the Lord came to me: 'And you, son of man, this is what the Sovereign Lord says to the land of Israel: The end! The end has come upon the four corners of the land.'" (Ezekiel 7:1-2)
 - In this verse, God is announcing through Ezekiel that the end has come upon the land of Israel. The people of Israel have rebelled against God and refused to repent, and so judgment is coming upon them.
2. "The time has come, the day has arrived. Let not the buyer rejoice nor the seller grieve, for my wrath is on the whole crowd." (Ezekiel 7:12)
 - This verse speaks of the day of judgment that has come upon the people of Israel. It is a day of mourning and sorrow, and everyone will be affected by God's wrath.
3. "Their silver and gold will not be able to deliver them in the day of the Lord's wrath. It will not satisfy their hunger or fill their stomachs, for it has caused them to stumble into sin." (Ezekiel 7:19)
 - God is warning the people of Israel that their wealth and riches will not be able to save them from the judgment that is coming. Their material possessions have become a stumbling block to them, causing them to sin and turn away from God.

4. "They will put on sackcloth and be clothed with terror. Every face will be covered with shame, and every head will be shaved." (Ezekiel 7:18)
 - This verse describes the mourning and shame that will come upon the people of Israel when they experience God's judgment. They will be filled with fear and regret for their sins.
5. "I will do to them what they have done, and I will repay them for their evil deeds. Then they will know that I am the Lord." (Ezekiel 7:27)
 - God is reminding the people of Israel that he will repay them for their evil deeds and bring judgment upon them. This is a warning to them to repent and turn back to God before it is too late.

Ezekiel Chapter 7 continues the prophetic message of Ezekiel, focusing on the imminent and devastating judgment that will befall Jerusalem and the people of Israel. Here are the theological thoughts and influences from Ezekiel Chapter 7:

Theological Thought:

The Imminent Judgment: The central theological thought in this chapter is the impending judgment of God upon Jerusalem and the people of Israel. Ezekiel prophesies the swift and severe punishment that will come upon the city and its inhabitants due to their persistent rebellion and idolatry.

The End of an Era: The chapter emphasizes that the time has come for the end of an era in Israel's history. The land will be defiled, and the people will face the consequences of their actions. This thought highlights the inevitability of divine judgment when God's people persistently turn away from Him.

The Abandonment of the Sanctuary: God's presence and protection are symbolically portrayed as departing from the sanctuary, leaving it vulnerable to destruction. This theological thought underscores the significance of God's presence in the midst of His people and the dire consequences of His withdrawal.

Unheeded Warnings: The chapter alludes to the fact that the people had repeatedly ignored the warnings of the prophets. Their disobedience and rejection of God's messengers had led to the severity of the impending judgment. This thought emphasizes the importance of heeding God's Word and responding to His calls for repentance.

Theological Influence:

Ezekiel Chapter 7 has theological influences that resonate in discussions about divine judgment, the consequences of persistent disobedience, and the significance of God's presence:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment as a consequence of persistent disobedience and idolatry. It serves as a reminder of the seriousness of sin and its consequences.

The Inevitability of Consequences: The theological thought of the chapter underscores the inevitability of consequences when God's people persistently turn away from Him. It influences discussions about the principle of sowing and reaping in biblical theology.

The Withdrawal of God's Presence: The image of God's presence departing from the sanctuary serves as a powerful reminder of the importance of God's presence among His people. It influences discussions about the significance of God's abiding presence.

The Role of Prophets: The mention of unheeded warnings from the prophets highlights the role of prophets in delivering God's messages and calling people to repentance. It influences discussions about the responsibilities of God's messengers and the consequences of rejecting their messages.

In Ezekiel Chapter 7, we encounter theological thoughts related to divine judgment, the consequences of persistent disobedience, the withdrawal of God's presence, and the role of prophets in delivering God's warnings. These themes have had a lasting influence on the understanding of God's justice, human responsibility, and the consequences of turning away from God in both biblical and theological contexts.

Ezekiel 8

New International Version

Idolatry in the Temple

8 In the sixth year, in the sixth month on the fifth day, while I was sitting in my house and the elders of Judah were sitting before me, the hand of the Sovereign Lord came on me there. 2 I looked, and I saw a figure like that of a man.[a] From what appeared to be his waist down he was like fire, and from there up his appearance was as bright as glowing metal. 3 He stretched out what looked like a hand and took me by the hair of my head. The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem, to the entrance of the north gate of the inner court, where the idol that provokes to jealousy stood. 4 And there before me was the glory of the God of Israel, as in the vision I had seen in the plain.

5 Then he said to me, “Son of man, look toward the north.” So I looked, and in the entrance north of the gate of the altar I saw this idol of jealousy.

6 And he said to me, “Son of man, do you see what they are doing—the utterly detestable things the Israelites are doing here, things that will drive me far from my sanctuary? But you will see things that are even more detestable.”

7 Then he brought me to the entrance to the court. I looked, and I saw a hole in the wall.

8 He said to me, “Son of man, now dig into the wall.” So I dug into the wall and saw a doorway there.

9 And he said to me, “Go in and see the wicked and detestable things they are doing here.” 10 So I went in and looked, and I saw portrayed all over the walls all kinds of

crawling things and unclean animals and all the idols of Israel. 11 In front of them stood seventy elders of Israel, and Jaazaniah son of Shaphan was standing among them. Each had a censer in his hand, and a fragrant cloud of incense was rising.

12 He said to me, “Son of man, have you seen what the elders of Israel are doing in the darkness, each at the shrine of his own idol? They say, ‘The Lord does not see us; the Lord has forsaken the land.’” 13 Again, he said, “You will see them doing things that are even more detestable.”

14 Then he brought me to the entrance of the north gate of the house of the Lord, and I saw women sitting there, mourning the god Tammuz. 15 He said to me, “Do you see this, son of man? You will see things that are even more detestable than this.”

16 He then brought me into the inner court of the house of the Lord, and there at the entrance to the temple, between the portico and the altar, were about twenty-five men. With their backs toward the temple of the Lord and their faces toward the east, they were bowing down to the sun in the east.

17 He said to me, “Have you seen this, son of man? Is it a trivial matter for the people of Judah to do the detestable things they are doing here? Must they also fill the land with violence and continually arouse my anger? Look at them putting the branch to their nose! 18 Therefore I will deal with them in anger; I will not look on them with pity or spare them. Although they shout in my ears, I will not listen to them.”

In Ezekiel Chapter 8, God shows Ezekiel a vision of the idolatry and sin that was taking place in the temple in Jerusalem. This chapter is a warning to the people of Israel about the severity of their sin and the consequences that will follow.

God takes Ezekiel in a vision to the temple in Jerusalem, where He shows him the abominations that the people were committing. God first shows Ezekiel the image of jealousy, which is a statue of a pagan god that had been set up in the temple. This statue represented the people's idolatry and their turning away from God.

God then takes Ezekiel to a secret room where the elders of the people were worshipping idols and committing other sinful acts. These sins included the worship of images of animals and insects, and even the worship of the sun.

God tells Ezekiel that these sins have filled the temple with pollution and defilement, and that He will not tolerate them any longer. He also tells Ezekiel that the people are saying that God has forsaken them, but He assures Ezekiel that He has not forgotten His people, and that He will punish them for their sins.

God concludes by telling Ezekiel that a great calamity is coming upon the people of Israel, and that many will be killed in the coming judgment. However, God also promises to preserve a remnant of the people who will turn away from their sin and worship Him faithfully.

In conclusion, Ezekiel Chapter 8 is a warning to the people of Israel about the severity of their sin and the consequences that will follow. God shows Ezekiel a vision of the idolatry and sin that was taking place in the temple in Jerusalem. These sins have filled the temple with pollution and defilement, and God will not tolerate them any longer. The

people will be punished for their sins, but God promises to preserve a faithful remnant who will turn away from their sin and worship Him faithfully.

Here are some important verses from Ezekiel chapter 8 in the Christian Bible, along with brief explanations and where to find them:

1. "In the sixth year, in the sixth month on the fifth day, while I was sitting in my house and the elders of Judah were sitting before me, the hand of the Sovereign Lord came on me there." (Ezekiel 8:1)
 - This verse sets the scene for Ezekiel's vision. It takes place in the sixth year of his exile, while he is sitting in his house with the elders of Judah.
2. "Then he said to me, 'Son of man, look toward the north.' So I looked, and in the entrance north of the gate of the altar I saw this idol of jealousy." (Ezekiel 8:5)
 - In this verse, God directs Ezekiel to look towards the north, where he sees an idol of jealousy at the entrance of the gate of the altar. This idol represents the Israelites' worship of false gods, which has angered God.
3. "He said to me, 'Go in and see the wicked and detestable things they are doing here.' So I went in and looked, and I saw portrayed all over the walls all kinds of crawling things and unclean animals and all the idols of Israel." (Ezekiel 8:9-10)
 - God commands Ezekiel to go into the inner court of the temple and see the wicked and detestable things that the Israelites are doing. There, he sees all kinds of idolatrous images and symbols, including crawling creatures and unclean animals.
4. "He said to me, 'Have you seen this, son of man? Is it a trivial matter for the people of Judah to do the detestable things they are doing here?'" (Ezekiel 8:17)
 - In this verse, God challenges Ezekiel to recognize the gravity of the Israelites' sin. He asks if it is a trivial matter for them to worship false gods and engage in other detestable practices.
5. "Therefore I will deal with them in anger; I will not look on them with pity or spare them. Although they shout in my ears, I will not listen to them." (Ezekiel 8:18)
 - This verse is a warning from God that he will not spare the Israelites from his judgment. Despite their cries for mercy, God will not listen to them because of their persistent sin and rebellion.

Ezekiel Chapter 8 provides a vivid and symbolic account of Ezekiel's vision of idolatrous practices taking place in the temple of Jerusalem. Here are the theological thoughts and influences from Ezekiel Chapter 8:

Theological Thought:

Idolatry in the Temple: The central theological thought in this chapter is the revelation of idolatrous practices being carried out in the very heart of the temple in Jerusalem. Ezekiel is given a vision of abominable images and practices, including the worship of foreign gods, which have defiled the sacred space. This thought underscores the severity of the people's apostasy and their disregard for the sanctity of the temple.

The Departure of God's Glory: In the vision, Ezekiel witnesses the departure of the glory of the Lord from the temple. This is a significant theological thought that signifies God's withdrawal from a place that has been desecrated by idolatry. It represents the consequence of the people's unfaithfulness.

Divine Jealousy and Wrath: The revelation of idolatry elicits a strong response from God, reflecting His jealousy for His people's exclusive worship. The theological thought emphasizes that God's wrath is kindled when His chosen people turn to other gods and engage in idolatrous practices.

The Hidden Sins: The chapter reveals that these idolatrous practices were carried out in secret, away from the view of others. This thought highlights the hypocrisy of the people who outwardly claimed to worship God but secretly indulged in idolatry. It underscores the importance of genuine repentance and sincerity in worship.

Theological Influence:

Ezekiel Chapter 8 has theological influences that resonate in discussions about idolatry, the holiness of God's dwelling place, divine jealousy, and the hidden nature of sin:

Idolatry and Apostasy: The chapter contributes to the biblical understanding of idolatry as a grave sin that leads to apostasy and defiles the sacred. It serves as a warning against turning away from the one true God.

Holiness of God's Dwelling Place: The vision of God's glory departing from the temple emphasizes the sanctity of God's dwelling place and the consequences of defiling it. This influences discussions about the holiness of God and the need for reverence in worship.

Divine Jealousy: The theological thought of God's jealousy for exclusive worship has influenced discussions about the nature of God's covenant relationship with His people. It underscores the requirement of undivided loyalty.

Hidden Sins and Hypocrisy: The revelation of secret idolatry underscores the idea that God sees the hidden sins of the heart. It has influenced discussions about the importance of genuine repentance and sincerity in one's relationship with God.

In Ezekiel Chapter 8, we encounter theological thoughts related to the seriousness of idolatry, the sanctity of God's dwelling place, divine jealousy, and the hidden nature of sin. These themes have had a lasting influence on the understanding of genuine worship, God's holiness, and the consequences of turning away from the true God in both biblical and theological contexts.

Ezekiel 9

New International Version

Judgment on the Idolaters

9 Then I heard him call out in a loud voice, “Bring near those who are appointed to execute judgment on the city, each with a weapon in his hand.” 2 And I saw six men coming from the direction of the upper gate, which faces north, each with a deadly weapon in his hand. With them was a man clothed in linen who had a writing kit at his side. They came in and stood beside the bronze altar.

3 Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the Lord called to the man clothed in linen who had the writing kit at his side 4 and said to him, “Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it.”

5 As I listened, he said to the others, “Follow him through the city and kill, without showing pity or compassion. 6 Slaughter the old men, the young men and women, the mothers and children, but do not touch anyone who has the mark. Begin at my sanctuary.” So they began with the old men who were in front of the temple.

7 Then he said to them, “Defile the temple and fill the courts with the slain. Go!” So they went out and began killing throughout the city. 8 While they were killing and I was left alone, I fell facedown, crying out, “Alas, Sovereign Lord! Are you going to destroy the entire remnant of Israel in this outpouring of your wrath on Jerusalem?”

9 He answered me, “The sin of the people of Israel and Judah is exceedingly great; the land is full of bloodshed and the city is full of injustice. They say, ‘The Lord has forsaken the land; the Lord does not see.’ 10 So I will not look on them with pity or spare them, but I will bring down on their own heads what they have done.”

11 Then the man in linen with the writing kit at his side brought back word, saying, “I have done as you commanded.”

In Ezekiel Chapter 9, God commands a group of angels to go through the city of Jerusalem and to put a mark on the foreheads of those who are faithful to Him. This chapter is a message of judgment and salvation, as God separates those who have remained faithful to Him from those who have not.

God begins by showing Ezekiel the group of angels with weapons of destruction, and He commands them to go through the city and to strike down all who have not been marked. God explains that the people of Jerusalem have become so wicked and rebellious that they deserve this judgment.

However, before the angels begin their work, God commands another angel to go through the city and to mark the foreheads of those who have remained faithful to Him. These marked individuals are to be spared from the coming judgment.

The angels then begin their work, and they strike down all who have not been marked. The city is filled with violence and destruction, and the people cry out in agony as they are punished for their sins.

God tells Ezekiel that this judgment is necessary because of the people's sin and rebellion. He also reassures Ezekiel that the faithful remnant who have been marked will be spared from the coming destruction.

In conclusion, Ezekiel Chapter 9 is a message of judgment and salvation. God commands a group of angels to go through the city of Jerusalem and to put a mark on the foreheads of those who are faithful to Him, and to strike down all who have not been marked. The people of Jerusalem have become so wicked and rebellious that they deserve this judgment. However, God promises to spare the faithful remnant who have been marked from the coming destruction. This chapter serves as a reminder of the importance of remaining faithful to God, and the consequences of turning away from Him.

Here are some important verses from Ezekiel chapter 9 in the Christian Bible, along with brief explanations and where to find them:

1. "Then I heard him call out in a loud voice, 'Bring near those who are appointed to execute judgment on the city, each with a weapon in his hand.'" (Ezekiel 9:1)
 - In this verse, Ezekiel hears the Lord calling for executioners to come and bring judgment on the city. Each one is to have a weapon in his hand.
2. "Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the Lord called to the man clothed in linen who had the writing kit at his side." (Ezekiel 9:3)
 - In this verse, the glory of God leaves its place above the cherubim and moves to the threshold of the temple. From there, the Lord calls to the man clothed in linen, who has a writing kit at his side.
3. "Then the Lord said to him, 'Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it.'" (Ezekiel 9:4)
 - In this verse, the Lord commands the man clothed in linen to go through Jerusalem and put a mark on the foreheads of those who grieve and lament over the detestable things that are being done in the city.
4. "Slaughter the old men, the young men and women, the mothers and children, but do not touch anyone who has the mark. Begin at my sanctuary." (Ezekiel 9:6)
 - This verse describes the judgment that will be executed on Jerusalem. The executioners are commanded to slaughter everyone except those who have the mark on their forehead. The judgment is to begin at the sanctuary of the Lord.
5. "Then the glory of the Lord departed from over the threshold of the temple and stopped above the cherubim." (Ezekiel 9:3)
 - In this verse, the glory of the Lord departs from the threshold of the temple and returns to its place above the cherubim.

Ezekiel Chapter 9 continues the prophetic narrative of Ezekiel and presents a vision of judgment and divine protection. Here are the theological thoughts and influences from Ezekiel Chapter 9:

Theological Thought:

The Marked Remnant: The central theological thought in this chapter is the concept of a "mark" or a "seal" placed on the foreheads of those who are grieved and distressed over the abominations in Jerusalem. These marked individuals are spared from the impending judgment and destruction. This thought emphasizes God's mercy and care for the faithful remnant in the midst of widespread apostasy and sin.

Divine Judgment: The chapter also portrays the devastating judgment that is about to be executed on Jerusalem and its inhabitants due to their unrepentant idolatry and wickedness. This thought underscores the principle of divine justice and the consequences of persistent sin.

Righteous Indignation: The executioners who carry out God's judgment are instructed not to spare anyone, showing God's righteous indignation against the unrepentant and wicked. This thought emphasizes the seriousness of sin and its ultimate consequences.

The Presence of God: The vision highlights the presence of God in the temple, especially in the inner court, from where judgment is initiated. This underscores the idea that God is intimately involved in the affairs of His people and is a witness to their actions.

Theological Influence:

Ezekiel Chapter 9 has theological influences that resonate in discussions about divine judgment, the preservation of the faithful remnant, God's righteous anger, and the presence of God:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment as a response to unrepentant sin and wickedness. It serves as a reminder of the seriousness of sin and its consequences.

Preservation of the Faithful Remnant: The concept of marking or sealing the faithful remnant has theological implications for discussions about God's mercy and protection for those who remain faithful to Him in the midst of a corrupt society.

God's Righteous Anger: The theological thought of God's righteous indignation against unrepentant sin has influenced discussions about the nature of God's justice and His response to persistent disobedience.

The Presence of God: The presence of God in the temple underscores the theological concept of God's presence among His people and His involvement in their lives and affairs. It highlights the idea that God is both a witness to human actions and the ultimate source of judgment.

In Ezekiel Chapter 9, we encounter theological thoughts related to divine judgment, the preservation of the faithful remnant, God's righteous anger, and the presence of God among His people. These themes have had a lasting influence on the understanding of divine justice, God's mercy, and the consequences of unrepentant sin in both biblical and theological contexts.

Ezekiel 10

New International Version

God's Glory Departs From the Temple

10 I looked, and I saw the likeness of a throne of lapis lazuli above the vault that was over the heads of the cherubim. 2 The Lord said to the man clothed in linen, "Go in among the wheels beneath the cherubim. Fill your hands with burning coals from among the cherubim and scatter them over the city." And as I watched, he went in.

3 Now the cherubim were standing on the south side of the temple when the man went in, and a cloud filled the inner court. 4 Then the glory of the Lord rose from above the cherubim and moved to the threshold of the temple. The cloud filled the temple, and the court was full of the radiance of the glory of the Lord. 5 The sound of the wings of the cherubim could be heard as far away as the outer court, like the voice of God Almighty[a] when he speaks.

6 When the Lord commanded the man in linen, "Take fire from among the wheels, from among the cherubim," the man went in and stood beside a wheel. 7 Then one of the cherubim reached out his hand to the fire that was among them. He took up some of it and put it into the hands of the man in linen, who took it and went out. 8 (Under the wings of the cherubim could be seen what looked like human hands.)

9 I looked, and I saw beside the cherubim four wheels, one beside each of the cherubim; the wheels sparkled like topaz. 10 As for their appearance, the four of them looked alike; each was like a wheel intersecting a wheel. 11 As they moved, they would go in any one of the four directions the cherubim faced; the wheels did not turn about[b] as the cherubim went. The cherubim went in whatever direction the head faced, without turning as they went. 12 Their entire bodies, including their backs, their hands and their wings, were completely full of eyes, as were their four wheels. 13 I heard the wheels being called "the whirling wheels." 14 Each of the cherubim had four faces: One face was that of a cherub, the second the face of a human being, the third the face of a lion, and the fourth the face of an eagle.

15 Then the cherubim rose upward. These were the living creatures I had seen by the Kebar River. 16 When the cherubim moved, the wheels beside them moved; and when the cherubim spread their wings to rise from the ground, the wheels did not leave their side. 17 When the cherubim stood still, they also stood still; and when the cherubim rose, they rose with them, because the spirit of the living creatures was in them.

18 Then the glory of the Lord departed from over the threshold of the temple and stopped above the cherubim. 19 While I watched, the cherubim spread their wings and rose from the ground, and as they went, the wheels went with them. They stopped at the entrance of the east gate of the Lord's house, and the glory of the God of Israel was above them.

20 These were the living creatures I had seen beneath the God of Israel by the Kebar River, and I realized that they were cherubim. 21 Each had four faces and four wings, and

under their wings was what looked like human hands. 22 Their faces had the same appearance as those I had seen by the Kebar River. Each one went straight ahead.

In Ezekiel Chapter 10, Ezekiel continues his vision of God's glory departing from the temple in Jerusalem. This chapter describes the departure of God's glory from the temple, and the role of the cherubim in this event.

The chapter begins with Ezekiel seeing the same vision of the glory of God that he saw in Chapter 1. The vision includes the cherubim, the wheels, and the throne of God. The cherubim are described as having wings, hands, and human-like faces, and they are positioned on either side of the throne.

Ezekiel watches as the cherubim move around the temple, and as they do, the glory of God begins to depart from the temple. The cherubim are described as being instrumental in this departure, as they lift their wings and move them over the threshold of the temple. As the glory of God departs, Ezekiel sees a cloud fill the temple and the court, and the sound of the cherubim's wings is heard throughout the area. The glory of God then moves to the east gate of the temple, where it remains for a time before departing completely. The chapter concludes with Ezekiel being told that the cherubim are the same beings that he saw in his earlier vision, and that they are the ones who are responsible for the departure of God's glory from the temple.

In conclusion, Ezekiel Chapter 10 continues Ezekiel's vision of God's glory departing from the temple in Jerusalem. The chapter describes the role of the cherubim in this event, as they move their wings and help the glory of God depart. The chapter serves as a reminder of the importance of God's presence in the temple, and the consequences of turning away from Him.

Here are some important verses from Ezekiel chapter 10 in the Christian Bible, along with brief explanations and where to find them:

1. "Then I looked, and I saw in the vault above the heads of the cherubim the likeness of a throne of lapis lazuli, and high above on the throne was a figure like that of a man." (Ezekiel 10:1)
 - In this verse, Ezekiel sees a vision of a throne of lapis lazuli above the heads of the cherubim. The figure of a man is seated on the throne.
2. "And when the cherubim moved, the wheels beside them moved; and when the cherubim spread their wings to rise from the ground, the wheels did not leave their side." (Ezekiel 10:16)
 - This verse describes how the cherubim and the wheels beside them move together. When the cherubim spread their wings to rise from the ground, the wheels do not leave their side.
3. "Then the glory of the Lord departed from over the threshold of the temple and stopped above the cherubim." (Ezekiel 10:18)
 - In this verse, the glory of the Lord departs from the threshold of the temple and stops above the cherubim, just as it did in the previous chapter.
4. "Then the cherubim, with the wheels beside them, spread their wings, and the glory of the God of Israel was above them." (Ezekiel 10:19)
 - This verse describes how the cherubim and the wheels beside them spread their wings, and the glory of the God of Israel is once again above them.

5. "Then the man in linen with the writing kit at his side brought back word, saying, 'I have done as you commanded.'" (Ezekiel 10:11)
 - This verse refers to the man in linen who was commanded to put a mark on the foreheads of those who grieve and lament over the detestable things in the city. Here, he returns to report to the Lord that he has done as he was commanded.

Ezekiel Chapter 10 presents a continuation of Ezekiel's vision and contains theological thoughts and influences related to the glory of God, the departure of God's presence, and the significance of cherubim. Here are the theological thoughts and influences from Ezekiel Chapter 10:

Theological Thought:

The Glory of God Departing: The primary theological thought in this chapter is the continuation of Ezekiel's vision of the glory of God. He sees the glory of God departing from the temple in Jerusalem, which reinforces the concept of God's withdrawal due to the widespread idolatry and sin of the people. The departure of God's glory symbolizes His judgment and abandonment of the temple.

Cherubim and God's Presence: The chapter emphasizes the presence of cherubim in the vision, who are closely associated with the presence and glory of God in the biblical tradition. The theological thought here underscores the holiness and majesty of God and the role of heavenly beings, such as cherubim, in His divine presence.

The Significance of the Temple: The vision of the glory of God departing from the temple highlights the significance of the temple in the religious life of Israel. The temple was considered the dwelling place of God, and its desecration and abandonment signified a profound spiritual crisis for the nation.

The Reality of Divine Judgment: Ezekiel's vision serves as a reminder of the reality of divine judgment. The departure of God's glory is a visible manifestation of God's judgment upon a rebellious and idolatrous people. It reinforces the theological concept that disobedience carries consequences.

Theological Influence:

Ezekiel Chapter 10 has theological influences that resonate in discussions about the glory of God, the significance of the temple, divine judgment, and the role of heavenly beings:

The Glory of God: The chapter contributes to the biblical understanding of the glory of God as a visible manifestation of His presence and majesty. It influences discussions about God's transcendence and His response to human sin.

Significance of the Temple: The vision of the temple's abandonment underscores the importance of sacred spaces in religious traditions. It has influenced discussions about the role of religious institutions and their connection to divine presence.

Divine Judgment: The chapter reinforces the concept of divine judgment as a response to disobedience and sin. It serves as a warning about the consequences of turning away from God.

Cherubim: The presence of cherubim in the vision has influenced discussions about heavenly beings in religious traditions and their role in mediating God's presence.

In Ezekiel Chapter 10, we encounter theological thoughts related to the glory of God, the significance of the temple, divine judgment, and the role of heavenly beings like cherubim. These themes have had a lasting influence on the understanding of God's presence, His response to disobedience, and the importance of sacred spaces in both biblical and theological contexts.

Ezekiel 11

New International Version

God's Sure Judgment on Jerusalem

11 Then the Spirit lifted me up and brought me to the gate of the house of the Lord that faces east. There at the entrance of the gate were twenty-five men, and I saw among them Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people. 2 The Lord said to me, "Son of man, these are the men who are plotting evil and giving wicked advice in this city. 3 They say, 'Haven't our houses been recently rebuilt? This city is a pot, and we are the meat in it.' 4 Therefore prophesy against them; prophesy, son of man."

5 Then the Spirit of the Lord came on me, and he told me to say: "This is what the Lord says: That is what you are saying, you leaders in Israel, but I know what is going through your mind. 6 You have killed many people in this city and filled its streets with the dead.

7 "Therefore this is what the Sovereign Lord says: The bodies you have thrown there are the meat and this city is the pot, but I will drive you out of it. 8 You fear the sword, and the sword is what I will bring against you, declares the Sovereign Lord. 9 I will drive you out of the city and deliver you into the hands of foreigners and inflict punishment on you. 10 You will fall by the sword, and I will execute judgment on you at the borders of Israel. Then you will know that I am the Lord. 11 This city will not be a pot for you, nor will you be the meat in it; I will execute judgment on you at the borders of Israel. 12 And you will know that I am the Lord, for you have not followed my decrees or kept my laws but have conformed to the standards of the nations around you."

13 Now as I was prophesying, Pelatiah son of Benaiah died. Then I fell facedown and cried out in a loud voice, "Alas, Sovereign Lord! Will you completely destroy the remnant of Israel?"

The Promise of Israel's Return

14 The word of the Lord came to me: 15 “Son of man, the people of Jerusalem have said of your fellow exiles and all the other Israelites, ‘They are far away from the Lord; this land was given to us as our possession.’

16 “Therefore say: ‘This is what the Sovereign Lord says: Although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone.’

17 “Therefore say: ‘This is what the Sovereign Lord says: I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.’

18 “They will return to it and remove all its vile images and detestable idols. 19 I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. 20 Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God. 21 But as for those whose hearts are devoted to their vile images and detestable idols, I will bring down on their own heads what they have done, declares the Sovereign Lord.”

22 Then the cherubim, with the wheels beside them, spread their wings, and the glory of the God of Israel was above them. 23 The glory of the Lord went up from within the city and stopped above the mountain east of it. 24 The Spirit lifted me up and brought me to the exiles in Babylonia[a] in the vision given by the Spirit of God.

Then the vision I had seen went up from me, 25 and I told the exiles everything the Lord had shown me.

In Ezekiel Chapter 11, Ezekiel has another vision from God, this time regarding the wicked leaders of Jerusalem and the judgment that they will face. This chapter also includes a promise of restoration for the faithful remnant who have been marked by God. The chapter begins with Ezekiel being brought to the east gate of the temple, where he sees twenty-five men who are leaders of the people of Jerusalem. God reveals to Ezekiel that these men are wicked and have led the people astray, and that they will face judgment.

God also reveals to Ezekiel that there are still some people in Jerusalem who have remained faithful to Him, and who will be spared from the judgment. These people are the ones who have been marked by the angel in Chapter 9. God promises to gather them and bring them out of the city, and to give them a new heart and a new spirit.

Ezekiel then sees the glory of God depart from the temple, just as he had seen in Chapter 10. The glory of God moves to the east gate of the city and stops there. God tells Ezekiel that this is a sign that the city will be destroyed and that the people will be taken into captivity.

However, God also promises to restore the faithful remnant and to bring them back to the land of Israel. He promises to make a covenant with them and to dwell among them once again.

The chapter ends with Ezekiel returning to his people and telling them what he has seen. However, the people do not listen to him, and instead they continue to follow the wicked leaders who are leading them astray.

In conclusion, Ezekiel Chapter 11 is a message of judgment and restoration. God reveals to Ezekiel that the wicked leaders of Jerusalem will face judgment, but that there is still a faithful remnant who will be spared. God promises to restore this remnant and to dwell among them once again. The chapter serves as a reminder of the importance of remaining faithful to God, and the consequences of following wicked leaders.

Here are some important verses from Ezekiel chapter 11 in the Christian Bible, along with brief explanations and where to find them:

1. "The Spirit lifted me up and brought me to the gate of the house of the Lord that faces east. There at the entrance of the gate were twenty-five men, and I saw among them Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people." (Ezekiel 11:1-2)
 - In this verse, the Spirit of the Lord lifts Ezekiel up and brings him to the gate of the house of the Lord that faces east. There, he sees twenty-five men, including two leaders of the people.
2. "Therefore say: 'This is what the Sovereign Lord says: Although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone.'" (Ezekiel 11:16)
 - This verse is part of a message from the Lord to the exiles in Babylon. The Lord reminds them that, although they have been scattered among the nations, he has been a sanctuary for them in the countries where they have gone.
3. "I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh." (Ezekiel 11:19)
 - This verse is part of the same message from the Lord to the exiles. Here, the Lord promises to give the exiles an undivided heart and a new spirit, removing their heart of stone and giving them a heart of flesh.
4. "This is what the Sovereign Lord says: The gate of the inner court facing east is to be shut on the six working days, but on the Sabbath day and on the day of the New Moon it is to be opened." (Ezekiel 11:1)
 - In this verse, the Lord gives instructions about the gate of the inner court facing east. It is to be shut on the six working days, but opened on the Sabbath day and the day of the New Moon.
5. "Therefore say: 'This is what the Sovereign Lord says: I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.'" (Ezekiel 11:17)
 - This verse is part of the same message from the Lord to the exiles. Here, the Lord promises to gather the exiles from the nations where they have been scattered and bring them back to the land of Israel.

Ezekiel Chapter 11 continues the prophetic message of Ezekiel, focusing on the judgment of the leaders and people of Jerusalem. Here are the theological thoughts and influences from Ezekiel Chapter 11:

Theological Thought:

The Corrupt Leaders: The central theological thought in this chapter is the rebuke of the leaders of Jerusalem. The leaders, often referred to as "princes of Israel," are portrayed as corrupt and oppressive, leading the people astray. This thought emphasizes the role of leadership in shaping the spiritual and moral condition of the community.

God's Sovereign Rule: The chapter highlights the sovereignty of God over the lives of individuals and nations. Despite the wickedness of the leaders and people, God remains in control and will bring judgment and restoration according to His divine plan.

The Promise of Restoration: Alongside the pronouncement of judgment, there is a promise of restoration. God tells the exiled Israelites that He will gather them from the nations and give them a new heart and a new spirit. This thought emphasizes God's faithfulness to His covenant and His willingness to offer forgiveness and transformation to those who repent.

The Presence of God: The chapter mentions the departure of God's glory from the temple in Jerusalem and its relocation to the Mount of Olives. This underscores the idea that God's presence is not confined to a particular location but can manifest itself elsewhere. It also reflects the theological concept of God's judgment upon a defiled sanctuary.

Theological Influence:

Ezekiel Chapter 11 has theological influences that resonate in discussions about leadership, God's sovereignty, restoration, and the presence of God:

Leadership and Accountability: The chapter serves as a reminder of the importance of ethical and responsible leadership, especially in spiritual matters. It has influenced discussions about the role of leaders in shaping the spiritual and moral direction of a community.

God's Sovereignty: The theological thought of God's sovereignty over nations and individuals has influenced discussions about divine providence and the understanding that God remains in control even in times of crisis.

Promise of Restoration: The promise of restoration found in this chapter has had a significant influence on discussions about God's grace, forgiveness, and the possibility of spiritual renewal and transformation.

The Presence of God: The mention of God's glory departing from the temple has theological implications for discussions about God's presence and His judgment upon

unfaithfulness. It also reinforces the idea that God's presence is not confined to physical structures.

In Ezekiel Chapter 11, we encounter theological thoughts related to leadership, God's sovereignty, restoration, and the presence of God. These themes have had a lasting influence on discussions about ethical leadership, divine providence, forgiveness, and the nature of God's presence in both biblical and theological contexts.

Ezekiel 12

New International Version

The Exile Symbolized

12 The word of the Lord came to me: 2 “Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people.

3 “Therefore, son of man, pack your belongings for exile and in the daytime, as they watch, set out and go from where you are to another place. Perhaps they will understand, though they are a rebellious people. 4 During the daytime, while they watch, bring out your belongings packed for exile. Then in the evening, while they are watching, go out like those who go into exile. 5 While they watch, dig through the wall and take your belongings out through it. 6 Put them on your shoulder as they are watching and carry them out at dusk. Cover your face so that you cannot see the land, for I have made you a sign to the Israelites.”

7 So I did as I was commanded. During the day I brought out my things packed for exile. Then in the evening I dug through the wall with my hands. I took my belongings out at dusk, carrying them on my shoulders while they watched.

8 In the morning the word of the Lord came to me: 9 “Son of man, did not the Israelites, that rebellious people, ask you, ‘What are you doing?’

10 “Say to them, ‘This is what the Sovereign Lord says: This prophecy concerns the prince in Jerusalem and all the Israelites who are there.’ 11 Say to them, ‘I am a sign to you.’

“As I have done, so it will be done to them. They will go into exile as captives.

12 “The prince among them will put his things on his shoulder at dusk and leave, and a hole will be dug in the wall for him to go through. He will cover his face so that he cannot see the land. 13 I will spread my net for him, and he will be caught in my snare; I will bring him to Babylonia, the land of the Chaldeans, but he will not see it, and there he will die. 14 I will scatter to the winds all those around him—his staff and all his troops—and I will pursue them with drawn sword.

15 “They will know that I am the Lord, when I disperse them among the nations and scatter them through the countries. 16 But I will spare a few of them from the sword, famine and plague, so that in the nations where they go they may acknowledge all their detestable practices. Then they will know that I am the Lord.”

17 The word of the Lord came to me: 18 “Son of man, tremble as you eat your food, and shudder in fear as you drink your water. 19 Say to the people of the land: ‘This is what the Sovereign Lord says about those living in Jerusalem and in the land of Israel: They will eat their food in anxiety and drink their water in despair, for their land will be stripped of everything in it because of the violence of all who live there. 20 The inhabited towns will be laid waste and the land will be desolate. Then you will know that I am the Lord.’”

There Will Be No Delay

21 The word of the Lord came to me: 22 “Son of man, what is this proverb you have in the land of Israel: ‘The days go by and every vision comes to nothing’? 23 Say to them, ‘This is what the Sovereign Lord says: I am going to put an end to this proverb, and they will no longer quote it in Israel.’ Say to them, ‘The days are near when every vision will be fulfilled. 24 For there will be no more false visions or flattering divinations among the people of Israel. 25 But I the Lord will speak what I will, and it shall be fulfilled without delay. For in your days, you rebellious people, I will fulfill whatever I say, declares the Sovereign Lord.’”

26 The word of the Lord came to me: 27 “Son of man, the Israelites are saying, ‘The vision he sees is for many years from now, and he prophesies about the distant future.’

28 “Therefore say to them, ‘This is what the Sovereign Lord says: None of my words will be delayed any longer; whatever I say will be fulfilled, declares the Sovereign Lord.’”

In Ezekiel Chapter 12, God commands Ezekiel to perform a symbolic act in front of the exiles to illustrate the coming judgment on Jerusalem. The chapter also includes a message from God regarding false prophets who deceive the people with their lies. The chapter begins with God telling Ezekiel to pack his belongings as if he were going into exile. He is to then dig through the wall of his house and carry his belongings out through the hole. This is a symbolic act that God uses to illustrate to the exiles the coming destruction of Jerusalem and the exile of its people.

God then goes on to give Ezekiel a message about false prophets who are misleading the people with their lies. These false prophets are telling the people that everything is fine, and that there is no need to worry about the coming judgment. However, God tells Ezekiel that their words are false and that they will be punished for their deceit.

God also reveals to Ezekiel that the king of Babylon will soon come and destroy Jerusalem. He tells Ezekiel to prophesy against the city and its leaders, and to warn the people to repent and turn back to God before it is too late.

The chapter ends with Ezekiel performing the symbolic act that God commanded him to do. He packs his belongings and carries them out through the hole that he has dug in his

wall. The people who are watching him do not understand the meaning behind his actions, but they will soon see the reality of God's judgment on Jerusalem. In conclusion, Ezekiel Chapter 12 is a message of warning and judgment. God commands Ezekiel to perform a symbolic act that illustrates the coming destruction of Jerusalem and the exile of its people. The chapter also includes a message about false prophets who deceive the people with their lies. The chapter serves as a reminder of the importance of listening to God's warnings and turning back to Him before it is too late.

Here are some important verses from Ezekiel Chapter 12:

1. "The word of the Lord came to me: 'Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people.'" (Ezekiel 12:1-2)
2. "Say to them, 'This is what the Sovereign Lord says: This prophecy concerns the prince in Jerusalem and all the Israelites who are there.'" (Ezekiel 12:10)
3. "I will spread my net for him, and he will be caught in my snare. I will bring him to Babylon and execute judgment on him there because he was unfaithful to me.'" (Ezekiel 12:13)
4. "Say to them, 'This is what the Sovereign Lord says: I am going to put an end to this proverb, and they will no longer quote it in Israel.' Say to them, 'The days are near when every vision will be fulfilled.'" (Ezekiel 12:23-25)

In this chapter, Ezekiel is again warning the Israelites of the judgment that is coming because of their rebelliousness and unfaithfulness to God. The chapter also includes a prophecy about the exile of the prince in Jerusalem, as well as a message that all of Ezekiel's visions will be fulfilled.

Ezekiel Chapter 12 continues the prophetic message of Ezekiel, focusing on the theme of the impending exile and the skepticism of the people regarding the fulfillment of God's word. Here are the theological thoughts and influences from Ezekiel Chapter 12:

Theological Thought:

Symbolic Actions and Unbelief: The central theological thought in this chapter revolves around the use of symbolic actions by Ezekiel to convey God's message. Ezekiel is instructed to perform acts that symbolize the exile and the skepticism of the people. The skepticism of the people underscores the challenge of unbelief and disobedience in the face of God's prophetic word.

The Certainty of God's Word: Despite the skepticism and disbelief of the people, God emphasizes the certainty of His word. The delay in the fulfillment of the prophecies does not negate their reality. This thought emphasizes the faithfulness of God in fulfilling His promises and the consequences of rejecting His word.

The Consequences of Rebellion: The chapter reiterates that the exile is a result of the people's rebellion and disobedience. It underscores the theological principle that

disobedience carries consequences and that God's judgment is a response to human actions.

Ezekiel as a Sign: Ezekiel's role as a sign to the people is highlighted in this chapter. His actions serve as a visual representation of God's message, emphasizing the responsibility of prophets to bear witness to God's truth, even when met with skepticism.

Theological Influence:

Ezekiel Chapter 12 has theological influences that resonate in discussions about faith, the certainty of God's word, the consequences of disobedience, and the role of prophets:

Certainty of God's Word: The chapter contributes to the biblical understanding of the certainty of God's word and His faithfulness in fulfilling His promises. It influences discussions about the reliability of God's prophetic word.

Consequences of Rebellion: The theological thought of the chapter reinforces the principle that disobedience carries consequences. It has influenced discussions about the nature of divine judgment and the relationship between human actions and God's responses.

Role of Prophets: Ezekiel's role as a sign and a witness to God's message has influenced discussions about the responsibilities of prophets and their role in conveying God's truth to the people.

Faith and Skepticism: The skepticism of the people in the face of God's prophetic word has implications for discussions about faith, doubt, and the human response to divine messages.

In Ezekiel Chapter 12, we encounter theological thoughts related to the certainty of God's word, the consequences of rebellion, the role of prophets, and the dynamics of faith and skepticism. These themes have had a lasting influence on the understanding of prophecy, divine faithfulness, and the consequences of human choices in both biblical and theological contexts.

Ezekiel 13

New International Version

False Prophets Condemned

13 The word of the Lord came to me: 2 “Son of man, prophesy against the prophets of Israel who are now prophesying. Say to those who prophesy out of their own imagination: ‘Hear the word of the Lord! 3 This is what the Sovereign Lord says: Woe to the foolish[a] prophets who follow their own spirit and have seen nothing! 4 Your prophets, Israel, are like jackals among ruins. 5 You have not gone up to the breaches in the wall to repair it for the people of Israel so that it will stand firm in the battle on the day of the Lord. 6 Their visions are false and their divinations a lie. Even though the Lord has not sent them, they say, “The Lord declares,” and expect him to fulfill their words. 7

Have you not seen false visions and uttered lying divinations when you say, “The Lord declares,” though I have not spoken?

8 “Therefore this is what the Sovereign Lord says: Because of your false words and lying visions, I am against you, declares the Sovereign Lord. 9 My hand will be against the prophets who see false visions and utter lying divinations. They will not belong to the council of my people or be listed in the records of Israel, nor will they enter the land of Israel. Then you will know that I am the Sovereign Lord.

10 “Because they lead my people astray, saying, “Peace,” when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash, 11 therefore tell those who cover it with whitewash that it is going to fall. Rain will come in torrents, and I will send hailstones hurtling down, and violent winds will burst forth. 12 When the wall collapses, will people not ask you, “Where is the whitewash you covered it with?”

13 “Therefore this is what the Sovereign Lord says: In my wrath I will unleash a violent wind, and in my anger hailstones and torrents of rain will fall with destructive fury. 14 I will tear down the wall you have covered with whitewash and will level it to the ground so that its foundation will be laid bare. When it[b] falls, you will be destroyed in it; and you will know that I am the Lord. 15 So I will pour out my wrath against the wall and against those who covered it with whitewash. I will say to you, “The wall is gone and so are those who whitewashed it, 16 those prophets of Israel who prophesied to Jerusalem and saw visions of peace for her when there was no peace, declares the Sovereign Lord.”

17 “Now, son of man, set your face against the daughters of your people who prophesy out of their own imagination. Prophesy against them 18 and say, ‘This is what the Sovereign Lord says: Woe to the women who sew magic charms on all their wrists and make veils of various lengths for their heads in order to ensnare people. Will you ensnare the lives of my people but preserve your own? 19 You have profaned me among my people for a few handfuls of barley and scraps of bread. By lying to my people, who listen to lies, you have killed those who should not have died and have spared those who should not live.

20 “Therefore this is what the Sovereign Lord says: I am against your magic charms with which you ensnare people like birds and I will tear them from your arms; I will set free the people that you ensnare like birds. 21 I will tear off your veils and save my people from your hands, and they will no longer fall prey to your power. Then you will know that I am the Lord. 22 Because you disheartened the righteous with your lies, when I had brought them no grief, and because you encouraged the wicked not to turn from their evil ways and so save their lives, 23 therefore you will no longer see false visions or practice divination. I will save my people from your hands. And then you will know that I am the Lord.”

In Ezekiel Chapter 13, God condemns the false prophets who are leading the people astray and speaking lies in His name. These prophets are telling the people what they want to hear, rather than speaking the truth of God's judgment.

The chapter begins with God speaking to Ezekiel and condemning the false prophets who are prophesying out of their own imaginations. God declares that He is against them and that they will not be included among His people.

God then speaks against the false prophetesses who are using magic and witchcraft to deceive the people. They are likened to jackals and foxes who roam among the ruins of the city. They are using their deceptive practices to lead the people astray and to keep them from turning back to God.

God then promises to bring judgment upon these false prophets and prophetesses. He declares that their magic and divination will be exposed as lies, and that they will be punished for their deceit.

The chapter ends with a call to repentance. God declares that His true prophets are those who speak His word, even if it is a difficult message to hear. He calls on the people to turn away from their sin and turn back to Him.

In conclusion, Ezekiel Chapter 13 is a warning against false prophets and prophetesses who use their deceitful practices to lead the people astray. God condemns these false leaders and promises to bring judgment upon them. The chapter serves as a call to repentance, reminding the people to turn away from their sin and turn back to God's truth.

Here are some important verses from Ezekiel Chapter 13:

1. "The word of the Lord came to me: 'Son of man, prophesy against the prophets of Israel who are now prophesying. Say to those who prophesy out of their own imagination: Hear the word of the Lord!'" (Ezekiel 13:1-2)
2. "Because they lead my people astray, saying, 'Peace,' when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash, therefore tell those who cover it with whitewash that it is going to fall." (Ezekiel 13:10-11)
3. "So I will tear down the wall you have covered with whitewash and will level it to the ground so that its foundation will be laid bare. When it falls, you will be destroyed in it; and you will know that I am the Lord." (Ezekiel 13:14)
4. "I will deliver my people from your hands, and you will know that I am the Lord." (Ezekiel 13:23)

In this chapter, Ezekiel is prophesying against the false prophets who were misleading the Israelites by speaking out of their own imaginations rather than truly hearing from God. Ezekiel warns that their lies will be exposed and that they will be judged. The chapter also includes a message of hope, that God will deliver his people from the hands of these false prophets and they will know that He is the Lord.

Ezekiel Chapter 13 contains a prophetic message denouncing false prophets and prophetesses who were deceiving the people of Israel. Here are the theological thoughts and influences from Ezekiel Chapter 13:

Theological Thought:

False Prophets and Prophetesses: The central theological thought in this chapter is the condemnation of false prophets and prophetesses who were leading the people astray with deceptive messages. These individuals were claiming to speak on behalf of God but were delivering false and misleading prophecies. This thought emphasizes the

seriousness of false prophecy and the harm it causes to the spiritual well-being of the community.

The Deceptive Wall: The chapter contains a metaphor of a wall that these false prophets and prophetesses were building with untempered mortar. This wall symbolizes the false sense of security and peace that they were offering to the people. The theological thought here is that false prophets create an illusion of safety and righteousness while ignoring the reality of sin and impending judgment.

God's Jealousy for His Word: God expresses His jealousy for His own word and His desire to put an end to the deceptive practices of these false prophets. This thought underscores the importance of upholding the integrity of God's message and the consequences of misrepresenting it.

The Consequences of False Prophecy: The chapter describes the dire consequences that will befall both the false prophets and those who listen to their lies. God will tear down the wall they have built, and judgment will come upon both the deceivers and the deceived. This thought emphasizes the seriousness of false prophecy and the accountability of those who promote it.

Theological Influence:

Ezekiel Chapter 13 has theological influences that resonate in discussions about false prophets, the integrity of God's word, the consequences of deception, and God's jealousy for His truth:

False Prophets and Deception: The chapter contributes to the biblical understanding of false prophets and the dangers of deception within the religious community. It influences discussions about discernment and the need to test the authenticity of prophetic messages.

Integrity of God's Word: The theological thought of God's jealousy for His word has influenced discussions about the importance of accurately representing and proclaiming God's message, as well as the consequences of distorting it.

Consequences of Deception: The chapter reinforces the principle that deception carries consequences. It has influenced discussions about accountability and the responsibility of spiritual leaders to lead their followers in truth.

God's Righteous Judgment: The chapter reflects the theological concept of God's righteous judgment upon those who engage in false prophecy and deception. It serves as a reminder of God's commitment to uphold His truth and justice.

In Ezekiel Chapter 13, we encounter theological thoughts related to false prophecy, the integrity of God's word, the consequences of deception, and God's jealousy for His truth. These themes have had a lasting influence on the understanding of prophecy, discernment, and the importance of truthful and faithful communication of God's message in both biblical and theological contexts.

Ezekiel 14

New International Version

Idolaters Condemned

14 Some of the elders of Israel came to me and sat down in front of me. 2 Then the word of the Lord came to me: 3 “Son of man, these men have set up idols in their hearts and put wicked stumbling blocks before their faces. Should I let them inquire of me at all? 4 Therefore speak to them and tell them, ‘This is what the Sovereign Lord says: When any of the Israelites set up idols in their hearts and put a wicked stumbling block before their faces and then go to a prophet, I the Lord will answer them myself in keeping with their great idolatry. 5 I will do this to recapture the hearts of the people of Israel, who have all deserted me for their idols.’

6 “Therefore say to the people of Israel, ‘This is what the Sovereign Lord says: Repent! Turn from your idols and renounce all your detestable practices!

7 “‘When any of the Israelites or any foreigner residing in Israel separate themselves from me and set up idols in their hearts and put a wicked stumbling block before their faces and then go to a prophet to inquire of me, I the Lord will answer them myself. 8 I will set my face against them and make them an example and a byword. I will remove them from my people. Then you will know that I am the Lord.

9 “‘And if the prophet is enticed to utter a prophecy, I the Lord have enticed that prophet, and I will stretch out my hand against him and destroy him from among my people Israel. 10 They will bear their guilt—the prophet will be as guilty as the one who consults him. 11 Then the people of Israel will no longer stray from me, nor will they defile themselves anymore with all their sins. They will be my people, and I will be their God, declares the Sovereign Lord.’”

Jerusalem’s Judgment Inescapable

12 The word of the Lord came to me: 13 “Son of man, if a country sins against me by being unfaithful and I stretch out my hand against it to cut off its food supply and send famine upon it and kill its people and their animals, 14 even if these three men—Noah, Daniel[a] and Job—were in it, they could save only themselves by their righteousness, declares the Sovereign Lord.

15 “Or if I send wild beasts through that country and they leave it childless and it becomes desolate so that no one can pass through it because of the beasts, 16 as surely as I live, declares the Sovereign Lord, even if these three men were in it, they could not save their own sons or daughters. They alone would be saved, but the land would be desolate.

17 “Or if I bring a sword against that country and say, ‘Let the sword pass throughout the land,’ and I kill its people and their animals, 18 as surely as I live, declares the Sovereign

Lord, even if these three men were in it, they could not save their own sons or daughters. They alone would be saved.

19 “Or if I send a plague into that land and pour out my wrath on it through bloodshed, killing its people and their animals, 20 as surely as I live, declares the Sovereign Lord, even if Noah, Daniel and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness.

21 “For this is what the Sovereign Lord says: How much worse will it be when I send against Jerusalem my four dreadful judgments—sword and famine and wild beasts and plague—to kill its men and their animals! 22 Yet there will be some survivors—sons and daughters who will be brought out of it. They will come to you, and when you see their conduct and their actions, you will be consoled regarding the disaster I have brought on Jerusalem—every disaster I have brought on it. 23 You will be consoled when you see their conduct and their actions, for you will know that I have done nothing in it without cause, declares the Sovereign Lord.”

In Ezekiel Chapter 14, God speaks to Ezekiel about the idolatry of the elders of Israel. The chapter begins with the elders coming to Ezekiel and sitting before him to seek guidance from God.

God responds by telling Ezekiel that the elders have set up idols in their hearts and have turned away from Him. He warns that He will not answer their requests or listen to their prayers, and that they will be punished for their idolatry.

God then goes on to speak about the punishment that will come upon Jerusalem. He says that even if Noah, Daniel, and Job were living there, they would not be able to save the city from destruction. God is determined to bring judgment upon the city and its people for their sin.

God also reveals to Ezekiel that false prophets are still among the people, and that they are deceiving them with their lies. These false prophets are telling the people that everything is fine and that there is no need to repent or turn back to God. But God declares that they will be punished along with the rest of the people.

The chapter ends with a call to repentance. God declares that anyone who turns away from their idols and back to Him will be saved. He promises to forgive them and to restore them to a right relationship with Him.

In conclusion, Ezekiel Chapter 14 is a warning against idolatry and false prophets. God condemns the idolatry of the elders of Israel and warns that they will be punished for their sin. He also warns of false prophets who are leading the people astray with their lies. The chapter ends with a call to repentance, reminding the people that anyone who turns away from their idols and back to God will be saved.

Here are some important verses from Ezekiel Chapter 14:

1. "Some of the elders of Israel came to me and sat down in front of me. Then the word of the Lord came to me: 'Son of man, these men have set up idols in their hearts and put wicked stumbling blocks before their faces. Should I let them inquire of me at all?'" (Ezekiel 14:1-3)

2. "Therefore this is what the Sovereign Lord says: Repent! Turn from your idols and renounce all your detestable practices!" (Ezekiel 14:6)
3. "Even if these three men—Noah, Daniel and Job—were in it, they could save only themselves by their righteousness, declares the Sovereign Lord." (Ezekiel 14:14)
4. "And if I send a plague into that land and pour out my wrath on it through bloodshed, killing its people and their animals, as surely as I live, declares the Sovereign Lord, even if Noah, Daniel and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness." (Ezekiel 14:19-20)

In this chapter, Ezekiel receives a message from God regarding the idolatry of the elders of Israel. God declares that these men have set up idols in their hearts, and that He will not listen to them if they inquire of Him. The message is a call to repentance and a renouncing of detestable practices. The chapter also includes a discussion about the role of righteousness in salvation, and how the righteousness of even the most righteous individuals cannot save others.

Ezekiel Chapter 14 addresses the idolatry of certain elders of Israel and God's response to their inquiries through the prophet Ezekiel. Here are the theological thoughts and influences from Ezekiel Chapter 14:

Theological Thought:

Idolatry and Idolatrous Inquiry: The central theological thought in this chapter is the rebuke of certain elders who had come to inquire of Ezekiel. These elders were secretly harboring idols in their hearts, and they approached Ezekiel with the pretense of seeking guidance from the Lord. The thought here emphasizes the hypocrisy of engaging in idolatry while seeking God's guidance, and it underscores the seriousness of idolatry as a sin.

Response to the Hypocrites: God's response to the elders' inquiry is to answer them in a way that matches their hearts. He allows them to be deceived by their idols because of their unfaithfulness and double-mindedness. This thought highlights the idea that God does not tolerate insincere seeking or attempts to manipulate Him.

Judgment and Restoration: While this chapter focuses on judgment due to idolatry and hypocrisy, it also hints at the possibility of restoration. God desires that the people turn from their idols and seek Him wholeheartedly. Theological thought here emphasizes God's mercy and His desire for repentance and restoration even in the face of judgment.

Theological Influence:

Ezekiel Chapter 14 has theological influences that resonate in discussions about idolatry, sincerity in seeking God, divine judgment, and the possibility of repentance and restoration:

Idolatry and Hypocrisy: The chapter contributes to the biblical understanding of idolatry and the dangers of hypocrisy in religious practice. It influences discussions about the need for genuine devotion and the consequences of insincere seeking of God.

God's Response to the Heart: The theological thought of God's response matching the hearts of the inquirers has influenced discussions about God's discernment and justice. It underscores the importance of authenticity in seeking a relationship with God.

Judgment and Restoration: The chapter reflects the theological concepts of divine judgment and the possibility of repentance and restoration. It serves as a reminder of God's willingness to forgive and restore those who turn away from idolatry and hypocrisy.

In Ezekiel Chapter 14, we encounter theological thoughts related to idolatry, sincerity in seeking God, divine judgment, and the opportunity for repentance and restoration. These themes have had a lasting influence on discussions about authentic worship, divine discernment, and the relationship between sin and God's response in both biblical and theological contexts.

Ezekiel 15

New International Version

Jerusalem as a Useless Vine

15 The word of the Lord came to me: 2 “Son of man, how is the wood of a vine different from that of a branch from any of the trees in the forest? 3 Is wood ever taken from it to make anything useful? Do they make pegs from it to hang things on? 4 And after it is thrown on the fire as fuel and the fire burns both ends and chars the middle, is it then useful for anything? 5 If it was not useful for anything when it was whole, how much less can it be made into something useful when the fire has burned it and it is charred?

6 “Therefore this is what the Sovereign Lord says: As I have given the wood of the vine among the trees of the forest as fuel for the fire, so will I treat the people living in Jerusalem. 7 I will set my face against them. Although they have come out of the fire, the fire will yet consume them. And when I set my face against them, you will know that I am the Lord. 8 I will make the land desolate because they have been unfaithful, declares the Sovereign Lord.”

In Ezekiel Chapter 15, God uses a metaphor to illustrate His judgment against Jerusalem. He compares Jerusalem to a useless vine that cannot produce fruit or be used for any purpose.

God begins by asking Ezekiel if a vine can be used for any purpose if it does not produce fruit. He then goes on to explain that Jerusalem is like that useless vine. Despite being the center of religious life in Israel, Jerusalem has become corrupt and idolatrous, and it no longer produces spiritual fruit.

God declares that because of this, He will bring judgment upon Jerusalem. The city will be destroyed and the people will be scattered among the nations. Even the few who are left in the city will be subject to famine, pestilence, and the sword.

The chapter ends with a sobering reminder that the judgment of God is coming upon Jerusalem. The people are warned to repent and turn back to God before it is too late. In conclusion, Ezekiel Chapter 15 is a warning of God's judgment against Jerusalem. God uses a metaphor of a useless vine to illustrate the spiritual condition of the city. Because of its corruption and idolatry, Jerusalem will be destroyed and its people will be punished. The chapter serves as a call to repentance, reminding the people to turn back to God before it is too late.

Here are some important verses from Ezekiel Chapter 15:

1. "The word of the Lord came to me: 'Son of man, how is the wood of a vine different from that of a branch from any of the trees in the forest?'" (Ezekiel 15:1-2)
2. "Can wood be taken from it to make anything useful? Or can anyone make a peg from it to hang things on? No! It is thrown into the fire for fuel. The fire devours both ends of it, and the middle is charred. Is it useful for anything?" (Ezekiel 15:3-4)
3. "Therefore this is what the Sovereign Lord says: As I have given the wood of the vine among the trees of the forest as fuel for the fire, so will I treat the people living in Jerusalem. I will set my face against them. Although they have come out of the fire, the fire will yet consume them. And when I set my face against them, you will know that I am the Lord." (Ezekiel 15:6-7)

In this chapter, Ezekiel receives a message from God about the worthlessness of the people of Jerusalem. The message uses the analogy of a vine and its branches to illustrate the value of the people. God asks if the wood of a vine is different from the wood of any other tree, and if it can be used for any useful purpose. The answer is no, and God says that just as the wood of the vine is only useful as fuel for the fire, so too are the people of Jerusalem. Despite being saved from destruction in the past, they will still be consumed by the fire of God's judgment. The chapter emphasizes the importance of obedience and faithfulness to God, and warns of the consequences of turning away from Him.

Ezekiel Chapter 15 is a short chapter that uses the metaphor of a useless vine to convey a theological message. Here are the theological thoughts and influences from Ezekiel Chapter 15:

Theological Thought:

The Uselessness of the Vine: The central theological thought in this chapter is the use of a vine, represented by the wood of a grapevine, as a metaphor for the people of Jerusalem. Just as the wood of a vine is considered useless for making various implements, so the people of Jerusalem, due to their unfaithfulness and idolatry, have become spiritually useless and have lost their special status as God's chosen people.

Divine Judgment: The chapter emphasizes the theme of divine judgment. The vine, which represents the people, is cast into the fire, symbolizing the judgment that will come upon

Jerusalem. This theological thought underscores the consequences of the people's unfaithfulness and rebellion against God.

God's Holiness: The concept of God's holiness is implied in this chapter. God's holiness demands faithfulness and obedience from His people, and when they fail to meet this standard, they face judgment.

Theological Influence:

Ezekiel Chapter 15 has theological influences that resonate in discussions about God's expectations, divine judgment, and the consequences of unfaithfulness:

Faithfulness and Usefulness: The chapter contributes to the biblical understanding that God expects faithfulness and obedience from His people. It illustrates the idea that unfaithfulness can render a people spiritually useless in God's plan.

Divine Judgment: The theological thought of divine judgment as a consequence of unfaithfulness is reinforced in this chapter. It has influenced discussions about the relationship between sin and its consequences in the context of God's justice.

God's Holiness: The chapter indirectly underscores the concept of God's holiness, which requires a holy and obedient people. It has influenced discussions about the attributes of God and His expectations for His chosen people.

In Ezekiel Chapter 15, the theological thought revolves around the metaphor of the vine to convey the idea of the people's unfaithfulness leading to divine judgment. These themes have had a lasting influence on the understanding of God's expectations, His holiness, and the consequences of unfaithfulness in both biblical and theological contexts.

Ezekiel 16

New International Version

Jerusalem as an Adulterous Wife

16 The word of the Lord came to me: 2 “Son of man, confront Jerusalem with her detestable practices 3 and say, ‘This is what the Sovereign Lord says to Jerusalem: Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite. 4 On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloths. 5 No one looked on you with pity or had compassion enough to do any of these things for you. Rather, you were thrown out into the open field, for on the day you were born you were despised.

6 “Then I passed by and saw you kicking about in your blood, and as you lay there in your blood I said to you, ‘Live!’[a] 7 I made you grow like a plant of the field. You grew and developed and entered puberty. Your breasts had formed and your hair had grown, yet you were stark naked.

8 ““Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your naked body. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign Lord, and you became mine.

9 ““I bathed you with water and washed the blood from you and put ointments on you. 10 I clothed you with an embroidered dress and put sandals of fine leather on you. I dressed you in fine linen and covered you with costly garments. 11 I adorned you with jewelry: I put bracelets on your arms and a necklace around your neck, 12 and I put a ring on your nose, earrings on your ears and a beautiful crown on your head. 13 So you were adorned with gold and silver; your clothes were of fine linen and costly fabric and embroidered cloth. Your food was honey, olive oil and the finest flour. You became very beautiful and rose to be a queen. 14 And your fame spread among the nations on account of your beauty, because the splendor I had given you made your beauty perfect, declares the Sovereign Lord.

15 ““But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his. 16 You took some of your garments to make gaudy high places, where you carried on your prostitution. You went to him, and he possessed your beauty.[b] 17 You also took the fine jewelry I gave you, the jewelry made of my gold and silver, and you made for yourself male idols and engaged in prostitution with them. 18 And you took your embroidered clothes to put on them, and you offered my oil and incense before them. 19 Also the food I provided for you—the flour, olive oil and honey I gave you to eat—you offered as fragrant incense before them. That is what happened, declares the Sovereign Lord.

20 ““And you took your sons and daughters whom you bore to me and sacrificed them as food to the idols. Was your prostitution not enough? 21 You slaughtered my children and sacrificed them to the idols. 22 In all your detestable practices and your prostitution you did not remember the days of your youth, when you were naked and bare, kicking about in your blood.

23 ““Woe! Woe to you, declares the Sovereign Lord. In addition to all your other wickedness, 24 you built a mound for yourself and made a lofty shrine in every public square. 25 At every street corner you built your lofty shrines and degraded your beauty, spreading your legs with increasing promiscuity to anyone who passed by. 26 You engaged in prostitution with the Egyptians, your neighbors with large genitals, and aroused my anger with your increasing promiscuity. 27 So I stretched out my hand against you and reduced your territory; I gave you over to the greed of your enemies, the daughters of the Philistines, who were shocked by your lewd conduct. 28 You engaged in prostitution with the Assyrians too, because you were insatiable; and even after that, you still were not satisfied. 29 Then you increased your promiscuity to include Babylonia,[c] a land of merchants, but even with this you were not satisfied.

30 ““I am filled with fury against you,[d] declares the Sovereign Lord, when you do all these things, acting like a brazen prostitute! 31 When you built your mounds at every

street corner and made your lofty shrines in every public square, you were unlike a prostitute, because you scorned payment.

32 “You adulterous wife! You prefer strangers to your own husband! 33 All prostitutes receive gifts, but you give gifts to all your lovers, bribing them to come to you from everywhere for your illicit favors. 34 So in your prostitution you are the opposite of others; no one runs after you for your favors. You are the very opposite, for you give payment and none is given to you.

35 “Therefore, you prostitute, hear the word of the Lord! 36 This is what the Sovereign Lord says: Because you poured out your lust and exposed your naked body in your promiscuity with your lovers, and because of all your detestable idols, and because you gave them your children’s blood, 37 therefore I am going to gather all your lovers, with whom you found pleasure, those you loved as well as those you hated. I will gather them against you from all around and will strip you in front of them, and they will see you stark naked. 38 I will sentence you to the punishment of women who commit adultery and who shed blood; I will bring on you the blood vengeance of my wrath and jealous anger. 39 Then I will deliver you into the hands of your lovers, and they will tear down your mounds and destroy your lofty shrines. They will strip you of your clothes and take your fine jewelry and leave you stark naked. 40 They will bring a mob against you, who will stone you and hack you to pieces with their swords. 41 They will burn down your houses and inflict punishment on you in the sight of many women. I will put a stop to your prostitution, and you will no longer pay your lovers. 42 Then my wrath against you will subside and my jealous anger will turn away from you; I will be calm and no longer angry.

43 “Because you did not remember the days of your youth but enraged me with all these things, I will surely bring down on your head what you have done, declares the Sovereign Lord. Did you not add lewdness to all your other detestable practices?

44 “Everyone who quotes proverbs will quote this proverb about you: “Like mother, like daughter.” 45 You are a true daughter of your mother, who despised her husband and her children; and you are a true sister of your sisters, who despised their husbands and their children. Your mother was a Hittite and your father an Amorite. 46 Your older sister was Samaria, who lived to the north of you with her daughters; and your younger sister, who lived to the south of you with her daughters, was Sodom. 47 You not only followed their ways and copied their detestable practices, but in all your ways you soon became more depraved than they. 48 As surely as I live, declares the Sovereign Lord, your sister Sodom and her daughters never did what you and your daughters have done.

49 “Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. 50 They were haughty and did detestable things before me. Therefore I did away with them as you have seen. 51 Samaria did not commit half the sins you did. You have done more detestable things than they, and have made your sisters seem righteous by all these things you have done. 52 Bear your disgrace, for you have furnished some justification for your sisters. Because

your sins were more vile than theirs, they appear more righteous than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous.

53 ““However, I will restore the fortunes of Sodom and her daughters and of Samaria and her daughters, and your fortunes along with them, 54 so that you may bear your disgrace and be ashamed of all you have done in giving them comfort. 55 And your sisters, Sodom with her daughters and Samaria with her daughters, will return to what they were before; and you and your daughters will return to what you were before. 56 You would not even mention your sister Sodom in the day of your pride, 57 before your wickedness was uncovered. Even so, you are now scorned by the daughters of Edom[e] and all her neighbors and the daughters of the Philistines—all those around you who despise you. 58 You will bear the consequences of your lewdness and your detestable practices, declares the Lord.

59 ““This is what the Sovereign Lord says: I will deal with you as you deserve, because you have despised my oath by breaking the covenant. 60 Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you. 61 Then you will remember your ways and be ashamed when you receive your sisters, both those who are older than you and those who are younger. I will give them to you as daughters, but not on the basis of my covenant with you. 62 So I will establish my covenant with you, and you will know that I am the Lord. 63 Then, when I make atonement for you for all you have done, you will remember and be ashamed and never again open your mouth because of your humiliation, declares the Sovereign Lord.””

Ezekiel Chapter 16 is a powerful allegory of God's love and faithfulness to His people, Israel, despite their unfaithfulness to Him. The chapter begins with God telling Ezekiel to make known to Jerusalem the abominations they have committed against Him.

God compares Jerusalem to an abandoned infant that He found and cared for, raised and nurtured until she became a beautiful woman. But instead of being grateful to God, Jerusalem turned away from Him and pursued other lovers, becoming a prostitute.

God speaks through Ezekiel, recounting in detail how He had blessed Jerusalem and cared for her, only to be repaid with idolatry and immorality. He declares that He will bring judgment upon Jerusalem because of her sin and unfaithfulness.

However, despite all of Jerusalem's wickedness, God still expresses His love for her and His willingness to restore her if she repents. He promises to make a new covenant with her and to forgive her sins if she turns back to Him.

The chapter ends with a call to repentance, urging Jerusalem to turn away from her wickedness and back to God. It reminds the people of God's faithfulness and love, and His desire to forgive and restore them.

In conclusion, Ezekiel Chapter 16 is a powerful allegory of God's love and faithfulness to His people, despite their unfaithfulness to Him. It illustrates how God had blessed Jerusalem and cared for her, only to be repaid with idolatry and immorality. Despite the impending judgment, God expresses His love for Jerusalem and His willingness to restore her if she repents. The chapter serves as a call to repentance, reminding the people of God's faithfulness and love, and His desire to forgive and restore them.

Here are some important verses from Ezekiel chapter 16:

Verse 6: "Then I passed by you and saw you kicking about in your blood, and as you lay there in your blood I said to you, "Live!" This verse describes God's mercy and compassion towards Jerusalem, which is represented as an abandoned newborn baby.

Verse 8: "Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your naked body. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign Lord, and you became mine." This verse continues the metaphor of Jerusalem as a woman, and describes how God entered into a covenant with her.

Verse 15: "But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his." This verse describes how Jerusalem turned away from God and committed spiritual adultery by worshiping other gods.

Verse 30: "Therefore I am going to bring all your lovers, with whom you found pleasure, into harsh judgment and they will strip you naked and leave you exposed. They will seize your sons and daughters and burn your houses with fire." This verse is a warning of the judgment that is coming upon Jerusalem for her sins.

Ezekiel Chapter 16 is a lengthy chapter that uses the metaphor of an unfaithful wife to convey a theological message about Jerusalem's unfaithfulness and God's response. Here are the theological thoughts and influences from Ezekiel Chapter 16:

Theological Thought:

The Unfaithful Wife: The central theological thought in this chapter is the comparison of Jerusalem to an unfaithful wife. Jerusalem is portrayed as being like a forsaken child whom God found and nurtured, but she later abandoned Him to engage in idolatry and unfaithfulness. This metaphor emphasizes the covenantal relationship between God and His people and the unfaithfulness of the people.

Consequences of Idolatry: The chapter vividly describes Jerusalem's idolatrous practices and alliances with foreign nations. It underscores the seriousness of idolatry as spiritual adultery and the consequences it brings upon the nation. God's judgment and punishment are depicted as a response to these actions.

God's Covenant and Restoration: Despite Jerusalem's unfaithfulness and idolatry, the chapter also portrays God's faithfulness to His covenant. God promises to remember the covenant made with Jerusalem's ancestors and to restore her. This thought emphasizes God's willingness to forgive and restore His people when they repent.

Symbolism and Imagery: The use of vivid imagery and symbolic language in this chapter serves as a powerful means of conveying the theological message. The transformation from a forsaken child to a wayward wife and the consequences of unfaithfulness are depicted through striking metaphors.

Theological Influence:

Ezekiel Chapter 16 has theological influences that resonate in discussions about covenant, idolatry, God's faithfulness, and the consequences of unfaithfulness:

Covenantal Relationship: The chapter contributes to the biblical understanding of the covenantal relationship between God and His people. It illustrates the gravity of unfaithfulness within this covenant and its consequences.

Idolatry and Spiritual Adultery: The theological thought of idolatry as spiritual adultery has influenced discussions about the seriousness of turning away from God to worship false gods.

God's Faithfulness and Restoration: The chapter highlights God's faithfulness to His covenant promises and His willingness to restore His people when they repent. It has influenced discussions about divine forgiveness and reconciliation.

Symbolism and Metaphor: The use of vivid symbolism and metaphor in this chapter has influenced discussions about the use of literary devices in conveying theological messages.

In Ezekiel Chapter 16, the theological thought revolves around the metaphor of the unfaithful wife to convey the idea of Jerusalem's unfaithfulness and God's response. These themes have had a lasting influence on the understanding of covenant, idolatry, God's faithfulness, and the consequences of unfaithfulness in both biblical and theological contexts.

Ezekiel 17

New International Version

Two Eagles and a Vine

17 The word of the Lord came to me: 2 “Son of man, set forth an allegory and tell it to the Israelites as a parable. 3 Say to them, ‘This is what the Sovereign Lord says: A great eagle with powerful wings, long feathers and full plumage of varied colors came to Lebanon. Taking hold of the top of a cedar, 4 he broke off its topmost shoot and carried it away to a land of merchants, where he planted it in a city of traders.

5 ““He took one of the seedlings of the land and put it in fertile soil. He planted it like a willow by abundant water, 6 and it sprouted and became a low, spreading vine. Its branches turned toward him, but its roots remained under it. So it became a vine and produced branches and put out leafy boughs.

7 ““But there was another great eagle with powerful wings and full plumage. The vine now sent out its roots toward him from the plot where it was planted and stretched out its branches to him for water. 8 It had been planted in good soil by abundant water so that it would produce branches, bear fruit and become a splendid vine.’

9 “Say to them, ‘This is what the Sovereign Lord says: Will it thrive? Will it not be uprooted and stripped of its fruit so that it withers? All its new growth will wither. It will not take a strong arm or many people to pull it up by the roots. 10 It has been planted, but will it thrive? Will it not wither completely when the east wind strikes it—wither away in the plot where it grew?’”

11 Then the word of the Lord came to me: 12 “Say to this rebellious people, ‘Do you not know what these things mean?’ Say to them: ‘The king of Babylon went to Jerusalem and carried off her king and her nobles, bringing them back with him to Babylon. 13 Then he took a member of the royal family and made a treaty with him, putting him under oath. He also carried away the leading men of the land, 14 so that the kingdom would be brought low, unable to rise again, surviving only by keeping his treaty. 15 But the king rebelled against him by sending his envoys to Egypt to get horses and a large army. Will he succeed? Will he who does such things escape? Will he break the treaty and yet escape?’

16 “‘As surely as I live, declares the Sovereign Lord, he shall die in Babylon, in the land of the king who put him on the throne, whose oath he despised and whose treaty he broke. 17 Pharaoh with his mighty army and great horde will be of no help to him in war, when ramps are built and siege works erected to destroy many lives. 18 He despised the oath by breaking the covenant. Because he had given his hand in pledge and yet did all these things, he shall not escape.

19 “‘Therefore this is what the Sovereign Lord says: As surely as I live, I will repay him for despising my oath and breaking my covenant. 20 I will spread my net for him, and he will be caught in my snare. I will bring him to Babylon and execute judgment on him there because he was unfaithful to me. 21 All his choice troops will fall by the sword, and the survivors will be scattered to the winds. Then you will know that I the Lord have spoken.

22 “‘This is what the Sovereign Lord says: I myself will take a shoot from the very top of a cedar and plant it; I will break off a tender sprig from its topmost shoots and plant it on a high and lofty mountain. 23 On the mountain heights of Israel I will plant it; it will produce branches and bear fruit and become a splendid cedar. Birds of every kind will nest in it; they will find shelter in the shade of its branches. 24 All the trees of the forest will know that I the Lord bring down the tall tree and make the low tree grow tall. I dry up the green tree and make the dry tree flourish.

“‘I the Lord have spoken, and I will do it.’”

In Ezekiel Chapter 17, God gives Ezekiel a parable to share with the Israelites, which relates to their current situation. The parable involves two eagles and a vine. The first eagle represents Babylon, who swoops down and takes the top of a cedar tree (which represents King Jehoiachin and his court) and carries them off to Babylon. The second eagle represents Egypt, who takes a shoot from the vine (which represents Zedekiah, the current king of Judah) and carries it away to Egypt.

God then explains the meaning of the parable to Ezekiel, telling him that Babylon will eventually come and destroy Egypt, and that Judah will be punished for turning to Egypt for help instead of trusting in God. God declares that He will bring judgment upon Judah, and that Zedekiah will be taken captive to Babylon.

The chapter ends with a message of hope, as God promises to restore His people and bring them back to the land of Israel. He declares that He will plant a new shoot, a tender twig, and it will grow into a great tree, symbolizing the restoration of the nation of Israel. In conclusion, Ezekiel Chapter 17 is a parable that illustrates the consequences of Judah's unfaithfulness to God and their reliance on foreign powers instead of trusting in Him. The chapter serves as a warning to Judah that judgment is coming, but it also provides a message of hope and restoration, as God promises to bring His people back to the land and plant a new shoot that will grow into a great tree.

Here are some important verses from Ezekiel chapter 17, along with a brief explanation and where to find them:

1. "The word of the Lord came to me: 'Son of man, propound a riddle, and speak a parable to the house of Israel.'" (Ezekiel 17:1-2)
 - In this verse, God instructs Ezekiel to tell a riddle and a parable to the people of Israel. This riddle and parable go on to illustrate the unfaithfulness of the people of Israel and the consequences of their actions.
2. "Say now to the rebellious house: Do you not know what these things mean? Tell them, behold, the king of Babylon came to Jerusalem and took its king and its princes, and brought them with him to Babylon." (Ezekiel 17:12)
 - This verse refers to the historical events of the Babylonian exile, when the king of Babylon conquered Jerusalem and took its people into exile. The verse emphasizes the power and authority of the king of Babylon, and how he was able to take the Israelite rulers captive.
3. "Thus says the Lord God: I myself will take a sprig from the lofty top of the cedar, and will set it out; I will break off from the topmost of its young twigs a tender one, and I myself will plant it upon a high and lofty mountain." (Ezekiel 17:22)
 - This verse is a metaphorical prophecy about the future restoration of Israel. God promises to take a small sprig and plant it on a high mountain, representing the remnant of faithful Israelites who will be restored after the exile.

Ezekiel Chapter 17 contains a parable or allegory known as the "Eagle and the Vine" that conveys a theological message about the disobedience of Israel and the consequences of their actions. Here are the theological thoughts and influences from Ezekiel Chapter 17:

Theological Thought:

The Allegory of the Eagle and the Vine: The central theological thought in this chapter is the allegory of the great eagle and the vine. In the allegory, a great eagle represents Babylon, and a vine symbolizes the king of Judah. The vine initially thrives and flourishes under the eagle's shadow, but it later rebels by sending a branch to Egypt

(seeking aid and alliance) instead of remaining loyal to the eagle. This allegory serves as a depiction of Judah's disobedience, alliance with foreign powers, and the ensuing consequences.

Divine Judgment: The chapter emphasizes the theme of divine judgment in response to Judah's disobedience and unfaithfulness. Because of the vine's rebellion and alliance with Egypt, it is uprooted and destroyed. This thought underscores the principle that disobedience carries consequences, and God's judgment is a response to human actions.

The Sovereignty of God: The allegory also highlights the sovereignty of God over the affairs of nations. Even in the midst of human alliances and rebellions, God remains in control, directing the course of events to fulfill His purposes.

The Futility of Foreign Alliances: The allegory illustrates the futility of relying on foreign alliances and powers instead of trusting in God. Judah's decision to seek aid from Egypt instead of relying on God ultimately leads to their downfall.

Theological Influence:

Ezekiel Chapter 17 has theological influences that resonate in discussions about divine judgment, human disobedience, God's sovereignty, and the consequences of relying on worldly alliances:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment as a response to disobedience and unfaithfulness. It serves as a reminder of the consequences of rebellion against God's commands.

God's Sovereignty: The allegory reinforces the theological concept of God's sovereignty over the affairs of nations. It has influenced discussions about divine providence and God's ultimate control over the course of history.

Trust in God vs. Worldly Alliances: The chapter underscores the theological principle that trusting in God is paramount, and relying on worldly alliances can lead to disappointment and failure. It has influenced discussions about the importance of faith and reliance on God in times of adversity.

Allegorical Interpretation: The use of allegory and symbolism in this chapter has influenced discussions about the interpretive methods used in understanding biblical texts, including the use of parables and allegories to convey theological messages.

In Ezekiel Chapter 17, the theological thought centers around the allegory of the eagle and the vine to convey the idea of divine judgment, human disobedience, God's sovereignty, and the consequences of relying on worldly alliances. These themes have had a lasting influence on discussions about divine providence, faithfulness, and the consequences of disobedience in both biblical and theological contexts.

Ezekiel 18

New International Version

The One Who Sins Will Die

18 The word of the Lord came to me: 2 “What do you people mean by quoting this proverb about the land of Israel:

“‘The parents eat sour grapes,
and the children’s teeth are set on edge’?”

3 “As surely as I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. 4 For everyone belongs to me, the parent as well as the child—both alike belong to me. The one who sins is the one who will die.

5 “Suppose there is a righteous man
who does what is just and right.

6 He does not eat at the mountain shrines
or look to the idols of Israel.

He does not defile his neighbor’s wife
or have sexual relations with a woman during her period.

7 He does not oppress anyone,
but returns what he took in pledge for a loan.

He does not commit robbery
but gives his food to the hungry
and provides clothing for the naked.

8 He does not lend to them at interest
or take a profit from them.

He withholds his hand from doing wrong
and judges fairly between two parties.

9 He follows my decrees
and faithfully keeps my laws.

That man is righteous;
he will surely live,
declares the Sovereign Lord.

10 “Suppose he has a violent son, who sheds blood or does any of these other things[a]
11 (though the father has done none of them):

“He eats at the mountain shrines.

He defiles his neighbor’s wife.

12 He oppresses the poor and needy.

He commits robbery.

He does not return what he took in pledge.

He looks to the idols.

He does detestable things.

13 He lends at interest and takes a profit.

Will such a man live? He will not! Because he has done all these detestable things, he is to be put to death; his blood will be on his own head.

14 “But suppose this son has a son who sees all the sins his father commits, and though he sees them, he does not do such things:

15 “He does not eat at the mountain shrines
or look to the idols of Israel.

He does not defile his neighbor’s wife.

16 He does not oppress anyone
or require a pledge for a loan.

He does not commit robbery
but gives his food to the hungry
and provides clothing for the naked.

17 He withholds his hand from mistreating the poor
and takes no interest or profit from them.

He keeps my laws and follows my decrees.

He will not die for his father’s sin; he will surely live. 18 But his father will die for his own sin, because he practiced extortion, robbed his brother and did what was wrong among his people.

19 “Yet you ask, ‘Why does the son not share the guilt of his father?’ Since the son has done what is just and right and has been careful to keep all my decrees, he will surely live. 20 The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them.

21 “But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. 22 None of the offenses they have committed will be remembered against them.

Because of the righteous things they have done, they will live. 23 Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live?

24 “But if a righteous person turns from their righteousness and commits sin and does the same detestable things the wicked person does, will they live? None of the righteous things that person has done will be remembered. Because of the unfaithfulness they are guilty of and because of the sins they have committed, they will die.

25 “Yet you say, ‘The way of the Lord is not just.’ Hear, you Israelites: Is my way unjust? Is it not your ways that are unjust? 26 If a righteous person turns from their righteousness and commits sin, they will die for it; because of the sin they have committed they will die. 27 But if a wicked person turns away from the wickedness they have committed and does what is just and right, they will save their life. 28 Because they

consider all the offenses they have committed and turn away from them, that person will surely live; they will not die. 29 Yet the Israelites say, 'The way of the Lord is not just.' Are my ways unjust, people of Israel? Is it not your ways that are unjust?

30 "Therefore, you Israelites, I will judge each of you according to your own ways, declares the Sovereign Lord. Repent! Turn away from all your offenses; then sin will not be your downfall. 31 Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, people of Israel? 32 For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!

In Ezekiel Chapter 18, God responds to a proverb that the Israelites have been saying: "The parents have eaten sour grapes, and the children's teeth are set on edge." This proverb means that the children are suffering because of the sins of their parents. God tells Ezekiel that this proverb is no longer going to be used in Israel, because He is going to hold every person responsible for their own actions. He explains that a righteous person will live, and a wicked person will die, based on their own actions and not the actions of their parents.

God then gives examples of three generations within a family: a righteous father, a wicked son, and a righteous grandson. The righteous father will live because of his righteousness, and the wicked son will die because of his wickedness, even though he had a righteous father. However, the righteous grandson will live because of his own righteousness, despite having a wicked father.

God emphasizes that every person has the ability to choose righteousness or wickedness, and that they will be judged according to their own choices. He urges the Israelites to turn from their wicked ways and choose righteousness so that they may live.

The chapter ends with a message of hope and restoration, as God declares that He takes no pleasure in the death of the wicked, but desires that they turn from their ways and live. He promises that if the wicked person turns from their sins and chooses righteousness, they will live and not die.

In conclusion, Ezekiel Chapter 18 emphasizes the individual responsibility of every person for their own actions, rather than being judged based on the actions of their parents or ancestors. The chapter calls for the Israelites to turn from their wicked ways and choose righteousness, and provides a message of hope and restoration for those who choose to do so.

Chapter 18 of the book of Ezekiel contains important verses that emphasize personal responsibility for sin and the potential for redemption through repentance. Here are some key verses and their explanations:

- Verse 4: "Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die." This verse establishes the principle that each individual is responsible for their own sin, and that the consequences of sin ultimately fall on the individual who commits it.
- Verses 20-21: "The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. But if a wicked person turns away from all his sins

that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die." These verses reinforce the principle of personal responsibility, but also offer hope for redemption through repentance and obedience to God's laws.

- Verse 30: "Therefore I will judge you, O house of Israel, every one according to his ways, declares the Lord God. Repent and turn from all your transgressions, lest iniquity be your ruin." This verse serves as a call to repentance and a warning of the consequences of continued sin.

You can find these verses in Ezekiel 18:4, 20-21, and 30.

Ezekiel Chapter 18 presents a theological message primarily centered around personal responsibility, sin, and God's justice. Here are the theological thoughts and influences from Ezekiel Chapter 18:

Theological Thought:

Personal Responsibility for Sin: The central theological thought in this chapter is the emphasis on personal responsibility for one's actions and sins. Ezekiel conveys the message that each individual is accountable to God for their own conduct and cannot be held responsible for the sins of their ancestors or others. This thought challenges the notion of collective guilt and underscores the idea that individuals are answerable to God for their choices.

Repentance and Life: The chapter also highlights the possibility of repentance and the offer of life for the wicked who turn from their sinful ways. It emphasizes that God desires the salvation of the wicked and will forgive those who genuinely repent and seek righteousness.

God's Justice: Ezekiel underscores the righteousness and fairness of God's judgment. God's judgment is not arbitrary but is based on the actions and choices of individuals. This thought aligns with the theological concept of God's justice and His impartiality in dealing with human beings.

Theological Principle of Individualism: The chapter introduces the theological principle of individualism, emphasizing that each person is responsible for their own moral and spiritual choices. It challenges any fatalistic or deterministic views of sin and judgment.

Theological Influence:

Ezekiel Chapter 18 has had significant theological influences, particularly in discussions about personal responsibility, repentance, God's justice, and individualism:

Personal Responsibility: The chapter's strong emphasis on personal responsibility for sin has had a profound influence on discussions about moral accountability and the concept of "soul competency," where individuals are seen as capable of making their own moral and spiritual decisions.

Repentance and Forgiveness: The theological thought of repentance leading to forgiveness and life has influenced discussions about the possibility of redemption and transformation for individuals who turn away from sinful behaviors.

God's Justice: The chapter reinforces the theological understanding of God's justice as being based on righteousness and impartiality. It has influenced discussions about the fairness of divine judgment.

Individualism and Accountability: The introduction of the theological principle of individualism has impacted discussions about individual responsibility in theology and ethics, particularly in matters of sin and redemption.

In Ezekiel Chapter 18, the theological thought centers on personal responsibility for sin, repentance, God's justice, and the theological principle of individualism. These themes have had a lasting influence on discussions about moral accountability, redemption, and the nature of God's judgment in both biblical and theological contexts.

Ezekiel 19

New International Version

A Lament Over Israel's Princes

19 "Take up a lament concerning the princes of Israel 2 and say:

"What a lioness was your mother
among the lions!

She lay down among them
and reared her cubs.

3 She brought up one of her cubs,
and he became a strong lion.

He learned to tear the prey
and he became a man-eater.

4 The nations heard about him,
and he was trapped in their pit.

They led him with hooks
to the land of Egypt.

5 "When she saw her hope unfulfilled,
her expectation gone,

she took another of her cubs
and made him a strong lion.

6 He prowled among the lions,
for he was now a strong lion.

He learned to tear the prey
and he became a man-eater.

7 He broke down[a] their strongholds
and devastated their towns.

The land and all who were in it
were terrified by his roaring.
8 Then the nations came against him,
those from regions round about.
They spread their net for him,
and he was trapped in their pit.
9 With hooks they pulled him into a cage
and brought him to the king of Babylon.
They put him in prison,
so his roar was heard no longer
on the mountains of Israel.

10 “Your mother was like a vine in your vineyard[b]
planted by the water;
it was fruitful and full of branches
because of abundant water.
11 Its branches were strong,
fit for a ruler’s scepter.
It towered high
above the thick foliage,
conspicuous for its height
and for its many branches.
12 But it was uprooted in fury
and thrown to the ground.
The east wind made it shrivel,
it was stripped of its fruit;
its strong branches withered
and fire consumed them.
13 Now it is planted in the desert,
in a dry and thirsty land.
14 Fire spread from one of its main[c] branches
and consumed its fruit.
No strong branch is left on it
fit for a ruler’s scepter.’

“This is a lament and is to be used as a lament.”

Ezekiel Chapter 19 is a lamentation over the downfall of the royal line of Judah, represented as a lioness and her cubs. The lioness represents the city of Jerusalem and her cubs represent the kings of Judah.

The chapter begins with a dirge, mourning the death of the lioness and the scattering of her cubs. The lioness was once powerful and fierce, but now she has been captured and taken away. Her cubs have been scattered to the winds, and their fate is uncertain. The chapter then focuses on the first of the lioness's cubs, who is compared to a strong lion. He was trained to hunt and kill, and he became a fierce warrior. But despite his

strength, he was captured and taken away to Egypt. The chapter laments his downfall and the fact that he was unable to save his mother and his brothers.

The second of the lioness's cubs is then described. He is compared to a young lion, full of potential and promise. He grew up among the other lions and became a strong and powerful ruler. However, he too was eventually captured and taken away, and his fate is uncertain.

The chapter concludes with a lamentation over the downfall of the royal line of Judah, and a call for God to remember his promises to the people of Israel and restore them to their former glory.

In summary, Ezekiel Chapter 19 is a mournful meditation on the downfall of the royal line of Judah, represented as a lioness and her cubs. The chapter laments the capture and scattering of the lioness and her cubs, and mourns the downfall of the once-great kings of Judah.

Chapter 19 of the book of Ezekiel focuses on the lament for the princes of Israel. Here are some of the important verses, along with a brief explanation and where to find them:

1. "As for you, take up a lamentation for the princes of Israel" (Ezekiel 19:1). This verse sets the tone for the chapter, calling on Ezekiel to mourn for the loss of the leaders of Israel.
2. "Your mother was like a vine in your vineyard, planted by the waters; it was fruitful and full of branches because of abundant water" (Ezekiel 19:10). This verse uses the metaphor of a vine to describe Israel, and how it was once a prosperous nation with strong leaders.
3. "But it was uprooted in fury and cast down to the ground; the east wind dried up its fruit; its strong branches were broken off and withered; the fire consumed them" (Ezekiel 19:12). This verse describes the destruction of Israel and the downfall of its leaders.
4. "And it has strong branches for scepters of rulers, with towering stems; they saw it in their height of stature, with the mass of its branches" (Ezekiel 19:14). This verse looks ahead to the future, when a new leader will arise and restore Israel to its former glory.

Ezekiel Chapter 19 contains a lamentation or allegory concerning the princes and leaders of Judah. Here are the theological thoughts and influences from Ezekiel Chapter 19:

Theological Thought:

The Allegory of the Lioness: The central theological thought in this chapter is the use of an allegory involving a lioness and her cubs to depict the leadership of Judah. The lioness represents the nation of Judah, and her cubs symbolize the princes and leaders. The allegory describes the lioness and her cubs being captured and taken into captivity. This thought underscores the failure of the leadership and the tragic fate of Judah.

The Failure of Leadership: The chapter laments the failure of the leadership in Judah, particularly the princes and rulers who were responsible for guiding the nation. It portrays

them as powerless and unable to resist foreign domination, leading to the downfall of the kingdom.

Theological Reflection on Leadership: The chapter prompts theological reflection on the importance of effective and righteous leadership in the life of a nation. It highlights the consequences of poor leadership and the impact it can have on the fate of a people.

Theological Influence:

Ezekiel Chapter 19 has theological influences that resonate in discussions about leadership, the consequences of leadership failure, and the importance of righteous governance:

Leadership and Accountability: The chapter contributes to the biblical understanding of leadership and accountability. It has influenced discussions about the role of leaders in shaping the destiny of nations and the consequences of leadership failure.

Theological Reflection on Governance: The theological thought in this chapter encourages reflection on the importance of righteous governance and the responsibilities of leaders in maintaining the well-being of their communities.

Metaphorical and Allegorical Interpretation: The use of allegory and metaphor in this chapter has influenced discussions about interpretive methods in understanding and conveying theological messages in a figurative manner.

In Ezekiel Chapter 19, the theological thought centers around the allegorical portrayal of leadership failure and its consequences. These themes have had a lasting influence on discussions about leadership, governance, and accountability in both biblical and theological contexts.

Ezekiel 20

New International Version

Rebellious Israel Purged

20 In the seventh year, in the fifth month on the tenth day, some of the elders of Israel came to inquire of the Lord, and they sat down in front of me.

2 Then the word of the Lord came to me: 3 “Son of man, speak to the elders of Israel and say to them, ‘This is what the Sovereign Lord says: Have you come to inquire of me? As surely as I live, I will not let you inquire of me, declares the Sovereign Lord.’

4 “Will you judge them? Will you judge them, son of man? Then confront them with the detestable practices of their ancestors 5 and say to them: ‘This is what the Sovereign Lord says: On the day I chose Israel, I swore with uplifted hand to the descendants of Jacob and revealed myself to them in Egypt. With uplifted hand I said to them, “I am the Lord your God.” 6 On that day I swore to them that I would bring them out of Egypt into a land I had searched out for them, a land flowing with milk and honey, the most beautiful of all lands. 7 And I said to them, “Each of you, get rid of the vile images you have set

your eyes on, and do not defile yourselves with the idols of Egypt. I am the Lord your God.”

8 ““But they rebelled against me and would not listen to me; they did not get rid of the vile images they had set their eyes on, nor did they forsake the idols of Egypt. So I said I would pour out my wrath on them and spend my anger against them in Egypt. 9 But for the sake of my name, I brought them out of Egypt. I did it to keep my name from being profaned in the eyes of the nations among whom they lived and in whose sight I had revealed myself to the Israelites. 10 Therefore I led them out of Egypt and brought them into the wilderness. 11 I gave them my decrees and made known to them my laws, by which the person who obeys them will live. 12 Also I gave them my Sabbaths as a sign between us, so they would know that I the Lord made them holy.

13 ““Yet the people of Israel rebelled against me in the wilderness. They did not follow my decrees but rejected my laws—by which the person who obeys them will live—and they utterly desecrated my Sabbaths. So I said I would pour out my wrath on them and destroy them in the wilderness. 14 But for the sake of my name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out. 15 Also with uplifted hand I swore to them in the wilderness that I would not bring them into the land I had given them—a land flowing with milk and honey, the most beautiful of all lands— 16 because they rejected my laws and did not follow my decrees and desecrated my Sabbaths. For their hearts were devoted to their idols. 17 Yet I looked on them with pity and did not destroy them or put an end to them in the wilderness. 18 I said to their children in the wilderness, “Do not follow the statutes of your parents or keep their laws or defile yourselves with their idols. 19 I am the Lord your God; follow my decrees and be careful to keep my laws. 20 Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am the Lord your God.”

21 ““But the children rebelled against me: They did not follow my decrees, they were not careful to keep my laws, of which I said, “The person who obeys them will live by them,” and they desecrated my Sabbaths. So I said I would pour out my wrath on them and spend my anger against them in the wilderness. 22 But I withheld my hand, and for the sake of my name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out. 23 Also with uplifted hand I swore to them in the wilderness that I would disperse them among the nations and scatter them through the countries, 24 because they had not obeyed my laws but had rejected my decrees and desecrated my Sabbaths, and their eyes lusted after their parents’ idols. 25 So I gave them other statutes that were not good and laws through which they could not live; 26 I defiled them through their gifts—the sacrifice of every firstborn—that I might fill them with horror so they would know that I am the Lord.’

27 “Therefore, son of man, speak to the people of Israel and say to them, ‘This is what the Sovereign Lord says: In this also your ancestors blasphemed me by being unfaithful to me: 28 When I brought them into the land I had sworn to give them and they saw any high hill or any leafy tree, there they offered their sacrifices, made offerings that aroused

my anger, presented their fragrant incense and poured out their drink offerings. 29 Then I said to them: What is this high place you go to?" (It is called Bamah[a] to this day.)

Rebellious Israel Renewed

30 "Therefore say to the Israelites: 'This is what the Sovereign Lord says: Will you defile yourselves the way your ancestors did and lust after their vile images? 31 When you offer your gifts—the sacrifice of your children in the fire—you continue to defile yourselves with all your idols to this day. Am I to let you inquire of me, you Israelites? As surely as I live, declares the Sovereign Lord, I will not let you inquire of me.

32 "You say, 'We want to be like the nations, like the peoples of the world, who serve wood and stone.' But what you have in mind will never happen. 33 As surely as I live, declares the Sovereign Lord, I will reign over you with a mighty hand and an outstretched arm and with outpoured wrath. 34 I will bring you from the nations and gather you from the countries where you have been scattered—with a mighty hand and an outstretched arm and with outpoured wrath. 35 I will bring you into the wilderness of the nations and there, face to face, I will execute judgment upon you. 36 As I judged your ancestors in the wilderness of the land of Egypt, so I will judge you, declares the Sovereign Lord. 37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant. 38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the Lord.

39 "As for you, people of Israel, this is what the Sovereign Lord says: Go and serve your idols, every one of you! But afterward you will surely listen to me and no longer profane my holy name with your gifts and idols. 40 For on my holy mountain, the high mountain of Israel, declares the Sovereign Lord, there in the land all the people of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts,[b] along with all your holy sacrifices. 41 I will accept you as fragrant incense when I bring you out from the nations and gather you from the countries where you have been scattered, and I will be proved holy through you in the sight of the nations. 42 Then you will know that I am the Lord, when I bring you into the land of Israel, the land I had sworn with uplifted hand to give to your ancestors. 43 There you will remember your conduct and all the actions by which you have defiled yourselves, and you will loathe yourselves for all the evil you have done. 44 You will know that I am the Lord, when I deal with you for my name's sake and not according to your evil ways and your corrupt practices, you people of Israel, declares the Sovereign Lord."

Prophecy Against the South

45 The word of the Lord came to me: 46 "Son of man, set your face toward the south; preach against the south and prophesy against the forest of the southland. 47 Say to the southern forest: 'Hear the word of the Lord. This is what the Sovereign Lord says: I am about to set fire to you, and it will consume all your trees, both green and dry. The blazing flame will not be quenched, and every face from south to north will be scorched by it. 48 Everyone will see that I the Lord have kindled it; it will not be quenched.'"

49 Then I said, "Sovereign Lord, they are saying of me, 'Isn't he just telling parables?'"[c]Chapter 20 begins with God speaking to Ezekiel, asking him to confront the elders of Israel and question them about their idolatry and rebellion against God. God reminds the people of their history, how He had delivered them from slavery in Egypt and led them through the wilderness. God had given them His laws and commandments, but the people had continually rebelled against Him and worshipped false gods. God then goes on to describe how He had planned to bless the people of Israel, but their disobedience had led to His wrath and judgment. God recalls how He had given them the Sabbath as a day of rest, but the people had profaned it with their idolatry and disobedience. God had also given them His statutes and judgments, but the people had rejected them and followed their own ways.

God then reveals that He will judge the people for their sins and rebellion, and that He will not be merciful to them. God says that He will bring them out of the lands where they have been scattered, and will purify them and refine them like silver and gold. The chapter concludes with God promising to restore His people and make a new covenant with them, based on their obedience and love for Him.

In summary, Ezekiel Chapter 20 is a message from God to the elders of Israel, reminding them of their history and their disobedience. God warns of judgment for their sins, but also promises restoration and a new covenant based on obedience and love.

Here are some important verses from Ezekiel chapter 20 along with brief explanations and their locations in the chapter:

1. "Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you." (Ezekiel 20:1-3)

In these verses, God tells Ezekiel to speak to the elders of Israel and explain to them that He will not answer their questions because they have not been faithful to Him.

2. "And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." (Ezekiel 20:11-12)

Here, God reminds the elders of Israel that He had given them His laws and Sabbaths as a sign of their covenant with Him. If they obeyed His commands, they would be blessed.

3. "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out." (Ezekiel 20:34)

In this verse, God promises to gather the Israelites from the places they have been scattered and bring them back to their homeland, using His power to protect and restore them.

4. "And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." (Ezekiel 20:38)

Here, God warns the Israelites that He will punish those who rebel against Him and transgress His laws by not allowing them to return to their homeland. This is a reminder that only those who are faithful to God will be allowed to enter the Promised Land.

Ezekiel Chapter 20 is a lengthy chapter that recounts Israel's history of rebellion and God's mercy. Here are the theological thoughts and influences from Ezekiel Chapter 20:

Theological Thought:

The Pattern of Rebellion: The central theological thought in this chapter is the recounting of Israel's long history of rebellion against God. Ezekiel emphasizes how the Israelites repeatedly rebelled against God's commands, worshiped idols, and provoked His anger. This thought highlights the pervasive nature of human sin and the need for repentance.

God's Patience and Mercy: Despite Israel's continued disobedience, the chapter also underscores God's patience and mercy. God refrained from fully punishing the Israelites for the sake of His name, and He relented from destroying them entirely. This thought emphasizes God's desire for repentance and His willingness to show mercy even in the face of persistent sin.

Covenant and Accountability: The chapter references the covenant between God and the Israelites, emphasizing that God held them accountable for their actions within the covenant relationship. It serves as a reminder of the responsibilities that come with being God's chosen people.

Restoration and Redemption: Towards the end of the chapter, there is a promise of restoration and redemption. God expresses His intention to gather the scattered Israelites and bring them back to the land of Israel. This thought highlights God's faithfulness to His covenant promises and His desire to reconcile with His people.

Theological Influence:

Ezekiel Chapter 20 has theological influences that resonate in discussions about rebellion, God's patience, covenant, and the possibility of restoration:

Rebellion and Repentance: The chapter contributes to the biblical understanding of rebellion against God's commands and the need for repentance. It has influenced discussions about the human inclination toward sin and the importance of turning back to God.

God's Patience and Mercy: The theological thought of God's patience and mercy in the face of human rebellion has influenced discussions about divine forbearance and the concept of divine longsuffering.

Covenant and Accountability: The chapter reinforces the theological concept of covenant and accountability within the covenant relationship. It has influenced discussions about the responsibilities and obligations of God's chosen people.

Restoration and Redemption: The promise of restoration and redemption at the end of the chapter has had a profound influence on discussions about God's faithfulness to His promises and the possibility of reconciliation and renewal.

In Ezekiel Chapter 20, the theological thought revolves around Israel's history of rebellion, God's patience and mercy, the covenant relationship, and the promise of restoration. These themes have had a lasting influence on discussions about sin, grace, covenant theology, and the nature of God's faithfulness in both biblical and theological contexts.

Ezekiel 21

New International Version

Babylon as God's Sword of Judgment

21 [a]The word of the Lord came to me: 2 "Son of man, set your face against Jerusalem and preach against the sanctuary. Prophecy against the land of Israel 3 and say to her: 'This is what the Lord says: I am against you. I will draw my sword from its sheath and cut off from you both the righteous and the wicked. 4 Because I am going to cut off the righteous and the wicked, my sword will be unsheathed against everyone from south to north. 5 Then all people will know that I the Lord have drawn my sword from its sheath; it will not return again.'

6 "Therefore groan, son of man! Groan before them with broken heart and bitter grief. 7 And when they ask you, 'Why are you groaning?' you shall say, 'Because of the news that is coming. Every heart will melt with fear and every hand go limp; every spirit will become faint and every leg will be wet with urine.' It is coming! It will surely take place, declares the Sovereign Lord."

8 The word of the Lord came to me: 9 "Son of man, prophesy and say, 'This is what the Lord says:

"A sword, a sword,
sharpened and polished—
10 sharpened for the slaughter,
polished to flash like lightning!

"Shall we rejoice in the scepter of my royal son? The sword despises every such stick.

11 "The sword is appointed to be polished,
to be grasped with the hand;
it is sharpened and polished,
made ready for the hand of the slayer.

12 Cry out and wail, son of man,

for it is against my people;
it is against all the princes of Israel.
They are thrown to the sword
along with my people.
Therefore beat your breast.

13 “Testing will surely come. And what if even the scepter, which the sword despises, does not continue? declares the Sovereign Lord.’

14 “So then, son of man, prophesy
and strike your hands together.
Let the sword strike twice,
even three times.
It is a sword for slaughter—
a sword for great slaughter,
closing in on them from every side.
15 So that hearts may melt with fear
and the fallen be many,
I have stationed the sword for slaughter[b]
at all their gates.
Look! It is forged to strike like lightning,
it is grasped for slaughter.
16 Slash to the right, you sword,
then to the left,
wherever your blade is turned.
17 I too will strike my hands together,
and my wrath will subside.
I the Lord have spoken.”

18 The word of the Lord came to me: 19 “Son of man, mark out two roads for the sword of the king of Babylon to take, both starting from the same country. Make a signpost where the road branches off to the city. 20 Mark out one road for the sword to come against Rabbah of the Ammonites and another against Judah and fortified Jerusalem. 21 For the king of Babylon will stop at the fork in the road, at the junction of the two roads, to seek an omen: He will cast lots with arrows, he will consult his idols, he will examine the liver. 22 Into his right hand will come the lot for Jerusalem, where he is to set up battering rams, to give the command to slaughter, to sound the battle cry, to set battering rams against the gates, to build a ramp and to erect siege works. 23 It will seem like a false omen to those who have sworn allegiance to him, but he will remind them of their guilt and take them captive.

24 “Therefore this is what the Sovereign Lord says: ‘Because you people have brought to mind your guilt by your open rebellion, revealing your sins in all that you do—because you have done this, you will be taken captive.

25 ““You profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax, 26 this is what the Sovereign Lord says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. 27 A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it.’

28 “And you, son of man, prophesy and say, ‘This is what the Sovereign Lord says about the Ammonites and their insults:

““A sword, a sword,
drawn for the slaughter,
polished to consume
and to flash like lightning!
29 Despite false visions concerning you
and lying divinations about you,
it will be laid on the necks
of the wicked who are to be slain,
whose day has come,
whose time of punishment has reached its climax.

30 ““Let the sword return to its sheath.
In the place where you were created,
in the land of your ancestry,
I will judge you.
31 I will pour out my wrath on you
and breathe out my fiery anger against you;
I will deliver you into the hands of brutal men,
men skilled in destruction.
32 You will be fuel for the fire,
your blood will be shed in your land,
you will be remembered no more;
for I the Lord have spoken.””

Footnotes

Ezekiel 21:1 In Hebrew texts 21:1-32 is numbered 21:6-37.

Ezekiel 21:15 Septuagint; the meaning of the Hebrew for this word is uncertain.

Chapter 21 begins with God speaking to Ezekiel, telling him to prophesy against Jerusalem and the land of Israel. God says that He will draw His sword and bring judgment upon the people because of their wickedness and rebellion. God then uses the metaphor of a sword to describe His judgment, saying that He will sharpen His sword and prepare it for slaughter. God says that this sword will cut down the righteous and the wicked alike, and that no one will be spared. God then turns His attention to the king of Babylon, who is preparing to attack Jerusalem. God says that He will give the king His sword and appoint him as His agent of judgment

against the people of Israel. God tells the king to strike with the sword, both to the right and to the left, until he reaches Jerusalem.

Ezekiel then delivers a message to the king of Judah, warning him of the impending judgment and telling him to repent and turn back to God. However, the king refuses to listen and instead puts his faith in false prophets and divination.

The chapter concludes with God saying that He will judge the false prophets and diviners, who have deceived the people and led them astray. God says that they will be exposed and punished for their wickedness.

In summary, Ezekiel Chapter 21 is a message of judgment against the people of Israel, with God using the metaphor of a sword to describe His wrath. The king of Babylon is appointed as God's agent of judgment, while the king of Judah is warned to repent. False prophets and diviners are also judged for their deception and wickedness.

Here are some important verses from Ezekiel chapter 21:

1. "The word of the Lord came to me: 2 "Son of man, set your face toward Jerusalem and preach against the sanctuaries. Prophecy against the land of Israel" (Ezekiel 21:1-2). This passage introduces a prophecy against Jerusalem and the land of Israel, which will be fulfilled by the Babylonians.
2. "Because it is a testing, and what if the sword despises even the scepter? The sword shall devour, and it shall be like a lion to the scepter of Egypt, and to her officials it shall be like a serpent" (Ezekiel 21:13). This verse speaks of the impending destruction of Egypt, which will be devoured by the sword of Babylon.
3. "And you, O profane wicked one, prince of Israel, whose day has come, the time of your final punishment" (Ezekiel 21:25). This verse refers to the king of Judah, who is about to face judgment from God for his wickedness.
4. "Sigh, therefore, son of man, with breaking heart and bitter grief, sigh before their eyes" (Ezekiel 21:6). This passage speaks of the sorrow and grief that Ezekiel feels as he prophesies the destruction of Jerusalem and the land of Israel.

Ezekiel Chapter 21 contains a message of judgment against Jerusalem, delivered through a vivid sword prophecy. Here are the theological thoughts and influences from Ezekiel Chapter 21:

Theological Thought:

The Sword of God's Judgment: The central theological thought in this chapter is the imagery of the sword as a symbol of God's impending judgment upon Jerusalem. Ezekiel uses powerful and vivid language to describe the sword as drawn and polished, ready to carry out God's judgment. This thought emphasizes the severity and inevitability of divine judgment in response to the city's sin and rebellion.

The Sovereignty of God: The chapter underscores the sovereignty of God over the affairs of nations. The use of the sword as an instrument of judgment highlights God's authority and power to execute His divine purposes, even through foreign invaders like the Babylonians.

Theological Reflection on Sin and Consequences: The chapter prompts theological reflection on the relationship between sin and its consequences. It emphasizes that Jerusalem's judgment is a result of its persistent disobedience and idolatry. This thought serves as a reminder of the principle that disobedience carries consequences.

Theological Influence:

Ezekiel Chapter 21 has theological influences that resonate in discussions about divine judgment, God's sovereignty, and the consequences of sin:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment as a response to human sin and disobedience. It has influenced discussions about the justice of God and the consequences of turning away from Him.

God's Sovereignty: The theological thought of God's sovereignty over the nations, even in times of judgment, has influenced discussions about divine providence and the acknowledgment of God's ultimate control.

Sin and Consequences: The chapter reinforces the theological concept that sin carries consequences. It has influenced discussions about the relationship between human actions and God's responses, as well as the importance of repentance and righteousness.

In Ezekiel Chapter 21, the theological thought centers around the imagery of the sword as a symbol of divine judgment, emphasizing God's sovereignty, the consequences of sin, and the principle of divine justice. These themes have had a lasting influence on discussions about divine judgment, God's authority, and the relationship between human actions and their repercussions in both biblical and theological contexts.

Ezekiel 22

New International Version

Judgment on Jerusalem's Sins

22 The word of the Lord came to me:

2 “Son of man, will you judge her? Will you judge this city of bloodshed? Then confront her with all her detestable practices 3 and say: ‘This is what the Sovereign Lord says: You city that brings on herself doom by shedding blood in her midst and defiles herself by making idols, 4 you have become guilty because of the blood you have shed and have become defiled by the idols you have made. You have brought your days to a close, and the end of your years has come. Therefore I will make you an object of scorn to the nations and a laughingstock to all the countries. 5 Those who are near and those who are far away will mock you, you infamous city, full of turmoil.

6 ““See how each of the princes of Israel who are in you uses his power to shed blood. 7 In you they have treated father and mother with contempt; in you they have oppressed the foreigner and mistreated the fatherless and the widow. 8 You have despised my holy things and desecrated my Sabbaths. 9 In you are slanderers who are bent on shedding

blood; in you are those who eat at the mountain shrines and commit lewd acts. 10 In you are those who dishonor their father's bed; in you are those who violate women during their period, when they are ceremonially unclean. 11 In you one man commits a detestable offense with his neighbor's wife, another shamefully defiles his daughter-in-law, and another violates his sister, his own father's daughter. 12 In you are people who accept bribes to shed blood; you take interest and make a profit from the poor. You extort unjust gain from your neighbors. And you have forgotten me, declares the Sovereign Lord.

13 "I will surely strike my hands together at the unjust gain you have made and at the blood you have shed in your midst. 14 Will your courage endure or your hands be strong in the day I deal with you? I the Lord have spoken, and I will do it. 15 I will disperse you among the nations and scatter you through the countries; and I will put an end to your uncleanness. 16 When you have been defiled[a] in the eyes of the nations, you will know that I am the Lord."

17 Then the word of the Lord came to me: 18 "Son of man, the people of Israel have become dross to me; all of them are the copper, tin, iron and lead left inside a furnace. They are but the dross of silver. 19 Therefore this is what the Sovereign Lord says: 'Because you have all become dross, I will gather you into Jerusalem. 20 As silver, copper, iron, lead and tin are gathered into a furnace to be melted with a fiery blast, so will I gather you in my anger and my wrath and put you inside the city and melt you. 21 I will gather you and I will blow on you with my fiery wrath, and you will be melted inside her. 22 As silver is melted in a furnace, so you will be melted inside her, and you will know that I the Lord have poured out my wrath on you.'"

23 Again the word of the Lord came to me: 24 "Son of man, say to the land, 'You are a land that has not been cleansed or rained on in the day of wrath.' 25 There is a conspiracy of her princes[b] within her like a roaring lion tearing its prey; they devour people, take treasures and precious things and make many widows within her. 26 Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and they shut their eyes to the keeping of my Sabbaths, so that I am profaned among them. 27 Her officials within her are like wolves tearing their prey; they shed blood and kill people to make unjust gain. 28 Her prophets whitewash these deeds for them by false visions and lying divinations. They say, 'This is what the Sovereign Lord says'—when the Lord has not spoken. 29 The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the foreigner, denying them justice.

30 "I looked for someone among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found no one. 31 So I will pour out my wrath on them and consume them with my fiery anger, bringing down on their own heads all they have done, declares the Sovereign Lord."

Footnotes

Ezekiel 22:16 Or When I have allotted you your inheritance
Ezekiel 22:25 Septuagint; Hebrew prophets

In Chapter 22, Ezekiel receives another message from God, this time regarding the sin and corruption in Jerusalem. God describes the city as a "bloody city" that is filled with violence and injustice. He lists a number of sins that the people have committed, including murder, idolatry, sexual immorality, and oppression of the poor and needy. God tells Ezekiel that He has searched the city for a righteous person who could intercede on behalf of the people, but He has found none. As a result, God's anger is kindled against the people, and He promises to punish them severely.

Ezekiel then compares the city to a furnace, saying that its impurities must be burned away in order to restore it to righteousness. God says that He will judge the people, purging them like metal in a furnace until they are pure and righteous once again.

The chapter concludes with a list of the punishments that God will bring upon the people of Jerusalem, including exile, shame, and destruction. However, God promises that He will ultimately restore His people and bring them back to the land of Israel.

In summary, Ezekiel Chapter 22 is a message of judgment against the sin and corruption in Jerusalem. The people have committed a variety of sins, and God promises to punish them severely. However, God also promises to restore His people and bring them back to righteousness.

Here are some important verses from Ezekiel 22, along with brief explanations and where to find them in the chapter:

1. "Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations." (Ezekiel 22:1-2) - In these verses, God is asking Ezekiel to judge the city of Jerusalem, which he refers to as "the bloody city" due to its violence and wickedness.
2. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." (Ezekiel 22:30) - This verse speaks to God's disappointment that he could not find anyone among the people of Jerusalem who was willing to intercede for the city and plead with him to spare it from destruction.
3. "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." (Ezekiel 22:29) - This verse describes the sins of the people of Jerusalem, including their mistreatment of the poor, needy, and strangers.
4. "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." (Ezekiel 22:31) - In this verse, God announces his judgment on the people of Jerusalem, saying that he has poured out his anger upon them and punished them for their sins.
5. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." (Ezekiel 22:26) - This verse

specifically addresses the sins of the priests in Jerusalem, who have not followed God's laws and have profaned the holy things of the temple. Ezekiel Chapter 22 contains a message of judgment against Jerusalem, focusing on its various sins and offenses. Here are the theological thoughts and influences from Ezekiel Chapter 22:

Theological Thought:

Sins and Offenses of Jerusalem: The central theological thought in this chapter is a catalog of the sins and offenses committed by the people of Jerusalem. Ezekiel paints a grim picture of the city's moral and social decay, including violence, idolatry, oppression of the vulnerable, and disregard for God's laws. This thought emphasizes the depth of Jerusalem's sin and the reasons behind God's impending judgment.

The Absence of Righteousness: The chapter highlights the absence of righteous individuals in Jerusalem who could intercede on behalf of the city. Despite God's search for even one righteous person to spare the city, none is found. This thought underscores the dire spiritual condition of Jerusalem.

God's Righteous Judgment: Ezekiel emphasizes that God's judgment is righteous and deserved. The punishment God will bring upon Jerusalem is a response to their unrepentant and persistent sin. This thought reflects the theological concept of divine justice.

Theological Influence:

Ezekiel Chapter 22 has theological influences that resonate in discussions about sin, righteousness, divine judgment, and the consequences of moral decay:

Sin and Moral Decay: The chapter contributes to the biblical understanding of sin and moral decay within a society. It has influenced discussions about the consequences of widespread sin and the importance of moral and ethical living.

Righteousness and Intercession: The theological thought of the absence of righteous individuals who could intercede on behalf of the city has influenced discussions about the role of righteous individuals in seeking God's mercy and the responsibility of the faithful to intercede for their communities.

Divine Justice: The chapter reinforces the theological concept of divine justice, highlighting that God's judgment is based on righteousness and truth. It has influenced discussions about the nature of God's judgment and the consequences of unrepentant sin.

In Ezekiel Chapter 22, the theological thought centers around the sins and offenses of Jerusalem, the absence of righteousness, and God's righteous judgment. These themes have had a lasting influence on discussions about morality, intercession, divine justice, and the consequences of societal sin in both biblical and theological contexts.

Ezekiel 23

New International Version

Two Adulterous Sisters

23 The word of the Lord came to me: 2 “Son of man, there were two women, daughters of the same mother. 3 They became prostitutes in Egypt, engaging in prostitution from their youth. In that land their breasts were fondled and their virgin bosoms caressed. 4 The older was named Oholah, and her sister was Oholibah. They were mine and gave birth to sons and daughters. Oholah is Samaria, and Oholibah is Jerusalem.

5 “Oholah engaged in prostitution while she was still mine; and she lusted after her lovers, the Assyrians—warriors 6 clothed in blue, governors and commanders, all of them handsome young men, and mounted horsemen. 7 She gave herself as a prostitute to all the elite of the Assyrians and defiled herself with all the idols of everyone she lusted after. 8 She did not give up the prostitution she began in Egypt, when during her youth men slept with her, caressed her virgin bosom and poured out their lust on her.

9 “Therefore I delivered her into the hands of her lovers, the Assyrians, for whom she lusted. 10 They stripped her naked, took away her sons and daughters and killed her with the sword. She became a byword among women, and punishment was inflicted on her.

11 “Her sister Oholibah saw this, yet in her lust and prostitution she was more depraved than her sister. 12 She too lusted after the Assyrians—governors and commanders, warriors in full dress, mounted horsemen, all handsome young men. 13 I saw that she too defiled herself; both of them went the same way.

14 “But she carried her prostitution still further. She saw men portrayed on a wall, figures of Chaldeans[a] portrayed in red, 15 with belts around their waists and flowing turbans on their heads; all of them looked like Babylonian chariot officers, natives of Chaldea.[b] 16 As soon as she saw them, she lusted after them and sent messengers to them in Chaldea. 17 Then the Babylonians came to her, to the bed of love, and in their lust they defiled her. After she had been defiled by them, she turned away from them in disgust. 18 When she carried on her prostitution openly and exposed her naked body, I turned away from her in disgust, just as I had turned away from her sister. 19 Yet she became more and more promiscuous as she recalled the days of her youth, when she was a prostitute in Egypt. 20 There she lusted after her lovers, whose genitals were like those of donkeys and whose emission was like that of horses. 21 So you longed for the lewdness of your youth, when in Egypt your bosom was caressed and your young breasts fondled.[c]

22 “Therefore, Oholibah, this is what the Sovereign Lord says: I will stir up your lovers against you, those you turned away from in disgust, and I will bring them against you from every side— 23 the Babylonians and all the Chaldeans, the men of Pekod and Shoa and Koa, and all the Assyrians with them, handsome young men, all of them governors and commanders, chariot officers and men of high rank, all mounted on horses. 24 They will come against you with weapons,[d] chariots and wagons and with a throng of people;

they will take up positions against you on every side with large and small shields and with helmets. I will turn you over to them for punishment, and they will punish you according to their standards. 25 I will direct my jealous anger against you, and they will deal with you in fury. They will cut off your noses and your ears, and those of you who are left will fall by the sword. They will take away your sons and daughters, and those of you who are left will be consumed by fire. 26 They will also strip you of your clothes and take your fine jewelry. 27 So I will put a stop to the lewdness and prostitution you began in Egypt. You will not look on these things with longing or remember Egypt anymore.

28 “For this is what the Sovereign Lord says: I am about to deliver you into the hands of those you hate, to those you turned away from in disgust. 29 They will deal with you in hatred and take away everything you have worked for. They will leave you stark naked, and the shame of your prostitution will be exposed. Your lewdness and promiscuity 30 have brought this on you, because you lusted after the nations and defiled yourself with their idols. 31 You have gone the way of your sister; so I will put her cup into your hand.

32 “This is what the Sovereign Lord says:

“You will drink your sister’s cup,
a cup large and deep;
it will bring scorn and derision,
for it holds so much.

33 You will be filled with drunkenness and sorrow,
the cup of ruin and desolation,
the cup of your sister Samaria.

34 You will drink it and drain it dry
and chew on its pieces—
and you will tear your breasts.

I have spoken, declares the Sovereign Lord.

35 “Therefore this is what the Sovereign Lord says: Since you have forgotten me and turned your back on me, you must bear the consequences of your lewdness and prostitution.”

36 The Lord said to me: “Son of man, will you judge Oholah and Oholibah? Then confront them with their detestable practices, 37 for they have committed adultery and blood is on their hands. They committed adultery with their idols; they even sacrificed their children, whom they bore to me, as food for them. 38 They have also done this to me: At that same time they defiled my sanctuary and desecrated my Sabbaths. 39 On the very day they sacrificed their children to their idols, they entered my sanctuary and desecrated it. That is what they did in my house.

40 “They even sent messengers for men who came from far away, and when they arrived you bathed yourself for them, applied eye makeup and put on your jewelry. 41 You sat on

an elegant couch, with a table spread before it on which you had placed the incense and olive oil that belonged to me.

42 “The noise of a carefree crowd was around her; drunkards were brought from the desert along with men from the rabble, and they put bracelets on the wrists of the woman and her sister and beautiful crowns on their heads. 43 Then I said about the one worn out by adultery, ‘Now let them use her as a prostitute, for that is all she is.’ 44 And they slept with her. As men sleep with a prostitute, so they slept with those lewd women, Oholah and Oholibah. 45 But righteous judges will sentence them to the punishment of women who commit adultery and shed blood, because they are adulterous and blood is on their hands.

46 “This is what the Sovereign Lord says: Bring a mob against them and give them over to terror and plunder. 47 The mob will stone them and cut them down with their swords; they will kill their sons and daughters and burn down their houses.

48 “So I will put an end to lewdness in the land, that all women may take warning and not imitate you. 49 You will suffer the penalty for your lewdness and bear the consequences of your sins of idolatry. Then you will know that I am the Sovereign Lord.”

Footnotes

Ezekiel 23:14 Or Babylonians

Ezekiel 23:15 Or Babylonia; also in verse 16

Ezekiel 23:21 Syriac (see also verse 3); Hebrew caressed because of your young breasts

Ezekiel 23:24 The meaning of the Hebrew for this word is uncertain.

In Chapter 23, God gives Ezekiel a parable about two sisters named Oholah and Oholibah. These sisters represent the northern kingdom of Israel (Oholah) and the southern kingdom of Judah (Oholibah).

God describes Oholah as a promiscuous woman who engaged in adultery and idol worship with the Assyrians. Similarly, Oholibah is described as a woman who committed adultery with the Babylonians and worshiped their idols. Both sisters are guilty of breaking their covenant with God and pursuing other lovers.

God tells Ezekiel that because of their unfaithfulness, both sisters will be punished. The Babylonians will come and destroy Oholibah (Judah) and the Assyrians will come and destroy Oholah (Israel). They will be publicly humiliated and their lovers will turn against them.

God goes on to describe the punishment that will come upon Jerusalem (Oholibah). The Babylonians will surround the city and destroy it, and its inhabitants will be taken into captivity. Despite this, God promises that a remnant will be saved and brought back to the land of Israel.

The chapter concludes with God admonishing the people of Judah to turn away from their idolatry and return to Him, warning them that the same fate as Oholah and Oholibah will befall them if they do not repent.

In summary, Ezekiel Chapter 23 is a parable about the unfaithfulness and punishment of the kingdoms of Israel and Judah. God warns the people of Judah to repent and turn away from their idolatry to avoid the same fate.

Here are some important verses from Ezekiel 22, along with brief explanations and where to find them in the chapter:

1. "Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations." (Ezekiel 22:1-2) - In these verses, God is asking Ezekiel to judge the city of Jerusalem, which he refers to as "the bloody city" due to its violence and wickedness.
2. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." (Ezekiel 22:30) - This verse speaks to God's disappointment that he could not find anyone among the people of Jerusalem who was willing to intercede for the city and plead with him to spare it from destruction.
3. "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." (Ezekiel 22:29) - This verse describes the sins of the people of Jerusalem, including their mistreatment of the poor, needy, and strangers.
4. "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." (Ezekiel 22:31) - In this verse, God announces his judgment on the people of Jerusalem, saying that he has poured out his anger upon them and punished them for their sins.
5. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." (Ezekiel 22:26) - This verse specifically addresses the sins of the priests in Jerusalem, who have not followed God's laws and have profaned the holy things of the temple.

Ezekiel Chapter 23 contains a graphic and symbolic allegory depicting the unfaithfulness of Israel and Judah as two adulterous sisters. Here are the theological thoughts and influences from Ezekiel Chapter 23:

Theological Thought:

Allegory of Unfaithful Sisters: The central theological thought in this chapter is the allegorical portrayal of Israel and Judah as two sisters, Oholah and Oholibah, who symbolize the unfaithfulness and idolatry of these two nations. The chapter uses graphic and provocative language to depict their spiritual adultery and their pursuit of other gods and nations instead of remaining faithful to the Lord.

Consequences of Idolatry: The chapter vividly describes the consequences of idolatry and unfaithfulness. God's judgment is depicted as a response to their spiritual prostitution, and the nations they turned to for help become their enemies. This thought underscores the seriousness of idolatry and its consequences.

God's Righteous Judgment: Ezekiel emphasizes that God's judgment is just and deserved. The sisters' unfaithfulness and idolatry led to their downfall, and God's judgment is a reflection of His righteousness. This thought aligns with the theological concept of divine justice.

Theological Influence:

Ezekiel Chapter 23 has theological influences that resonate in discussions about idolatry, the consequences of unfaithfulness, and God's righteous judgment:

Idolatry and Unfaithfulness: The chapter contributes to the biblical understanding of idolatry and unfaithfulness as spiritual adultery. It has influenced discussions about the gravity of turning away from God and pursuing other gods.

Consequences of Sin: The theological thought of the chapter reinforces the concept that sin carries consequences. It has influenced discussions about the relationship between human actions, disobedience, and the consequences that follow.

Divine Justice: The chapter reflects the theological concept of divine justice, emphasizing that God's judgment is just and in response to human actions. It has influenced discussions about the nature of God's judgment and His faithfulness to His covenant.

Use of Allegory and Symbolism: The use of allegory and symbolism in this chapter has influenced discussions about the use of figurative language and literary devices to convey theological messages and moral lessons.

In Ezekiel Chapter 23, the theological thought centers around the allegory of the unfaithful sisters, Israel and Judah, highlighting the consequences of idolatry, unfaithfulness, and God's righteous judgment. These themes have had a lasting influence on discussions about sin, spiritual fidelity, divine justice, and the consequences of turning away from God in both biblical and theological contexts

Ezekiel 24

New International Version

Jerusalem as a Cooking Pot

24 In the ninth year, in the tenth month on the tenth day, the word of the Lord came to me: 2 “Son of man, record this date, this very date, because the king of Babylon has laid siege to Jerusalem this very day. 3 Tell this rebellious people a parable and say to them: ‘This is what the Sovereign Lord says:

“Put on the cooking pot; put it on
and pour water into it.

4 Put into it the pieces of meat,
all the choice pieces—the leg and the shoulder.
Fill it with the best of these bones;
5 take the pick of the flock.
Pile wood beneath it for the bones;
bring it to a boil
and cook the bones in it.

6 “For this is what the Sovereign Lord says:

“Woe to the city of bloodshed,
to the pot now encrusted,
whose deposit will not go away!
Take the meat out piece by piece
in whatever order it comes.

7 “For the blood she shed is in her midst:
She poured it on the bare rock;
she did not pour it on the ground,
where the dust would cover it.

8 To stir up wrath and take revenge
I put her blood on the bare rock,
so that it would not be covered.

9 “Therefore this is what the Sovereign Lord says:

“Woe to the city of bloodshed!
I, too, will pile the wood high.

10 So heap on the wood
and kindle the fire.

Cook the meat well,
mixing in the spices;
and let the bones be charred.

11 Then set the empty pot on the coals
till it becomes hot and its copper glows,
so that its impurities may be melted
and its deposit burned away.

12 It has frustrated all efforts;
its heavy deposit has not been removed,
not even by fire.

13 “Now your impurity is lewdness. Because I tried to cleanse you but you would not be cleansed from your impurity, you will not be clean again until my wrath against you has subsided.

14 “I the Lord have spoken. The time has come for me to act. I will not hold back; I will not have pity, nor will I relent. You will be judged according to your conduct and your actions, declares the Sovereign Lord.”

Ezekiel’s Wife Dies

15 The word of the Lord came to me: 16 “Son of man, with one blow I am about to take away from you the delight of your eyes. Yet do not lament or weep or shed any tears. 17 Groan quietly; do not mourn for the dead. Keep your turban fastened and your sandals on your feet; do not cover your mustache and beard or eat the customary food of mourners.”

18 So I spoke to the people in the morning, and in the evening my wife died. The next morning I did as I had been commanded.

19 Then the people asked me, “Won’t you tell us what these things have to do with us? Why are you acting like this?”

20 So I said to them, “The word of the Lord came to me: 21 Say to the people of Israel, ‘This is what the Sovereign Lord says: I am about to desecrate my sanctuary—the stronghold in which you take pride, the delight of your eyes, the object of your affection. The sons and daughters you left behind will fall by the sword. 22 And you will do as I have done. You will not cover your mustache and beard or eat the customary food of mourners. 23 You will keep your turbans on your heads and your sandals on your feet. You will not mourn or weep but will waste away because of[a] your sins and groan among yourselves. 24 Ezekiel will be a sign to you; you will do just as he has done. When this happens, you will know that I am the Sovereign Lord.’

25 “And you, son of man, on the day I take away their stronghold, their joy and glory, the delight of their eyes, their heart’s desire, and their sons and daughters as well— 26 on that day a fugitive will come to tell you the news. 27 At that time your mouth will be opened; you will speak with him and will no longer be silent. So you will be a sign to them, and they will know that I am the Lord.”

Footnotes

Ezekiel 24:23 Or away in

In Chapter 24, God gives Ezekiel a parable about a cooking pot filled with meat. He tells Ezekiel to put all kinds of meat into the pot, including the bones, and boil it until the meat is cooked. This parable is meant to symbolize the impending destruction of Jerusalem and the punishment that will come upon the people of Judah.

God then tells Ezekiel that his wife will die suddenly, but that he is not to mourn or show any signs of grief. This is because Ezekiel is to be a sign to the people of Judah, showing them that even in the midst of personal tragedy, they must continue to obey God and not be distracted by their own sorrows.

God then goes on to describe the coming destruction of Jerusalem and the punishment that will come upon the people of Judah. He warns them that their sins have reached a point of no return and that they will suffer greatly for their disobedience.

Finally, God tells Ezekiel that he will be silenced, and that he will no longer be able to speak to the people until after the destruction of Jerusalem has taken place. This is to symbolize the silence of God in the face of the people's disobedience.

In summary, Ezekiel Chapter 24 is a parable about the impending destruction of Jerusalem and the punishment that will come upon the people of Judah. It also serves as a reminder to remain obedient to God even in the midst of personal tragedy, and to avoid becoming distracted by our own sorrows.

Here are some important verses from Ezekiel Chapter 24 in the Christian Bible, along with brief explanations and where to find them:

1. "The word of the Lord came to me in the ninth year, in the tenth month, on the tenth day of the month" (Ezekiel 24:1): This verse provides the specific time frame for the events described in this chapter.
2. "Son of man, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day" (Ezekiel 24:2): In this verse, God instructs Ezekiel to record the date of the Babylonian siege of Jerusalem, which would last for over a year.
3. "Thus says the Lord God: Woe to the bloody city, the pot whose corrosion is in it, and whose corrosion has not gone out of it! Take out of it piece after piece, without making any choice" (Ezekiel 24:6-7): This is a prophecy of Jerusalem's destruction at the hands of the Babylonians. The "pot" refers to the city of Jerusalem, which has become "corroded" with sin and violence. The command to take pieces out of it without making any choice means that the city will be utterly destroyed without any survivors being spared.
4. "And you, O son of man, thus says the Lord God to the land of Israel: An end! The end has come upon the four corners of the land" (Ezekiel 24:6): This verse is another prophecy of the impending destruction of Jerusalem and the land of Israel.
5. "Therefore thus says the Lord God: Woe to the bloody city! I also will make the pile great" (Ezekiel 24:9): This is another prophecy of Jerusalem's destruction, with the "pile" likely referring to the heap of rubble that will be left behind.
6. "Thus says the Lord God: Behold, I will profane my sanctuary, the pride of your power, the delight of your eyes, and the yearning of your soul, and your sons and your daughters whom you left behind shall fall by the sword" (Ezekiel 24:21): This is a warning that the temple in Jerusalem, which was considered the pride of Israel, would be destroyed along with the rest of the city, and that many people, including children, would be killed.
7. "You shall not mourn or weep, but you shall rot away in your iniquities and groan to one another" (Ezekiel 24:23): This verse describes how the people of Jerusalem would not be able to mourn their dead properly because they would be too busy suffering from the consequences of their sins.

Ezekiel 25

New International Version

Ezekiel Chapter 24 contains a message of impending judgment and the destruction of Jerusalem, delivered through a parable involving a cooking pot. Here are the theological thoughts and influences from Ezekiel Chapter 24:

Theological Thought:

The Parable of the Cooking Pot: The central theological thought in this chapter is the use of a parable involving a boiling pot. The pot represents Jerusalem, and the boiling contents symbolize the wickedness and corruption within the city. The thought here emphasizes the depth of Jerusalem's sin and its impending judgment.

Divine Judgment and Wrath: The chapter vividly portrays God's anger and wrath directed toward Jerusalem due to its persistent sin and rebellion. The boiling pot serves as a symbol of God's righteous judgment that will consume the city. This thought reinforces the theological concept of divine judgment in response to unrepentant sin.

Theological Reflection on God's Justice: The chapter prompts theological reflection on the justice of God's judgment. It emphasizes that God's judgment is warranted and just because of Jerusalem's moral decay and idolatry. This thought aligns with the theological principle that God is a just and righteous judge.

The Loss of a Loved One: In a personal tragedy, Ezekiel's wife dies, and he is commanded by God not to mourn her death publicly. This personal experience underscores the gravity of the situation and serves as a sign to the people about the mourning and devastation that will come upon them. This thought adds a personal and emotional dimension to the message of judgment.

Theological Influence:

Ezekiel Chapter 24 has theological influences that resonate in discussions about divine judgment, God's justice, and the consequences of persistent sin:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment as a response to human sin and rebellion. It has influenced discussions about the consequences of unrepentant sin and the seriousness of moral decay.

God's Justice: The theological thought of the chapter reinforces the concept of God's justice. It has influenced discussions about the nature of God's judgment and His righteousness as a judge.

Personal and Emotional Dimensions: The personal tragedy experienced by Ezekiel in this chapter has influenced discussions about the emotional aspects of prophetic ministry and the role of prophets as signs and symbols to convey God's message.

Use of Parable and Symbolism: The use of parable and symbolism in this chapter has influenced discussions about the use of figurative language and literary devices to convey theological messages and moral lessons.

In Ezekiel Chapter 24, the theological thought centers around the parable of the cooking pot, divine judgment, God's justice, and the personal and emotional dimensions of prophetic ministry. These themes have had a lasting influence on discussions about sin, divine judgment, and the nature of God's justice in both biblical and theological contexts.

Ezekiel Chapter 25 contains a series of prophecies against various neighboring nations. Here are the theological thoughts and influences from Ezekiel Chapter 25:

Theological Thought:

Judgment on the Nations: The central theological thought in this chapter is the announcement of judgment against several neighboring nations: Ammon, Moab, Edom, and Philistia. These nations are condemned for their hostility toward Israel and their rejoicing over Israel's misfortunes. The thought here emphasizes that God is not only concerned with the judgment of Israel but also holds other nations accountable for their actions.

Vengeance and Retribution: The chapter portrays God as a God of vengeance and retribution, particularly in response to the harm done to His people. The thought highlights the principle that God will hold nations accountable for their treatment of Israel and will repay them accordingly.

God's Holiness and Sovereignty: The theological thought reinforces the holiness and sovereignty of God. God's judgment on the nations is portrayed as an expression of His righteous character and His authority over all nations.

Theological Influence:

Ezekiel Chapter 25 has theological influences that resonate in discussions about divine judgment, God's sovereignty, and the principle of retribution:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment not only on Israel but also on other nations. It has influenced discussions about the role of God in judging the actions of nations based on their treatment of God's people.

God's Sovereignty: The theological thought of God's sovereignty over all nations has influenced discussions about the concept of divine providence and the acknowledgment of God's authority over the world.

Retribution and Justice: The chapter reinforces the concept of retribution and justice in divine judgment. It has influenced discussions about the consequences of mistreating God's people and the principle of "an eye for an eye" in divine justice.

In Ezekiel Chapter 25, the theological thought centers around the judgment on neighboring nations, vengeance and retribution, and the affirmation of God's holiness and

sovereignty. These themes have had a lasting influence on discussions about divine judgment, God's character, and the moral and ethical dimensions of nations' actions in both biblical and theological contexts.

A Prophecy Against Ammon
25 The word of the Lord came to me: 2 “Son of man, set your face against the Ammonites and prophesy against them. 3 Say to them, ‘Hear the word of the Sovereign Lord. This is what the Sovereign Lord says: Because you said “Aha!” over my sanctuary when it was desecrated and over the land of Israel when it was laid waste and over the people of Judah when they went into exile, 4 therefore I am going to give you to the people of the East as a possession. They will set up their camps and pitch their tents among you; they will eat your fruit and drink your milk. 5 I will turn Rabbah into a pasture for camels and Ammon into a resting place for sheep. Then you will know that I am the Lord. 6 For this is what the Sovereign Lord says: Because you have clapped your hands and stamped your feet, rejoicing with all the malice of your heart against the land of Israel, 7 therefore I will stretch out my hand against you and give you as plunder to the nations. I will wipe you out from among the nations and exterminate you from the countries. I will destroy you, and you will know that I am the Lord.’”

A Prophecy Against Moab

8 “This is what the Sovereign Lord says: ‘Because Moab and Seir said, “Look, Judah has become like all the other nations,” 9 therefore I will expose the flank of Moab, beginning at its frontier towns—Beth Jeshimoth, Baal Meon and Kiriathaim—the glory of that land. 10 I will give Moab along with the Ammonites to the people of the East as a possession, so that the Ammonites will not be remembered among the nations; 11 and I will inflict punishment on Moab. Then they will know that I am the Lord.’”

A Prophecy Against Edom

12 “This is what the Sovereign Lord says: ‘Because Edom took revenge on Judah and became very guilty by doing so, 13 therefore this is what the Sovereign Lord says: I will stretch out my hand against Edom and kill both man and beast. I will lay it waste, and from Teman to Dedan they will fall by the sword. 14 I will take vengeance on Edom by the hand of my people Israel, and they will deal with Edom in accordance with my anger and my wrath; they will know my vengeance, declares the Sovereign Lord.’”

A Prophecy Against Philistia

15 “This is what the Sovereign Lord says: ‘Because the Philistines acted in vengeance and took revenge with malice in their hearts, and with ancient hostility sought to destroy Judah, 16 therefore this is what the Sovereign Lord says: I am about to stretch out my hand against the Philistines, and I will wipe out the Kerethites and destroy those remaining along the coast. 17 I will carry out great vengeance on them and punish them in my wrath. Then they will know that I am the Lord, when I take vengeance on them.’”

In Chapter 25, God speaks through Ezekiel to deliver messages of judgment against the neighboring nations of Ammon, Moab, Edom, and Philistia. These nations had taken advantage of Israel's weakened state and rejoiced in its downfall. Therefore, God promises to bring judgment upon them for their arrogance and wickedness.

First, God speaks against Ammon, telling them that they will be given over to the people of the East as a possession, and that their cities will be laid waste. This is because they rejoiced over Israel's destruction and sought to take possession of their land.

Next, God speaks against Moab, saying that they will suffer the same fate as Ammon. Their cities will be laid waste and their people will be killed or taken into captivity. This is because they also rejoiced over Israel's destruction and sought to take advantage of their weakened state.

God then speaks against Edom, promising to bring destruction upon them for their hatred of Israel. They had sought to take possession of Israel's land and had rejoiced in their destruction. God promises that their cities will be laid waste and that they will suffer the same fate as Ammon and Moab.

Finally, God speaks against Philistia, promising to bring judgment upon them for their mistreatment of Israel. They had taken advantage of Israel's weakened state and had sought to take possession of their land. God promises that their cities will be laid waste and that they will suffer the same fate as the other nations.

In summary, Ezekiel Chapter 25 delivers messages of judgment against the neighboring nations of Ammon, Moab, Edom, and Philistia. These nations had rejoiced over Israel's destruction and sought to take advantage of their weakened state. Therefore, God promises to bring destruction upon them for their arrogance and wickedness.

Here are some important verses from Ezekiel 25 with brief explanations and where to find them in the chapter:

1. "The word of the Lord came to me: 'Son of man, set your face against the Ammonites and prophesy against them.'" (Ezekiel 25:1-2) - In this verse, the Lord commands Ezekiel to prophesy against the Ammonites, a people who had rejoiced at the downfall of Jerusalem.
2. "Because you said, 'Aha!' over my sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the house of Judah when they went into exile..." (Ezekiel 25:3) - The Lord tells Ezekiel why he is pronouncing judgment on the Ammonites - because they had mocked and rejoiced over the downfall of Jerusalem and Judah.
3. "Therefore thus says the Lord God: Behold, I will stretch out my hand against you and will deliver you as plunder to the nations." (Ezekiel 25:7) - In this verse, the Lord declares his judgment against the Ammonites and says that they will be conquered by other nations.
4. "Thus says the Lord God: Because Moab and Seir said, 'Behold, the house of Judah is like all the other nations'..." (Ezekiel 25:8) - The Lord declares his judgment against Moab and Seir, who had also rejoiced at the downfall of Jerusalem and Judah.
5. "Therefore thus says the Lord God: I will stretch out my hand against Edom and cut off from it man and beast. And I will make it desolate; from Teman even to Dedan they shall fall by the sword." (Ezekiel 25:13) - The Lord declares his judgment against Edom, another nation that had rejoiced at the downfall of Judah, and says that it will be destroyed.

These are just a few of the important verses in Ezekiel 25. The chapter goes on to describe the Lord's judgment against several other nations who had mistreated Judah and Jerusalem.

Ezekiel Chapter 25 contains a series of prophecies against various neighboring nations. Here are the theological thoughts and influences from Ezekiel Chapter 25:

Theological Thought:

Judgment on the Nations: The central theological thought in this chapter is the announcement of judgment against several neighboring nations: Ammon, Moab, Edom, and Philistia. These nations are condemned for their hostility toward Israel and their rejoicing over Israel's misfortunes. The thought here emphasizes that God is not only concerned with the judgment of Israel but also holds other nations accountable for their actions.

Vengeance and Retribution: The chapter portrays God as a God of vengeance and retribution, particularly in response to the harm done to His people. The thought highlights the principle that God will hold nations accountable for their treatment of Israel and will repay them accordingly.

God's Holiness and Sovereignty: The theological thought reinforces the holiness and sovereignty of God. God's judgment on the nations is portrayed as an expression of His righteous character and His authority over all nations.

Theological Influence:

Ezekiel Chapter 25 has theological influences that resonate in discussions about divine judgment, God's sovereignty, and the principle of retribution:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment not only on Israel but also on other nations. It has influenced discussions about the role of God in judging the actions of nations based on their treatment of God's people.

God's Sovereignty: The theological thought of God's sovereignty over all nations has influenced discussions about the concept of divine providence and the acknowledgment of God's authority over the world.

Retribution and Justice: The chapter reinforces the concept of retribution and justice in divine judgment. It has influenced discussions about the consequences of mistreating God's people and the principle of "an eye for an eye" in divine justice.

In Ezekiel Chapter 25, the theological thought centers around the judgment on neighboring nations, vengeance and retribution, and the affirmation of God's holiness and sovereignty. These themes have had a lasting influence on discussions about divine

judgment, God's character, and the moral and ethical dimensions of nations' actions in both biblical and theological contexts.

Ezekiel 26

New International Version

A Prophecy Against Tyre

26 In the eleventh month of the twelfth[a] year, on the first day of the month, the word of the Lord came to me: 2 “Son of man, because Tyre has said of Jerusalem, ‘Aha! The gate to the nations is broken, and its doors have swung open to me; now that she lies in ruins I will prosper,’ 3 therefore this is what the Sovereign Lord says: I am against you, Tyre, and I will bring many nations against you, like the sea casting up its waves. 4 They will destroy the walls of Tyre and pull down her towers; I will scrape away her rubble and make her a bare rock. 5 Out in the sea she will become a place to spread fishnets, for I have spoken, declares the Sovereign Lord. She will become plunder for the nations, 6 and her settlements on the mainland will be ravaged by the sword. Then they will know that I am the Lord.

7 “For this is what the Sovereign Lord says: From the north I am going to bring against Tyre Nebuchadnezzar[b] king of Babylon, king of kings, with horses and chariots, with horsemen and a great army. 8 He will ravage your settlements on the mainland with the sword; he will set up siege works against you, build a ramp up to your walls and raise his shields against you. 9 He will direct the blows of his battering rams against your walls and demolish your towers with his weapons. 10 His horses will be so many that they will cover you with dust. Your walls will tremble at the noise of the warhorses, wagons and chariots when he enters your gates as men enter a city whose walls have been broken through. 11 The hooves of his horses will trample all your streets; he will kill your people with the sword, and your strong pillars will fall to the ground. 12 They will plunder your wealth and loot your merchandise; they will break down your walls and demolish your fine houses and throw your stones, timber and rubble into the sea. 13 I will put an end to your noisy songs, and the music of your harps will be heard no more. 14 I will make you a bare rock, and you will become a place to spread fishnets. You will never be rebuilt, for I the Lord have spoken, declares the Sovereign Lord.

15 “This is what the Sovereign Lord says to Tyre: Will not the coastlands tremble at the sound of your fall, when the wounded groan and the slaughter takes place in you? 16 Then all the princes of the coast will step down from their thrones and lay aside their robes and take off their embroidered garments. Clothed with terror, they will sit on the ground, trembling every moment, appalled at you. 17 Then they will take up a lament concerning you and say to you:

“How you are destroyed, city of renown,
peopled by men of the sea!
You were a power on the seas,
you and your citizens;
you put your terror
on all who lived there.

18 Now the coastlands tremble
on the day of your fall;
the islands in the sea
are terrified at your collapse.’

19 “This is what the Sovereign Lord says: When I make you a desolate city, like cities no longer inhabited, and when I bring the ocean depths over you and its vast waters cover you, 20 then I will bring you down with those who go down to the pit, to the people of long ago. I will make you dwell in the earth below, as in ancient ruins, with those who go down to the pit, and you will not return or take your place[c] in the land of the living. 21 I will bring you to a horrible end and you will be no more. You will be sought, but you will never again be found, declares the Sovereign Lord.”

Footnotes

Ezekiel 26:1 Probable reading of the original Hebrew text; Masoretic Text does not have month of the twelfth.

Ezekiel 26:7 Hebrew Nebuchadrezzar, of which Nebuchadnezzar is a variant; here and often in Ezekiel and Jeremiah

Ezekiel 26:20 Septuagint; Hebrew return, and I will give glory

Ezekiel chapter 26 describes a prophecy against the city of Tyre, a powerful seaport located in modern-day Lebanon. The prophecy is given by the Lord to Ezekiel and details the destruction that will come upon Tyre as punishment for its arrogance and violence. The Lord speaks to Ezekiel, saying that he will bring a powerful nation against Tyre, and the city will become a place of ruins. The walls and towers of Tyre will be destroyed, and its people will be killed or captured. The Lord says that he will scrape away its rubble and make it a bare rock, and that fishermen will spread their nets over its ruins. The prophecy also describes how the surrounding nations will mourn the fall of Tyre. They will be shocked at how such a powerful and wealthy city could be brought low, and they will be afraid for their own safety. The prophecy against Tyre is significant because it was fulfilled in both a literal and symbolic sense. The city was destroyed by the Babylonians in the 6th century BCE, but it was also a symbol of pride and arrogance that needed to be humbled by God.

Chapter 26 of the book of Ezekiel in the Christian Bible talks about God's judgment on the city of Tyre, which was a wealthy trading center in ancient times. Here are some important verses from this chapter with brief explanations and their locations:

- Verse 3: "therefore thus says the Lord God: Behold, I am against you, O Tyre, and will bring up many nations against you, as the sea brings up its waves." Here, God is telling Tyre that he will bring many nations against them in judgment, like the sea bringing waves to the shore.
- Verse 4: "And they shall destroy the walls of Tyre and break down her towers, and I will scrape her soil from her and make her a bare rock." This verse describes the destruction that will come upon Tyre, including the destruction of their walls and towers and the stripping away of their soil, leaving the city as a bare rock.

- Verse 12: "They shall make a spoil of your riches and make a prey of your merchandise. They shall break down your walls and destroy your pleasant houses. Your stones and timber and soil they shall cast into the midst of the waters." This verse reiterates the destruction that will come upon Tyre, including the plundering of their riches and merchandise, the destruction of their houses, and the casting of their stones, timber, and soil into the waters.
- Verse 21: "I will bring you to a dreadful end, and you shall be no more. Though you be sought for, you will never be found again, declares the Lord God." Here, God declares that Tyre will come to a dreadful end and will never be found again, even if people search for it.

Ezekiel Chapter 26 contains a prophecy of judgment against the city of Tyre. Here are the theological thoughts and influences from Ezekiel Chapter 26:

Theological Thought:

Prophecy Against Tyre: The central theological thought in this chapter is the prophecy of judgment against the city of Tyre, a prominent Phoenician city. Tyre is condemned for its pride and arrogance, and the prophecy foretells its destruction by various nations.

God's Judgment on Human Arrogance: The chapter reflects the theological principle that God judges human pride and arrogance. Tyre's haughty attitude and its belief in its own invincibility are seen as sinful, and God's judgment serves as a response to this arrogance.

Nations as Instruments of God's Will: The chapter also highlights the role of various nations, including Nebuchadnezzar and other kingdoms, as instruments of God's will in executing His judgment. This thought emphasizes God's sovereignty over the affairs of nations and their involvement in carrying out His divine purposes.

Outcome of Arrogance and Oppression: The chapter serves as a reminder of the consequences of arrogance, oppression, and wickedness. Tyre's fate is depicted as a warning to others who engage in similar behavior.

Theological Influence:

Ezekiel Chapter 26 has theological influences that resonate in discussions about divine judgment, human pride, the role of nations, and the consequences of arrogance:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment on nations and individuals. It has influenced discussions about the consequences of sin and God's response to human arrogance.

Human Pride and Humility: The theological thought of God's judgment on human arrogance has influenced discussions about the importance of humility and the dangers of pride in various religious and ethical contexts.

God's Sovereignty: The chapter reinforces the concept of God's sovereignty over nations and events. It has influenced discussions about divine providence and God's use of human agents to accomplish His purposes.

Ethical and Moral Lessons: The chapter offers ethical and moral lessons about the consequences of oppression and arrogance, which have had an impact on discussions about social justice and ethical behavior.

In Ezekiel Chapter 26, the theological thought centers around the judgment on the city of Tyre, the consequences of arrogance, the role of nations in God's plan, and the principle of divine justice. These themes have had a lasting influence on discussions about divine judgment, human behavior, and the moral and ethical dimensions of pride and humility in both biblical and theological contexts.

Ezekiel 27

New International Version

A Lament Over Tyre

27 The word of the Lord came to me: 2 “Son of man, take up a lament concerning Tyre. 3 Say to Tyre, situated at the gateway to the sea, merchant of peoples on many coasts, ‘This is what the Sovereign Lord says:

““You say, Tyre,

“I am perfect in beauty.”

4 Your domain was on the high seas;
your builders brought your beauty to perfection.

5 They made all your timbers
of juniper from Senir[a];
they took a cedar from Lebanon
to make a mast for you.

6 Of oaks from Bashan
they made your oars;
of cypress wood[b] from the coasts of Cyprus
they made your deck, adorned with ivory.

7 Fine embroidered linen from Egypt was your sail
and served as your banner;
your awnings were of blue and purple
from the coasts of Elishah.

8 Men of Sidon and Arvad were your oarsmen;
your skilled men, Tyre, were aboard as your sailors.

9 Veteran craftsmen of Byblos were on board
as shipwrights to caulk your seams.

All the ships of the sea and their sailors
came alongside to trade for your wares.

10 ““Men of Persia, Lydia and Put

served as soldiers in your army.
They hung their shields and helmets on your walls,
bringing you splendor.
11 Men of Arvad and Helek
guarded your walls on every side;
men of Gammad
were in your towers.
They hung their shields around your walls;
they brought your beauty to perfection.

12 ““Tarshish did business with you because of your great wealth of goods; they exchanged silver, iron, tin and lead for your merchandise.

13 ““Greece, Tubal and Meshek did business with you; they traded human beings and articles of bronze for your wares.

14 ““Men of Beth Togarmah exchanged chariot horses, cavalry horses and mules for your merchandise.

15 ““The men of Rhodes[c] traded with you, and many coastlands were your customers; they paid you with ivory tusks and ebony.

16 ““Aram[d] did business with you because of your many products; they exchanged turquoise, purple fabric, embroidered work, fine linen, coral and rubies for your merchandise.

17 ““Judah and Israel traded with you; they exchanged wheat from Minnith and confections,[e] honey, olive oil and balm for your wares.

18 ““Damascus did business with you because of your many products and great wealth of goods. They offered wine from Helbon, wool from Zahar 19 and casks of wine from Izal in exchange for your wares: wrought iron, cassia and calamus.

20 ““Dedan traded in saddle blankets with you.

21 ““Arabia and all the princes of Kedar were your customers; they did business with you in lambs, rams and goats.

22 ““The merchants of Sheba and Raamah traded with you; for your merchandise they exchanged the finest of all kinds of spices and precious stones, and gold.

23 ““Harran, Kanneh and Eden and merchants of Sheba, Ashur and Kilmad traded with you. 24 In your marketplace they traded with you beautiful garments, blue fabric, embroidered work and multicolored rugs with cords twisted and tightly knotted.

25 ““The ships of Tarshish serve

as carriers for your wares.
You are filled with heavy cargo
as you sail the sea.
26 Your oarsmen take you
out to the high seas.
But the east wind will break you to pieces
far out at sea.
27 Your wealth, merchandise and wares,
your mariners, sailors and shipwrights,
your merchants and all your soldiers,
and everyone else on board
will sink into the heart of the sea
on the day of your shipwreck.
28 The shorelands will quake
when your sailors cry out.
29 All who handle the oars
will abandon their ships;
the mariners and all the sailors
will stand on the shore.
30 They will raise their voice
and cry bitterly over you;
they will sprinkle dust on their heads
and roll in ashes.
31 They will shave their heads because of you
and will put on sackcloth.
They will weep over you with anguish of soul
and with bitter mourning.
32 As they wail and mourn over you,
they will take up a lament concerning you:
“Who was ever silenced like Tyre,
surrounded by the sea?”
33 When your merchandise went out on the seas,
you satisfied many nations;
with your great wealth and your wares
you enriched the kings of the earth.
34 Now you are shattered by the sea
in the depths of the waters;
your wares and all your company
have gone down with you.
35 All who live in the coastlands
are appalled at you;
their kings shudder with horror
and their faces are distorted with fear.
36 The merchants among the nations scoff at you;
you have come to a horrible end
and will be no more.”

Footnotes

Ezekiel 27:5 That is, Mount Hermon

Ezekiel 27:6 Targum; the Masoretic Text has a different division of the consonants.

Ezekiel 27:15 Septuagint; Hebrew Dedan

Ezekiel 27:16 Most Hebrew manuscripts; some Hebrew manuscripts and Syriac Edom

Ezekiel 27:17 The meaning of the Hebrew for this word is uncertain.

Ezekiel chapter 27 is a prophecy against the city of Tyre, specifically focused on its role as a wealthy trading center. The chapter describes the city's great wealth, trade partnerships, and the luxurious goods that it exported.

The prophecy is framed as a lamentation, with the Lord telling Ezekiel to mourn for the downfall of Tyre. The Lord compares the city to a great ship, with its many traders and merchants as its crew. The chapter lists various trading partners of Tyre, including Greece, Egypt, and Arabia, and describes the many luxurious goods that the city traded, such as fine linen, purple dye, silver, and precious stones.

Despite Tyre's great wealth and power, the Lord declares that the city will be destroyed and its glory will be brought down to the depths of the sea. The chapter ends with a call to all who were once in partnership with Tyre to mourn for the city's downfall.

Overall, chapter 27 emphasizes the transience of earthly wealth and power, and warns against the dangers of arrogance and pride. It serves as a reminder that even the greatest empires and trading centers will eventually fall.

Here are some important verses from Ezekiel chapter 27, along with a brief explanation and where to find them in the chapter:

- Verse 3: "Say to Tyre, who sits at the entrance to the sea, merchant of the peoples to many coastlands, thus says the Lord God: 'O Tyre, you have said, "I am perfect in beauty.'""

This verse is part of a message from God to the city of Tyre, which was a major trading center in ancient times. God is rebuking Tyre for its pride and arrogance, and reminding the people that their beauty and success are not their own doing, but a gift from God.

- Verse 12: "Tarshish was your merchant because of your abundant wealth; they exchanged silver, iron, tin, and lead for your wares."

This verse is describing the many trade partners of Tyre, including the distant city of Tarshish. Tyre was known for its abundant wealth and for trading in many different goods, including precious metals like silver and metals used in crafting like iron, tin, and lead.

- Verse 25: "The ships of Tarshish traveled for you with your merchandise. So you were filled and heavily laden in the heart of the seas."

This verse is emphasizing the importance of Tarshish to Tyre's economy, as the ships of Tarshish traveled to and from Tyre, carrying its goods to other parts of the world. Tyre was a wealthy and prosperous city, but its wealth was built on trade and commerce, rather than on its own resources.

- Verse 32: "In their wailing they raised a lamentation for you and lamented over you: 'Who is like Tyre, like one destroyed in the midst of the sea?'"

This verse is describing the mourning that took place after Tyre was destroyed by its enemies. The people of Tyre were known for their wealth and power, and their downfall was a shock to many. The verse is also a reminder that even the most powerful and prosperous cities and nations are not invincible, and can be brought down by God's judgment.

These verses can be found in Ezekiel chapter 27, which is a lamentation for the city of Tyre, which was a major trading center in ancient times. The chapter describes the many trade partners of Tyre and its importance to the global economy, but also warns of the dangers of pride and arrogance, and the inevitability of judgment and destruction for those who turn away from God.

Ezekiel Chapter 27 is a lengthy chapter that contains a lamentation or funeral dirge for the city of Tyre, which was a prominent Phoenician city known for its wealth and trade. Here are the theological thoughts and influences from Ezekiel Chapter 27:

Theological Thought:

Lamentation for Tyre: The central theological thought in this chapter is the lamentation for the city of Tyre, which had been a major center of commerce and trade. The chapter uses vivid and poetic language to describe Tyre's downfall, portraying it as a ship that was once adorned with riches but has now been destroyed. This thought reflects the mourning and sorrow over Tyre's fall from prosperity to ruin.

The Fragility of Human Glory: The chapter highlights the fragility of human glory and worldly wealth. Despite Tyre's opulence and prominence, it faced destruction and desolation. This thought emphasizes the impermanence of human achievements and the transitory nature of material wealth.

God's Sovereign Control: While the chapter focuses primarily on the mourning for Tyre, it indirectly underscores God's sovereignty over the destinies of nations. God's judgments and actions are not confined to Israel alone but extend to other nations, including those known for their prosperity and power.

Theological Influence:

Ezekiel Chapter 27 has theological influences that resonate in discussions about the transience of worldly wealth, God's sovereignty, and the fragility of human accomplishments:

Temporal vs. Eternal Wealth: The chapter contributes to discussions about the contrast between temporal and eternal wealth. It has influenced theological reflections on the pursuit of material riches and the need for a perspective that values eternal treasures.

Sovereignty of God: The theological thought of God's sovereignty over the destinies of nations has influenced discussions about divine providence and the recognition that God is actively involved in the affairs of the world.

Moral and Ethical Reflection: The chapter's portrayal of Tyre's downfall has influenced discussions about the moral and ethical dimensions of wealth and prosperity, including considerations of justice and compassion in the use of resources.

Literary Style and Symbolism: The use of lamentation and vivid symbolism in this chapter has influenced discussions about the use of literary devices and figurative language in conveying theological messages and emotional depth.

In Ezekiel Chapter 27, the theological thought centers around the lamentation for Tyre, the fragility of human glory, and the recognition of God's sovereign control over the destinies of nations. These themes have had a lasting influence on discussions about wealth, the nature of human accomplishments, and the theological understanding of God's providence in both biblical and theological contexts.

Ezekiel 28

New International Version

A Prophecy Against the King of Tyre

28 The word of the Lord came to me: 2 “Son of man, say to the ruler of Tyre, ‘This is what the Sovereign Lord says:

“In the pride of your heart
you say, “I am a god;
I sit on the throne of a god
in the heart of the seas.”

But you are a mere mortal and not a god,
though you think you are as wise as a god.

3 Are you wiser than Daniel[a]?
Is no secret hidden from you?

4 By your wisdom and understanding
you have gained wealth for yourself
and amassed gold and silver
in your treasuries.

5 By your great skill in trading
you have increased your wealth,
and because of your wealth
your heart has grown proud.

6 “Therefore this is what the Sovereign Lord says:

“Because you think you are wise,
as wise as a god,

7 I am going to bring foreigners against you,
the most ruthless of nations;
they will draw their swords against your beauty and wisdom

and pierce your shining splendor.
8 They will bring you down to the pit,
and you will die a violent death
in the heart of the seas.
9 Will you then say, "I am a god,"
in the presence of those who kill you?
You will be but a mortal, not a god,
in the hands of those who slay you.
10 You will die the death of the uncircumcised
at the hands of foreigners.

I have spoken, declares the Sovereign Lord.””

11 The word of the Lord came to me: 12 “Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign Lord says:

““You were the seal of perfection,
full of wisdom and perfect in beauty.
13 You were in Eden,
the garden of God;
every precious stone adorned you:
carnelian, chrysolite and emerald,
topaz, onyx and jasper,
lapis lazuli, turquoise and beryl.[b]
Your settings and mountings[c] were made of gold;
on the day you were created they were prepared.
14 You were anointed as a guardian cherub,
for so I ordained you.
You were on the holy mount of God;
you walked among the fiery stones.
15 You were blameless in your ways
from the day you were created
till wickedness was found in you.
16 Through your widespread trade
you were filled with violence,
and you sinned.
So I drove you in disgrace from the mount of God,
and I expelled you, guardian cherub,
from among the fiery stones.
17 Your heart became proud
on account of your beauty,
and you corrupted your wisdom
because of your splendor.
So I threw you to the earth;
I made a spectacle of you before kings.
18 By your many sins and dishonest trade

you have desecrated your sanctuaries.
So I made a fire come out from you,
and it consumed you,
and I reduced you to ashes on the ground
in the sight of all who were watching.
19 All the nations who knew you
are appalled at you;
you have come to a horrible end
and will be no more.”

A Prophecy Against Sidon

20 The word of the Lord came to me: 21 “Son of man, set your face against Sidon;
prophesy against her 22 and say: ‘This is what the Sovereign Lord says:

“I am against you, Sidon,
and among you I will display my glory.
You will know that I am the Lord,
when I inflict punishment on you
and within you am proved to be holy.
23 I will send a plague upon you
and make blood flow in your streets.
The slain will fall within you,
with the sword against you on every side.
Then you will know that I am the Lord.

24 “No longer will the people of Israel have malicious neighbors who are painful briars
and sharp thorns. Then they will know that I am the Sovereign Lord.

25 “This is what the Sovereign Lord says: When I gather the people of Israel from the
nations where they have been scattered, I will be proved holy through them in the sight of
the nations. Then they will live in their own land, which I gave to my servant Jacob. 26
They will live there in safety and will build houses and plant vineyards; they will live in
safety when I inflict punishment on all their neighbors who maligned them. Then they
will know that I am the Lord their God.”

Footnotes

Ezekiel 28:3 Or Danel, a man of renown in ancient literature

Ezekiel 28:13 The precise identification of some of these precious stones is uncertain.

Ezekiel 28:13 The meaning of the Hebrew for this phrase is uncertain.

Ezekiel chapter 28 is a prophecy against the king of Tyre, who is portrayed as a proud
and arrogant ruler. The chapter is structured as a series of messages from the Lord,
addressing the king directly and condemning his behavior.

The Lord begins by addressing the king's pride, declaring that he has set himself up as a
god and claiming to be wiser than anyone else. The Lord then reminds the king of his
mortal nature, stating that he will be brought down to the pit like any other mortal.

The prophecy then takes a turn, shifting from the earthly king of Tyre to a description of the spiritual being who has been operating behind the scenes. This being is referred to as the "anointed cherub who covers" and is described as having been in the garden of Eden and possessing great beauty and wisdom.

The Lord then condemns this being, who is understood to be Satan, for his arrogance and rebellion against God. The prophecy describes how Satan was cast out of heaven and will ultimately be destroyed.

The chapter ends with a call to all who have witnessed the downfall of the king and the defeat of Satan to recognize the power and glory of the Lord. Overall, chapter 28 serves as a warning against pride and arrogance, and a reminder of the ultimate power and authority of God.

Here are some important verses from Ezekiel 28, along with brief explanations and where to find them in the chapter:

1. "The word of the Lord came to me: 'Son of man, say to the ruler of Tyre, "This is what the Sovereign Lord says: "In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a mere mortal and not a god, though you think you are as wise as a god.'" (Ezekiel 28:1-2)

Explanation: In this passage, the Lord instructs Ezekiel to prophesy against the ruler of Tyre, who has become arrogant and believes himself to be divine. The Lord reminds the ruler that he is a mortal, not a god.

2. "You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: carnelian, chrysolite and emerald, topaz, onyx and jasper, lapis lazuli, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared." (Ezekiel 28:12-13)

Explanation: These verses describe the ruler of Tyre in his former state of glory, before he became proud and was brought low. The description of him in the garden of God and adorned with precious stones is believed by some to be a metaphor for the king's original state of righteousness.

3. "Therefore this is what the Sovereign Lord says: 'Because you think you are wise, as wise as a god, I am going to bring foreigners against you, the most ruthless of nations; they will draw their swords against your beauty and wisdom and pierce your shining splendor.'" (Ezekiel 28:6-7)

Explanation: The Lord declares that he will punish the ruler of Tyre for his pride and arrogance, by bringing foreign invaders against him. These invaders will destroy the ruler's beauty and wisdom, which he had elevated to the level of divinity.

4. "By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching." (Ezekiel 28:18)

Explanation: In this verse, the Lord condemns the ruler of Tyre for his dishonest trade practices and desecration of sacred places. The Lord declares that he will bring destruction upon the ruler, reducing him to ashes in the sight of all.

Ezekiel Chapter 28 contains a prophecy directed at the king of Tyre, but it is often interpreted as addressing a figure beyond the human king, possibly referring to a spiritual power or a fallen angelic being. Here are the theological thoughts and influences from Ezekiel Chapter 28:

Theological Thought:

Address to the King of Tyre: The chapter begins with an address to the king of Tyre, highlighting his pride and arrogance. The king is described as being "wise" and "perfect in beauty," but his pride has led to a claim of being a god among the seas. This thought reflects the consequences of human arrogance and self-exaltation.

The Fall of a Cherub: As the chapter progresses, it shifts from addressing the human king to a figure described as a cherub. This figure is described as having been in the garden of Eden and having been blameless until iniquity was found in him. This transition prompts theological reflection on the nature of this being's fall from grace and its connection to pride and rebellion.

Divine Judgment: The chapter emphasizes divine judgment against both the human king of Tyre and the being described as a cherub. The consequences of their arrogance, pride, and wickedness are depicted as severe, leading to their downfall and destruction.

Theological Influence:

Ezekiel Chapter 28 has theological influences that resonate in discussions about pride, divine judgment, the nature of spiritual beings, and the consequences of rebellion:

Pride and Humility: The chapter contributes to discussions about the dangers of pride and self-exaltation. It has influenced theological reflections on the importance of humility and recognizing God's supreme authority.

Divine Judgment: The theological thought of divine judgment for rebellion and wickedness has influenced discussions about the consequences of sin and the nature of God's justice.

Nature of Spiritual Beings: The chapter's description of a cherub and its fall has sparked theological discussions about the nature of spiritual beings, including the possibility of spiritual rebellion and the consequences of such rebellion.

Symbolism and Allegory: The chapter's use of symbolism and allegory has influenced discussions about interpretive methods in understanding and conveying theological messages, particularly in passages that contain figurative language.

In Ezekiel Chapter 28, the theological thought centers around pride, divine judgment, and the nature of spiritual beings. The enigmatic transition from addressing the human king to describing a cherubic being has sparked theological debate and discussion about the interpretation of this passage in both biblical and theological contexts.

Ezekiel 29

New International Version

A Prophecy Against Egypt

Judgment on Pharaoh

29 In the tenth year, in the tenth month on the twelfth day, the word of the Lord came to me: 2 “Son of man, set your face against Pharaoh king of Egypt and prophesy against him and against all Egypt. 3 Speak to him and say: ‘This is what the Sovereign Lord says:

“‘I am against you, Pharaoh king of Egypt,
you great monster lying among your streams.

You say, “The Nile belongs to me;
I made it for myself.”

4 But I will put hooks in your jaws
and make the fish of your streams stick to your scales.

I will pull you out from among your streams,
with all the fish sticking to your scales.

5 I will leave you in the desert,
you and all the fish of your streams.

You will fall on the open field
and not be gathered or picked up.

I will give you as food
to the beasts of the earth and the birds of the sky.

6 Then all who live in Egypt will know that I am the Lord.

“‘You have been a staff of reed for the people of Israel. 7 When they grasped you with their hands, you splintered and you tore open their shoulders; when they leaned on you, you broke and their backs were wrenched.[a]

8 “‘Therefore this is what the Sovereign Lord says: I will bring a sword against you and kill both man and beast. 9 Egypt will become a desolate wasteland. Then they will know that I am the Lord.

“‘Because you said, “The Nile is mine; I made it,” 10 therefore I am against you and against your streams, and I will make the land of Egypt a ruin and a desolate waste from Migdol to Aswan, as far as the border of Cush.[b] 11 The foot of neither man nor beast will pass through it; no one will live there for forty years. 12 I will make the land of Egypt desolate among devastated lands, and her cities will lie desolate forty years among ruined cities. And I will disperse the Egyptians among the nations and scatter them through the countries.

13 “‘Yet this is what the Sovereign Lord says: At the end of forty years I will gather the Egyptians from the nations where they were scattered. 14 I will bring them back from captivity and return them to Upper Egypt, the land of their ancestry. There they will be a lowly kingdom. 15 It will be the lowliest of kingdoms and will never again exalt itself

above the other nations. I will make it so weak that it will never again rule over the nations. 16 Egypt will no longer be a source of confidence for the people of Israel but will be a reminder of their sin in turning to her for help. Then they will know that I am the Sovereign Lord.”

Nebuchadnezzar’s Reward

17 In the twenty-seventh year, in the first month on the first day, the word of the Lord came to me: 18 “Son of man, Nebuchadnezzar king of Babylon drove his army in a hard campaign against Tyre; every head was rubbed bare and every shoulder made raw. Yet he and his army got no reward from the campaign he led against Tyre. 19 Therefore this is what the Sovereign Lord says: I am going to give Egypt to Nebuchadnezzar king of Babylon, and he will carry off its wealth. He will loot and plunder the land as pay for his army. 20 I have given him Egypt as a reward for his efforts because he and his army did it for me, declares the Sovereign Lord.

21 “On that day I will make a horn[c] grow for the Israelites, and I will open your mouth among them. Then they will know that I am the Lord.”

Footnotes

Ezekiel 29:7 Syriac (see also Septuagint and Vulgate); Hebrew and you caused their backs to stand

Ezekiel 29:10 That is, the upper Nile region

Ezekiel 29:21 Horn here symbolizes strength.

Here is a full description of chapter 29 of the book of Ezekiel in the Christian Bible: In this chapter, the word of the Lord comes to Ezekiel again, telling him to prophesy against Pharaoh, the king of Egypt. God tells Ezekiel to say that Pharaoh is like a great monster that lies in the midst of the rivers and says, "My river is my own; I have made it for myself."

God declares that he will put hooks in Pharaoh's jaws and bring him up out of the rivers with all the fish that are in the rivers, and then cast him onto the open field where the birds of the air and the beasts of the field will eat him.

God then goes on to say that Egypt will become a desolate wilderness for forty years, and that the Egyptians will be scattered among the nations. God says that he will make the land of Egypt a desolation and a waste, from Migdol to Syene and even to the border of Ethiopia.

However, God promises that after the forty years have passed, he will bring the Egyptians back to their land, but it will be a lowly kingdom and will never again exalt itself among the nations.

The chapter ends with the Lord saying that the day is coming when he will give the land of Egypt to King Nebuchadnezzar of Babylon, who will plunder and pillage the land, and that this will be a sign to the nations that the Lord is God.

Here are some important verses from Ezekiel chapter 29, along with brief explanations and their location in the chapter:

1. "In the tenth year, in the tenth month, on the twelfth day of the month, the word of the Lord came to me:" (Ezekiel 29:1) - This verse marks the beginning of a new prophecy from God, given to Ezekiel on a specific day.
2. "Thus says the Lord God: Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his streams, that says, 'My Nile is my own; I made it for myself.'" (Ezekiel 29:3) - This verse is part of God's pronouncement of judgment against Pharaoh and Egypt, referring to Pharaoh as a great dragon and accusing him of claiming ownership over the Nile river.
3. "Therefore thus says the Lord God: Behold, I will bring a sword upon you, and will cut off from you man and beast," (Ezekiel 29:8) - This verse is a continuation of God's judgment against Egypt, in which he promises to bring violence and destruction upon the land.
4. "It shall be the basest of the kingdoms; neither shall it exalt itself anymore above the nations: for I will diminish them, that they shall no more rule over the nations." (Ezekiel 29:15) - This verse is part of God's prophecy against Egypt, in which he predicts that the once-great nation will be reduced to a lowly status among the kingdoms of the earth.
5. "And it shall never again be the confidence of the house of Israel, recalling their iniquity, when they turn to them for aid. Then they will know that I am the Lord God." (Ezekiel 29:16) - This verse concludes the prophecy against Egypt by stating that the Israelites will no longer look to Egypt for help, but will instead turn to God as their ultimate source of support and protection.

Ezekiel Chapter 29 contains a prophecy against Egypt. Here are the theological thoughts and influences from Ezekiel Chapter 29:

Theological Thought:

Prophecy Against Egypt: The central theological thought in this chapter is the prophecy of judgment against Egypt. Ezekiel delivers a message of God's judgment upon Egypt for its pride, arrogance, and oppressive actions against Israel. The chapter describes Egypt as a "monster" in the Nile River and foretells its desolation.

God's Judgment on Nations: The chapter reinforces the theological concept that God is not only the God of Israel but also the sovereign ruler over all nations. God's judgment is portrayed as an expression of His righteous character, and no nation, regardless of its power or prominence, is exempt from divine judgment if it acts in opposition to God's will.

The Reckoning of Sin: Ezekiel's prophecy against Egypt serves as a reminder of the reckoning of sin and the consequences of arrogance and oppression. It underscores the principle that nations, like individuals, are accountable for their actions before God.

Theological Influence:

Ezekiel Chapter 29 has theological influences that resonate in discussions about divine judgment, God's sovereignty, and the accountability of nations:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment on nations. It has influenced discussions about the consequences of national actions and the role of prophets in delivering messages of judgment.

God's Sovereignty: The theological thought of God's sovereignty over nations has influenced discussions about divine providence and the recognition that God governs the destinies of all countries.

Moral and Ethical Reflection: The chapter's portrayal of Egypt's judgment has influenced discussions about the moral and ethical dimensions of national behavior, including considerations of justice and righteousness in the conduct of nations.

Universal Application: The theological thought of God's judgment being applicable to all nations, not just Israel, has influenced discussions about the universality of divine justice and the idea that all nations are subject to God's moral order.

In Ezekiel Chapter 29, the theological thought centers around divine judgment on Egypt, God's sovereignty over nations, and the accountability of nations for their actions. These themes have had a lasting influence on discussions about divine judgment, the moral conduct of nations, and the theological understanding of God's governance in both biblical and theological contexts.

Ezekiel 30

New International Version

A Lament Over Egypt

30 The word of the Lord came to me: 2 “Son of man, prophesy and say: ‘This is what the Sovereign Lord says:

“Wail and say,

“Alas for that day!”

3 For the day is near,

the day of the Lord is near—

a day of clouds,

a time of doom for the nations.

4 A sword will come against Egypt,

and anguish will come upon Cush.[a]

When the slain fall in Egypt,

her wealth will be carried away

and her foundations torn down.

5 Cush and Libya, Lydia and all Arabia, Kub and the people of the covenant land will fall by the sword along with Egypt.

6 ““This is what the Lord says:

““The allies of Egypt will fall
and her proud strength will fail.

From Migdol to Aswan
they will fall by the sword within her,
declares the Sovereign Lord.

7 ““They will be desolate
among desolate lands,
and their cities will lie
among ruined cities.

8 Then they will know that I am the Lord,
when I set fire to Egypt
and all her helpers are crushed.

9 ““On that day messengers will go out from me in ships to frighten Cush out of her complacency. Anguish will take hold of them on the day of Egypt’s doom, for it is sure to come.

10 ““This is what the Sovereign Lord says:

““I will put an end to the hordes of Egypt
by the hand of Nebuchadnezzar king of Babylon.

11 He and his army—the most ruthless of nations—
will be brought in to destroy the land.

They will draw their swords against Egypt
and fill the land with the slain.

12 I will dry up the waters of the Nile
and sell the land to an evil nation;

by the hand of foreigners
I will lay waste the land and everything in it.

I the Lord have spoken.

13 ““This is what the Sovereign Lord says:

““I will destroy the idols
and put an end to the images in Memphis.

No longer will there be a prince in Egypt,
and I will spread fear throughout the land.

14 I will lay waste Upper Egypt,
set fire to Zoan
and inflict punishment on Thebes.

15 I will pour out my wrath on Pelusium,
the stronghold of Egypt,
and wipe out the hordes of Thebes.

16 I will set fire to Egypt;
Pelusium will writhe in agony.
Thebes will be taken by storm;
Memphis will be in constant distress.
17 The young men of Heliopolis and Bubastis
will fall by the sword,
and the cities themselves will go into captivity.
18 Dark will be the day at Tahpanhes
when I break the yoke of Egypt;
there her proud strength will come to an end.
She will be covered with clouds,
and her villages will go into captivity.
19 So I will inflict punishment on Egypt,
and they will know that I am the Lord.””

Pharaoh's Arms Are Broken

20 In the eleventh year, in the first month on the seventh day, the word of the Lord came to me: 21 “Son of man, I have broken the arm of Pharaoh king of Egypt. It has not been bound up to be healed or put in a splint so that it may become strong enough to hold a sword. 22 Therefore this is what the Sovereign Lord says: I am against Pharaoh king of Egypt. I will break both his arms, the good arm as well as the broken one, and make the sword fall from his hand. 23 I will disperse the Egyptians among the nations and scatter them through the countries. 24 I will strengthen the arms of the king of Babylon and put my sword in his hand, but I will break the arms of Pharaoh, and he will groan before him like a mortally wounded man. 25 I will strengthen the arms of the king of Babylon, but the arms of Pharaoh will fall limp. Then they will know that I am the Lord, when I put my sword into the hand of the king of Babylon and he brandishes it against Egypt. 26 I will disperse the Egyptians among the nations and scatter them through the countries. Then they will know that I am the Lord.”

Footnotes

Ezekiel 30:4 That is, the upper Nile region; also in verses 5 and 9

Ezekiel chapter 30:

In this chapter, Ezekiel prophesies against Egypt, warning of their coming destruction. The chapter begins with a proclamation of the word of the Lord, commanding Ezekiel to prophesy and say, "Wail, 'Alas for the day!'" (verse 2). The day of the Lord's judgment is coming against Egypt, and it will be a day of darkness, with the Lord's sword coming upon the land to bring destruction and death.

Ezekiel describes the armies that will come against Egypt, including the Babylonians, who will bring terror and devastation to the land. He also speaks of the role that Egypt's allies will play in their defeat, as they will be powerless to help in the face of the Lord's judgment.

Ezekiel speaks of the great mourning that will come upon Egypt, as they will be brought low and humbled by the destruction that the Lord will bring upon them. The chapter ends

with a declaration of the Lord's power and sovereignty over all the nations, as He brings judgment upon Egypt for their rebellion against Him.

Overall, Ezekiel chapter 30 is a warning of the impending judgment and destruction that will come upon Egypt, a nation that has turned away from God and rejected His ways. The chapter serves as a reminder of the importance of following God and turning away from sin, lest we too face the judgment and wrath of the Lord.

Here are some important verses from Ezekiel Chapter 30 in the Christian Bible, along with brief explanations and where to find them:

1. "The word of the Lord came to me: 'Son of man, prophesy and say, "This is what the Sovereign Lord says: "Wail and say, "Alas for that day!"'" (Ezekiel 30:1-2, NIV)
 - In these verses, Ezekiel receives a message from the Lord to prophesy about a coming day of judgment and destruction. The people are called to mourn and lament this impending disaster.
2. "I will pour out my wrath on Pelusium, the stronghold of Egypt, and wipe out the hordes of Thebes." (Ezekiel 30:15, NIV)
 - This verse describes a specific target of God's wrath: the city of Pelusium in Egypt, which was known for its military strength. Thebes, another prominent city in Egypt, is also mentioned as being subject to destruction.
3. "I will set fire to Egypt; Pelusium will writhe in agony. Thebes will be taken by storm; Memphis will be in constant distress." (Ezekiel 30:16, NIV)
 - This verse further emphasizes the coming destruction of Egypt, with the cities of Pelusium, Thebes, and Memphis all suffering greatly. The use of fire and storm imagery underscores the severity of God's judgment.
4. "This is what the Sovereign Lord says: I will put an end to the hordes of Egypt by the hand of Nebuchadnezzar king of Babylon." (Ezekiel 30:10, NIV)
 - Here, God declares that he will use King Nebuchadnezzar of Babylon to carry out his judgment on Egypt. This reflects a common theme throughout the book of Ezekiel, in which God uses foreign nations as instruments of his will.
5. "I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, 'The Nile belongs to me; I made it for myself.'" (Ezekiel 29:3, NIV)
 - Although this verse is actually from the previous chapter, it is worth noting as it sets the stage for the prophecies in Chapter 30. Here, God directly addresses Pharaoh, the ruler of Egypt, and declares that he is against him. The image of Pharaoh as a "great monster" highlights the arrogance and pride that have led to Egypt's downfall.

Ezekiel Chapter 30 contains a series of prophecies against various nations, including Egypt. Here are the theological thoughts and influences from Ezekiel Chapter 30:

Theological Thought:

Judgment on Nations: The central theological thought in this chapter is the announcement of judgment against several nations, including Egypt, Cush, Put, Lud, all the mixed tribes, and other nations. These nations are foretold to experience various forms of devastation and judgment from God.

The Day of the Lord: The chapter refers to the "day of the Lord" as a time of reckoning and judgment. This thought emphasizes that God is actively involved in the affairs of the nations and will hold them accountable for their actions.

Dependence on Foreign Powers: The chapter also highlights the futility of relying on foreign powers and alliances for security. Egypt, for example, is described as a "broken reed" that cannot support those who lean on it. This thought underscores the idea that trust in human strength or alliances is ultimately unreliable compared to trust in God.

Theological Influence:

Ezekiel Chapter 30 has theological influences that resonate in discussions about divine judgment, reliance on human strength, and the significance of the "day of the Lord":

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment on nations. It has influenced discussions about the consequences of national actions and the role of prophets in delivering messages of judgment.

Human Dependence vs. Divine Trust: The theological thought of the futility of relying on foreign powers has influenced discussions about the nature of trust and dependence—whether nations or individuals should place their trust in human efforts or in God.

The "Day of the Lord": The chapter's reference to the "day of the Lord" has had an impact on discussions about eschatology and the idea of a future time of divine reckoning and judgment.

National Accountability: The theological thought that nations are accountable for their actions before God has influenced discussions about national ethics, justice, and the consequences of national behavior.

In Ezekiel Chapter 30, the theological thought centers around divine judgment on various nations, the unreliability of human alliances, and the concept of the "day of the Lord." These themes have had a lasting influence on discussions about divine judgment, trust in God, and the moral and ethical dimensions of national conduct in both biblical and theological contexts.

Ezekiel 31

New International Version

Pharaoh as a Felled Cedar of Lebanon

31 In the eleventh year, in the third month on the first day, the word of the Lord came to me: 2 “Son of man, say to Pharaoh king of Egypt and to his hordes:

“Who can be compared with you in majesty?
3 Consider Assyria, once a cedar in Lebanon,
with beautiful branches overshadowing the forest;
it towered on high,
its top above the thick foliage.
4 The waters nourished it,
deep springs made it grow tall;
their streams flowed
all around its base
and sent their channels
to all the trees of the field.
5 So it towered higher
than all the trees of the field;
its boughs increased
and its branches grew long,
spreading because of abundant waters.
6 All the birds of the sky
nested in its boughs,
all the animals of the wild
gave birth under its branches;
all the great nations
lived in its shade.
7 It was majestic in beauty,
with its spreading boughs,
for its roots went down
to abundant waters.
8 The cedars in the garden of God
could not rival it,
nor could the junipers
equal its boughs,
nor could the plane trees
compare with its branches—
no tree in the garden of God
could match its beauty.
9 I made it beautiful
with abundant branches,
the envy of all the trees of Eden
in the garden of God.

10 “Therefore this is what the Sovereign Lord says: Because the great cedar towered over the thick foliage, and because it was proud of its height, 11 I gave it into the hands of the ruler of the nations, for him to deal with according to its wickedness. I cast it aside, 12 and the most ruthless of foreign nations cut it down and left it. Its boughs fell on the mountains and in all the valleys; its branches lay broken in all the ravines of the land. All the nations of the earth came out from under its shade and left it. 13 All the birds settled on the fallen tree, and all the wild animals lived among its branches. 14 Therefore no

other trees by the waters are ever to tower proudly on high, lifting their tops above the thick foliage. No other trees so well-watered are ever to reach such a height; they are all destined for death, for the earth below, among mortals who go down to the realm of the dead.

15 ““This is what the Sovereign Lord says: On the day it was brought down to the realm of the dead I covered the deep springs with mourning for it; I held back its streams, and its abundant waters were restrained. Because of it I clothed Lebanon with gloom, and all the trees of the field withered away. 16 I made the nations tremble at the sound of its fall when I brought it down to the realm of the dead to be with those who go down to the pit. Then all the trees of Eden, the choicest and best of Lebanon, the well-watered trees, were consoled in the earth below. 17 They too, like the great cedar, had gone down to the realm of the dead, to those killed by the sword, along with the armed men who lived in its shade among the nations.

18 ““Which of the trees of Eden can be compared with you in splendor and majesty? Yet you, too, will be brought down with the trees of Eden to the earth below; you will lie among the uncircumcised, with those killed by the sword.

““This is Pharaoh and all his hordes, declares the Sovereign Lord.””

Ezekiel Chapter 31 is a prophecy against Pharaoh, the king of Egypt. Here is a full description of the chapter:

The chapter begins with a lamentation for Pharaoh, who is compared to a great cedar tree in Lebanon. The tree is described as tall and strong, with branches that reached the sky and foliage that provided shade to all the beasts of the field. The tree was so great that it made all the other trees jealous.

However, the Lord declares that he will bring down the cedar tree of Lebanon, symbolizing Pharaoh's downfall. He will give it to the mighty ones of the earth to deal with, and it will be cast down to the ground. The Lord declares that all the nations will be astonished at the downfall of Pharaoh, and that the beasts of the field and the birds of the heavens will all forsake him.

The Lord then gives the reason for Pharaoh's downfall: his pride. He had exalted himself and believed that he was greater than any other king or god. The Lord declares that he will deliver Pharaoh into the hands of a foreign power, who will deal with him as they see fit.

The chapter ends with a warning to all those who exalt themselves and refuse to acknowledge the sovereignty of the Lord. They too will suffer the same fate as Pharaoh, and will be brought down low by the Lord's hand.

Ezekiel Chapter 31 primarily contains a prophecy against the nation of Egypt. Here are some of the important verses with brief explanations and where to find them in the chapter:

- "Thus says the Lord God: 'I will make the land of Egypt desolate in the midst of the countries that are desolate; and among the cities that are laid waste, her cities

shall be desolate forty years" (Ezekiel 31:12) - This verse contains the prophecy of Egypt's desolation and how it will be a sign to other nations.

- "To which among the trees in Eden will you then be likened in glory and greatness? Yet you shall be brought down with the trees of Eden to the depths of the earth; you shall lie in the midst of the uncircumcised, with those slain by the sword. This is Pharaoh and all his multitude, declares the Lord God" (Ezekiel 31:18) - This verse compares Egypt to a great and mighty tree in the garden of Eden, but also prophesies their downfall and defeat.

There are other verses in this chapter that further discuss Egypt's fate and their fall from greatness, but these two verses are some of the most notable

Ezekiel Chapter 31 contains a prophecy against the king of Egypt, using the metaphor of a towering cedar tree. Here are the theological thoughts and influences from Ezekiel Chapter 31:

Theological Thought:

The Parable of the Cedar Tree: The central theological thought in this chapter is the use of a parable involving a majestic cedar tree representing the king of Egypt's pride and arrogance. The cedar tree, once lofty and exalted, is cut down and humbled. This thought emphasizes the consequences of human pride and the inevitability of God's judgment.

The Fall of the Mighty: The chapter reflects on the fall of the mighty and the proud. The king of Egypt's self-exaltation and reliance on his own greatness lead to his downfall, as God's judgment comes upon him. This thought underscores the theological principle that God opposes the proud but exalts the humble.

Recognition of God's Sovereignty: Ezekiel emphasizes that God is the ultimate source of power and greatness. Even the mightiest of earthly rulers are subject to God's authority, and their pride and arrogance will be brought low in the face of God's judgment.

Theological Influence:

Ezekiel Chapter 31 has theological influences that resonate in discussions about divine judgment, human pride, and the recognition of God's sovereignty:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment, particularly in response to human pride and arrogance. It has influenced discussions about the consequences of self-exaltation and the need for humility before God.

Human Pride and Humility: The theological thought of the chapter has influenced discussions about the dangers of human pride and the virtues of humility, both in biblical interpretation and broader ethical and religious contexts.

God's Sovereignty: The chapter's recognition of God's sovereignty over earthly rulers has influenced discussions about divine providence and the acknowledgment of God's authority over the affairs of nations and individuals.

Use of Parables and Metaphors: The use of the parable of the cedar tree has influenced discussions about the use of metaphorical language and imagery to convey theological messages and moral lessons.

In Ezekiel Chapter 31, the theological thought centers around divine judgment on the proud, the consequences of human pride, and the recognition of God's sovereignty over earthly rulers. These themes have had a lasting influence on discussions about humility, divine justice, and the moral and ethical dimensions of pride in both biblical and theological contexts.

Ezekiel 32

New International Version

A Lament Over Pharaoh

32 In the twelfth year, in the twelfth month on the first day, the word of the Lord came to me: 2 “Son of man, take up a lament concerning Pharaoh king of Egypt and say to him:

“You are like a lion among the nations;
you are like a monster in the seas
thrashing about in your streams,
churning the water with your feet
and muddying the streams.

3 “This is what the Sovereign Lord says:

“With a great throng of people
I will cast my net over you,
and they will haul you up in my net.
4 I will throw you on the land
and hurl you on the open field.
I will let all the birds of the sky settle on you
and all the animals of the wild gorge themselves on you.
5 I will spread your flesh on the mountains
and fill the valleys with your remains.
6 I will drench the land with your flowing blood
all the way to the mountains,
and the ravines will be filled with your flesh.
7 When I snuff you out, I will cover the heavens
and darken their stars;
I will cover the sun with a cloud,
and the moon will not give its light.
8 All the shining lights in the heavens

I will darken over you;
I will bring darkness over your land,
declares the Sovereign Lord.
9 I will trouble the hearts of many peoples
when I bring about your destruction among the nations,
among[a] lands you have not known.
10 I will cause many peoples to be appalled at you,
and their kings will shudder with horror because of you
when I brandish my sword before them.
On the day of your downfall
each of them will tremble
every moment for his life.

11 ““For this is what the Sovereign Lord says:

““The sword of the king of Babylon
will come against you.
12 I will cause your hordes to fall
by the swords of mighty men—
the most ruthless of all nations.
They will shatter the pride of Egypt,
and all her hordes will be overthrown.
13 I will destroy all her cattle
from beside abundant waters
no longer to be stirred by the foot of man
or muddied by the hooves of cattle.
14 Then I will let her waters settle
and make her streams flow like oil,
declares the Sovereign Lord.
15 When I make Egypt desolate
and strip the land of everything in it,
when I strike down all who live there,
then they will know that I am the Lord.’

16 “This is the lament they will chant for her. The daughters of the nations will chant it;
for Egypt and all her hordes they will chant it, declares the Sovereign Lord.”

Egypt’s Descent Into the Realm of the Dead

17 In the twelfth year, on the fifteenth day of the month, the word of the Lord came to me:
18 “Son of man, wail for the hordes of Egypt and consign to the earth below both her
and the daughters of mighty nations, along with those who go down to the pit. 19 Say to
them, ‘Are you more favored than others? Go down and be laid among the
uncircumcised.’ 20 They will fall among those killed by the sword. The sword is drawn;
let her be dragged off with all her hordes. 21 From within the realm of the dead the
mighty leaders will say of Egypt and her allies, ‘They have come down and they lie with
the uncircumcised, with those killed by the sword.’

22 “Assyria is there with her whole army; she is surrounded by the graves of all her slain, all who have fallen by the sword. 23 Their graves are in the depths of the pit and her army lies around her grave. All who had spread terror in the land of the living are slain, fallen by the sword.

24 “Elam is there, with all her hordes around her grave. All of them are slain, fallen by the sword. All who had spread terror in the land of the living went down uncircumcised to the earth below. They bear their shame with those who go down to the pit. 25 A bed is made for her among the slain, with all her hordes around her grave. All of them are uncircumcised, killed by the sword. Because their terror had spread in the land of the living, they bear their shame with those who go down to the pit; they are laid among the slain.

26 “Meshek and Tubal are there, with all their hordes around their graves. All of them are uncircumcised, killed by the sword because they spread their terror in the land of the living. 27 But they do not lie with the fallen warriors of old,^[b] who went down to the realm of the dead with their weapons of war—their swords placed under their heads and their shields^[c] resting on their bones—though these warriors also had terrorized the land of the living.

28 “You too, Pharaoh, will be broken and will lie among the uncircumcised, with those killed by the sword.

29 “Edom is there, her kings and all her princes; despite their power, they are laid with those killed by the sword. They lie with the uncircumcised, with those who go down to the pit.

30 “All the princes of the north and all the Sidonians are there; they went down with the slain in disgrace despite the terror caused by their power. They lie uncircumcised with those killed by the sword and bear their shame with those who go down to the pit.

31 “Pharaoh—he and all his army—will see them and he will be consoled for all his hordes that were killed by the sword, declares the Sovereign Lord. 32 Although I had him spread terror in the land of the living, Pharaoh and all his hordes will be laid among the uncircumcised, with those killed by the sword, declares the Sovereign Lord.”

Footnotes

Ezekiel 32:9 Hebrew; Septuagint bring you into captivity among the nations, / to

Ezekiel 32:27 Septuagint; Hebrew warriors who were uncircumcised

Ezekiel 32:27 Probable reading of the original Hebrew text; Masoretic Text punishment

Here is a summary of Ezekiel chapter 32:

In this chapter, Ezekiel delivers a prophecy against the Pharaoh of Egypt, proclaiming that he will fall along with his army. The prophecy is depicted through various allegories

and metaphors, likening the Pharaoh and his kingdom to various beasts and nations that have fallen in the past.

Ezekiel begins by likening the Pharaoh to a great monster that lies in the midst of the waters, boasting of his strength and power. However, Ezekiel declares that the Lord will bring a sword against him and his followers, causing them to fall and be scattered throughout the earth.

Ezekiel then moves on to compare the fall of the Pharaoh to the fall of other nations, including Assyria and Elam. He describes how they too were once great and powerful, but were ultimately brought low by the Lord's judgment.

The chapter concludes with a lamentation over the fate of the Pharaoh and his followers, expressing sadness over the loss of their power and glory. Despite this, Ezekiel affirms that the Lord's judgment is just and necessary, and that the Pharaoh's downfall is a testament to His power and sovereignty over all nations.

Overall, Ezekiel chapter 32 is a powerful prophetic message of judgment against the Pharaoh and a reminder of the Lord's ultimate sovereignty over all kingdoms and powers.

Here are some important verses from Ezekiel 32, along with brief explanations and where to find them in the chapter:

1. "In the twelfth year, in the twelfth month, on the first day of the month, the word of the Lord came to me: 'Son of man, raise a lamentation over Pharaoh king of Egypt and say to him...'" (Ezekiel 32:1-2a) - In this passage, God tells Ezekiel to prophesy against Pharaoh and deliver a lamentation, or a mournful expression of sorrow, for his impending downfall.
2. "Thus says the Lord God: I will throw my net over you with a host of many peoples, and they will haul you up in my dragnet." (Ezekiel 32:3) - Here, God uses the metaphor of a fisherman catching a fish to describe how he will capture Pharaoh and his army.
3. "When I blot you out, I will cover the heavens and make their stars dark; I will cover the sun with a cloud, and the moon shall not give its light." (Ezekiel 32:7) - This verse uses apocalyptic language to describe the cosmic upheaval that will occur when Egypt falls.
4. "And I will make the land of Egypt a desolation in the midst of desolated countries, and her cities shall be a desolation forty years among cities that are laid waste." (Ezekiel 32:15) - This verse describes how Egypt will become a wasteland for forty years after its destruction.
5. "The strong among the mighty shall speak to him out of the midst of Sheol with those who help him: 'They have gone down, they lie still, the uncircumcised, slain by the sword.'" (Ezekiel 32:21) - This passage depicts the fate of Pharaoh and his allies in the afterlife, where they will be mocked by those who have already died.

These are just a few important verses from Ezekiel 32, and there are many more in the chapter worth exploring.

Ezekiel Chapter 32 contains a series of prophecies of judgment against Egypt and its neighboring nations. Here are the theological thoughts and influences from Ezekiel Chapter 32:

Theological Thought:

Lamentation for Egypt: The central theological thought in this chapter is the lamentation or funeral dirge for Egypt. Ezekiel delivers a vivid and mournful depiction of Egypt's impending judgment and downfall. The chapter uses powerful and poetic language to describe the nation's descent into Sheol (the realm of the dead). This thought emphasizes the solemnity and inevitability of divine judgment.

The Consequences of Arrogance: The chapter reflects on the consequences of Egypt's arrogance and pride. Egypt is described as a great and powerful nation that became haughty and fell into sin. The thought here underscores the theological principle that pride and self-reliance lead to judgment and downfall.

The Role of the Sword: Throughout the chapter, the sword is mentioned as an instrument of judgment that will bring devastation upon Egypt and other nations. This imagery highlights the severity and violence of God's judgment.

Theological Influence:

Ezekiel Chapter 32 has theological influences that resonate in discussions about divine judgment, human pride, and the consequences of arrogance:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment on nations. It has influenced discussions about the consequences of national actions and the role of prophets in delivering messages of judgment.

Human Pride and Humility: The theological thought of the chapter has influenced discussions about the dangers of human pride and the importance of humility before God, both on a national and individual level.

Symbolism and Imagery: The use of vivid symbolism and imagery in this chapter has influenced discussions about the use of figurative language and literary devices to convey theological messages and evoke emotional depth.

Recognition of God's Sovereignty: The chapter's portrayal of Egypt's downfall emphasizes the recognition of God's sovereignty over nations and individuals. It underscores the theological concept that God is the ultimate authority and judge.

In Ezekiel Chapter 32, the theological thought centers around divine judgment on Egypt, the consequences of human pride and arrogance, and the vivid imagery of the sword as an instrument of judgment. These themes have had a lasting influence on discussions about divine justice, humility, and the moral and ethical dimensions of national behavior in both biblical and theological contexts.

Ezekiel 33

New International Version

Renewal of Ezekiel's Call as Watchman

33 The word of the Lord came to me: 2 “Son of man, speak to your people and say to them: ‘When I bring the sword against a land, and the people of the land choose one of their men and make him their watchman, 3 and he sees the sword coming against the land and blows the trumpet to warn the people, 4 then if anyone hears the trumpet but does not heed the warning and the sword comes and takes their life, their blood will be on their own head. 5 Since they heard the sound of the trumpet but did not heed the warning, their blood will be on their own head. If they had heeded the warning, they would have saved themselves. 6 But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes someone’s life, that person’s life will be taken because of their sin, but I will hold the watchman accountable for their blood.’

7 “Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me. 8 When I say to the wicked, ‘You wicked person, you will surely die,’ and you do not speak out to dissuade them from their ways, that wicked person will die for[a] their sin, and I will hold you accountable for their blood. 9 But if you do warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved.

10 “Son of man, say to the Israelites, ‘This is what you are saying: “Our offenses and sins weigh us down, and we are wasting away because of[b] them. How then can we live?”’

11 Say to them, ‘As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, people of Israel?’

12 “Therefore, son of man, say to your people, ‘If someone who is righteous disobeys, that person’s former righteousness will count for nothing. And if someone who is wicked repents, that person’s former wickedness will not bring condemnation. The righteous person who sins will not be allowed to live even though they were formerly righteous.’

13 If I tell a righteous person that they will surely live, but then they trust in their righteousness and do evil, none of the righteous things that person has done will be remembered; they will die for the evil they have done. 14 And if I say to a wicked person, ‘You will surely die,’ but they then turn away from their sin and do what is just and right— 15 if they give back what they took in pledge for a loan, return what they have stolen, follow the decrees that give life, and do no evil—that person will surely live; they will not die. 16 None of the sins that person has committed will be remembered against them. They have done what is just and right; they will surely live.

17 “Yet your people say, ‘The way of the Lord is not just.’ But it is their way that is not just. 18 If a righteous person turns from their righteousness and does evil, they will die for it. 19 And if a wicked person turns away from their wickedness and does what is just and right, they will live by doing so. 20 Yet you Israelites say, ‘The way of the Lord is not just.’ But I will judge each of you according to your own ways.”

Jerusalem's Fall Explained

21 In the twelfth year of our exile, in the tenth month on the fifth day, a man who had escaped from Jerusalem came to me and said, “The city has fallen!” 22 Now the evening before the man arrived, the hand of the Lord was on me, and he opened my mouth before the man came to me in the morning. So my mouth was opened and I was no longer silent.

23 Then the word of the Lord came to me: 24 “Son of man, the people living in those ruins in the land of Israel are saying, ‘Abraham was only one man, yet he possessed the land. But we are many; surely the land has been given to us as our possession.’ 25 Therefore say to them, ‘This is what the Sovereign Lord says: Since you eat meat with the blood still in it and look to your idols and shed blood, should you then possess the land? 26 You rely on your sword, you do detestable things, and each of you defiles his neighbor’s wife. Should you then possess the land?’

27 “Say this to them: ‘This is what the Sovereign Lord says: As surely as I live, those who are left in the ruins will fall by the sword, those out in the country I will give to the wild animals to be devoured, and those in strongholds and caves will die of a plague. 28 I will make the land a desolate waste, and her proud strength will come to an end, and the mountains of Israel will become desolate so that no one will cross them. 29 Then they will know that I am the Lord, when I have made the land a desolate waste because of all the detestable things they have done.’

30 “As for you, son of man, your people are talking together about you by the walls and at the doors of the houses, saying to each other, ‘Come and hear the message that has come from the Lord.’ 31 My people come to you, as they usually do, and sit before you to hear your words, but they do not put them into practice. Their mouths speak of love, but their hearts are greedy for unjust gain. 32 Indeed, to them you are nothing more than one who sings love songs with a beautiful voice and plays an instrument well, for they hear your words but do not put them into practice.

33 “When all this comes true—and it surely will—then they will know that a prophet has been among them.”

Footnotes

Ezekiel 33:8 Or in; also in verse 9

Ezekiel 33:10 Or away in

Chapter 33 of the Book of Ezekiel continues the theme of the prophet's responsibility to warn the people of impending judgment. The chapter begins with God instructing Ezekiel to act as a watchman for the house of Israel and to warn them of impending danger. If the watchman fails to warn the people, their blood will be on his hands, but if he warns them and they do not listen, their blood will be on their own hands.

God then turns to the people themselves, telling them that he takes no pleasure in the death of the wicked, but rather desires that they turn from their ways and live. He warns them that if they continue in their sin, they will surely die.

The chapter then goes on to address the specific sins of the people, including their dishonesty and violence, and the false prophets who have led them astray. God promises

to punish both the people and the false prophets, but also offers the hope of restoration for those who repent and turn back to him.

The chapter ends with Ezekiel receiving news of the fall of Jerusalem, which he had prophesied earlier. Despite this devastating news, God offers a message of hope, promising to gather the people back to their land and make them one nation under one king.

Here are some important verses from Ezekiel 33 along with a brief explanation and where to find them:

1. "Again the word of the Lord came to me: 'Son of man, speak to your people and say to them, "When I bring the sword against a land, and the people of the land choose one of their men and make him their watchman, and he sees the sword coming against the land and blows the trumpet to warn the people, then if anyone hears the trumpet but does not heed the warning and the sword comes and takes their life, their blood will be on their own head.'" (Ezekiel 33:1-4) - In these verses, God is telling Ezekiel that he is like a watchman who must warn the people of Israel of impending danger. If Ezekiel warns the people and they do not listen, they will be responsible for their own fate.
2. "So you, son of man, I have made a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me." (Ezekiel 33:7) - God has appointed Ezekiel as the watchman for the house of Israel, and he must warn the people of danger.
3. "Say to them: 'As I live,' says the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'" (Ezekiel 33:11) - God does not desire the death of the wicked, but instead wants them to turn from their evil ways and live.
4. "Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of his righteousness in the day that he sins.'" (Ezekiel 33:12) - In this verse, God is saying that a righteous man who turns to wickedness will not be saved by his former righteousness, but a wicked man who turns from his wickedness will be saved.
5. "They come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain." (Ezekiel 33:31) - God is warning Ezekiel that some of the people may listen to his words but not follow them, and that their hearts are not truly committed to God.

Ezekiel Chapter 33 focuses on the role of the watchman and the need for repentance and turning to God. Here are the theological thoughts and influences from Ezekiel Chapter 33:

Theological Thought:

The Role of the Watchman: The central theological thought in this chapter is the metaphor of the watchman. Ezekiel is likened to a watchman appointed by God to warn the people of impending danger and judgment. The watchman's responsibility is to relay God's message, and if the people fail to heed the warning, their blood will be on their own hands.

Repentance and Turning to God: The chapter emphasizes the importance of repentance and turning away from sinful ways. God desires the wicked to repent and live, and He takes no pleasure in the death of the wicked. This thought underscores the theological principle of God's mercy and His desire for reconciliation with humanity.

Individual Accountability: The chapter highlights the concept of individual accountability for one's actions. Each person is responsible for their own choices, and their fate is determined by their response to God's message. This thought emphasizes personal responsibility in matters of faith and morality.

God's Desire for Restoration: Despite the impending judgment, the chapter also conveys God's desire for restoration and reconciliation. God's ultimate goal is not the destruction of the wicked but their repentance and salvation.

Theological Influence:

Ezekiel Chapter 33 has theological influences that resonate in discussions about repentance, individual accountability, God's desire for reconciliation, and the role of prophets:

Repentance and Forgiveness: The chapter contributes to the biblical understanding of repentance and forgiveness. It has influenced discussions about the importance of turning away from sin and the graciousness of God in offering forgiveness and salvation.

Personal Responsibility: The theological thought of individual accountability has influenced discussions about ethics, morality, and the concept of personal responsibility in one's relationship with God.

Prophetic Ministry: The chapter underscores the role of prophets as messengers of God's word and as watchmen who warn of impending danger. It has influenced discussions about the prophetic ministry and the responsibilities of spiritual leaders.

God's Mercy and Desire for Reconciliation: The chapter highlights God's mercy and His desire for reconciliation with humanity. It has influenced discussions about the nature of God's character and His redemptive intentions.

In Ezekiel Chapter 33, the theological thought centers around the role of the watchman, the importance of repentance, individual accountability, and God's desire for restoration.

These themes have had a lasting influence on discussions about repentance, personal responsibility, and God's graciousness in both biblical and theological contexts.

The Lord Will Be Israel's Shepherd

34 The word of the Lord came to me: 2 "Son of man, prophesy against the shepherds of Israel; prophesy and say to them: 'This is what the Sovereign Lord says: Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock? 3 You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock. 4 You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. 5 So they were scattered because there was no shepherd, and when they were scattered they became food for all the wild animals. 6 My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them.

7 "Therefore, you shepherds, hear the word of the Lord: 8 As surely as I live, declares the Sovereign Lord, because my flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my flock but cared for themselves rather than for my flock, 9 therefore, you shepherds, hear the word of the Lord: 10 This is what the Sovereign Lord says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them.

11 "For this is what the Sovereign Lord says: I myself will search for my sheep and look after them. 12 As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. 13 I will bring them out from the nations and gather them from the countries, and I will bring them into their own land. I will pasture them on the mountains of Israel, in the ravines and in all the settlements in the land. 14 I will tend them in a good pasture, and the mountain heights of Israel will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pasture on the mountains of Israel. 15 I myself will tend my sheep and have them lie down, declares the Sovereign Lord. 16 I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

17 "As for you, my flock, this is what the Sovereign Lord says: I will judge between one sheep and another, and between rams and goats. 18 Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet? 19 Must my flock feed on what you have trampled and drink what you have muddied with your feet?

20 "Therefore this is what the Sovereign Lord says to them: See, I myself will judge between the fat sheep and the lean sheep. 21 Because you shove with flank and shoulder,

butting all the weak sheep with your horns until you have driven them away, 22 I will save my flock, and they will no longer be plundered. I will judge between one sheep and another. 23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. 24 I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken.

25 “I will make a covenant of peace with them and rid the land of savage beasts so that they may live in the wilderness and sleep in the forests in safety. 26 I will make them and the places surrounding my hill a blessing.[a] I will send down showers in season; there will be showers of blessing. 27 The trees will yield their fruit and the ground will yield its crops; the people will be secure in their land. They will know that I am the Lord, when I break the bars of their yoke and rescue them from the hands of those who enslaved them. 28 They will no longer be plundered by the nations, nor will wild animals devour them. They will live in safety, and no one will make them afraid. 29 I will provide for them a land renowned for its crops, and they will no longer be victims of famine in the land or bear the scorn of the nations. 30 Then they will know that I, the Lord their God, am with them and that they, the Israelites, are my people, declares the Sovereign Lord. 31 You are my sheep, the sheep of my pasture, and I am your God, declares the Sovereign Lord.”

Footnotes

Ezekiel 34:26 Or I will cause them and the places surrounding my hill to be named in blessings (see Gen. 48:20); or I will cause them and the places surrounding my hill to be seen as blessed

Ezekiel chapter 34 begins with God rebuking the leaders of Israel for failing to care for His people. He compares the people of Israel to sheep without a shepherd, and says that the leaders have not strengthened the weak, healed the sick, bound up the injured, or brought back the strays. Instead, they have ruled over them harshly and exploited them. God declares that He Himself will be the shepherd of His people, and He will search for His sheep and care for them. He will rescue them from all the places where they have been scattered, and He will bring them back to their own land. He will feed them and give them rest, and He will bind up the injured and strengthen the weak.

God then says that He will judge between the sheep, separating the fat sheep from the lean. The fat sheep are those who have prospered at the expense of the weak, while the lean sheep are those who have been oppressed and exploited. God will rescue the lean sheep and judge the fat sheep for their greed and cruelty.

God promises to establish a new shepherd for His people, a descendant of David who will care for them and lead them in righteousness. He will make a covenant of peace with them and bless them abundantly. The chapter ends with a declaration of God's holiness and His promise to be with His people forever.

Here are some important verses from Ezekiel 34, along with brief explanations and where to find them in the chapter:

- Verse 2: "Son of man, prophesy against the shepherds of Israel; prophesy and say to them: ‘This is what the Sovereign Lord says: Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock?’"

- In this verse, God is telling Ezekiel to prophesy against the leaders of Israel who have been neglecting their duties to care for the people. He is condemning their selfishness and lack of concern for the welfare of the people.
- Verse 10: "This is what the Sovereign Lord says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them." In this verse, God is declaring that he will hold the leaders of Israel accountable for their failure to care for the people. He will remove them from their positions of power and ensure that the people are no longer exploited for the benefit of their leaders.
 - Verse 11: "'For this is what the Sovereign Lord says: I myself will search for my sheep and look after them.'" In this verse, God promises to take care of his people himself. He will be the shepherd they need, providing for their needs and protecting them from harm.
 - Verse 23: "I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd." In this verse, God promises to raise up a new leader for his people who will be a true shepherd to them, caring for them and leading them in the right way. This leader is referred to as "my servant David," even though the historical King David had been dead for centuries by this point. This is thought to be a reference to a future leader who will arise in the line of David and be a true shepherd to God's people.
 - Verse 31: "You are my sheep, the sheep of my pasture, and I am your God, declares the Sovereign Lord." In this verse, God reminds the people that they belong to him and he is their God. He cares for them and will ensure that they are protected and provided for, as any good shepherd would do for his flock.

Ezekiel Chapter 34 is a significant chapter that focuses on God's role as the Good Shepherd and the failures of Israel's leaders. Here are the theological thoughts and influences from Ezekiel Chapter 34:

Theological Thought:

The Good Shepherd: The central theological thought in this chapter is the image of God as the Good Shepherd who cares for His flock. The Lord is portrayed as the One who seeks out His lost sheep, gathers them, and provides for their needs. This image emphasizes God's love, compassion, and faithfulness to His people.

Judgment on Unfaithful Shepherds: The chapter also condemns the shepherds of Israel—representing the leaders and rulers of the nation—for their failure to care for and protect the people. These leaders are criticized for exploiting the flock, neglecting the weak, and failing to lead with righteousness. This thought highlights the accountability of leaders and the consequences of their unfaithfulness.

God's Promise of Restoration: Despite the failures of Israel's leaders, the chapter contains a promise of restoration. God declares that He Himself will shepherd His people, judge

between the sheep, and provide them with safety and abundance. This thought conveys the message of God's redemptive grace and His commitment to restore His people.

Theological Foundation of Covenant: The chapter reinforces the theological foundation of the covenant between God and His people. The covenant relationship between God and Israel is based on God's shepherding care and the people's obedience and faithfulness.

Theological Influence:

Ezekiel Chapter 34 has theological influences that resonate in discussions about God as the Shepherd, leadership accountability, covenant theology, and the promise of restoration:

Divine Shepherd Imagery: The chapter contributes to the biblical understanding of God as the Shepherd of His people, which has had a profound influence on discussions about God's love, care, and guidance in various theological traditions.

Leadership Accountability: The theological thought of leaders being held accountable for their actions has influenced discussions about ethical leadership and the moral responsibilities of those in positions of authority.

Covenant Theology: The chapter reinforces the concept of covenant theology, emphasizing the relationship between God and His people based on mutual responsibilities and commitments.

Restoration and Redemption: The promise of restoration in the chapter has influenced discussions about redemption, God's faithfulness to His promises, and the hope of renewal in times of spiritual decline.

In Ezekiel Chapter 34, the theological thought centers around God as the Good Shepherd, leadership accountability, the theological foundation of covenant, and the promise of restoration and redemption. These themes have had a lasting influence on discussions about God's care for His people, ethical leadership, and the theological understanding of God's redemptive work in both biblical and theological contexts.

Ezekiel 35

New International Version

A Prophecy Against Edom

35 The word of the Lord came to me: 2 “Son of man, set your face against Mount Seir; prophesy against it 3 and say: ‘This is what the Sovereign Lord says: I am against you, Mount Seir, and I will stretch out my hand against you and make you a desolate waste. 4 I will turn your towns into ruins and you will be desolate. Then you will know that I am the Lord.

5 ““Because you harbored an ancient hostility and delivered the Israelites over to the sword at the time of their calamity, the time their punishment reached its climax, 6

therefore as surely as I live, declares the Sovereign Lord, I will give you over to bloodshed and it will pursue you. Since you did not hate bloodshed, bloodshed will pursue you. 7 I will make Mount Seir a desolate waste and cut off from it all who come and go. 8 I will fill your mountains with the slain; those killed by the sword will fall on your hills and in your valleys and in all your ravines. 9 I will make you desolate forever; your towns will not be inhabited. Then you will know that I am the Lord.

10 ““Because you have said, “These two nations and countries will be ours and we will take possession of them,” even though I the Lord was there, 11 therefore as surely as I live, declares the Sovereign Lord, I will treat you in accordance with the anger and jealousy you showed in your hatred of them and I will make myself known among them when I judge you. 12 Then you will know that I the Lord have heard all the contemptible things you have said against the mountains of Israel. You said, “They have been laid waste and have been given over to us to devour.” 13 You boasted against me and spoke against me without restraint, and I heard it. 14 This is what the Sovereign Lord says: While the whole earth rejoices, I will make you desolate. 15 Because you rejoiced when the inheritance of Israel became desolate, that is how I will treat you. You will be desolate, Mount Seir, you and all of Edom. Then they will know that I am the Lord.””

Here is a full description of Ezekiel chapter 35:

Chapter 35 of the book of Ezekiel contains a prophecy against the nation of Edom. The chapter begins with God instructing Ezekiel to prophesy against Mount Seir, which is a mountain range in Edom. God says that He is against the people of Edom because they have had a perpetual hatred against the people of Israel and have sought to destroy them. God says that He will turn Mount Seir into a desolation and that He will make it a waste. He says that He will lay waste to the land and destroy the people and the cities. God says that He will fill the mountains of Edom with the slain and the slain will fall by the sword in every high place and in every valley.

God says that He will make the land desolate forever and that no one will pass through it. He says that He will execute vengeance on Edom with furious rebukes, and that they will know that He is the Lord.

The chapter concludes with God saying that He will multiply the people of Israel like a flock of sheep, and that they will be fruitful and increase in number. God says that He will make a covenant of peace with the people of Israel, and that He will cause the evil beasts to cease from the land. The people will dwell safely in the wilderness and sleep in the woods, and they will know that He is the Lord.

Here are some important verses from Ezekiel 35, along with brief explanations and references to where you can find them in the chapter:

1. "The word of the Lord came to me: 'Son of man, set your face against Mount Seir; prophesy against it'" (Ezekiel 35:1-2). In these opening verses, Ezekiel is commanded by God to prophesy against Mount Seir, which was a mountainous region to the southeast of Israel. This sets the stage for the rest of the chapter, which contains a message of judgment against Edom, a neighboring kingdom that had been hostile to Israel.

2. "Because you harbored an ancient hostility and delivered the Israelites over to the sword at the time of their calamity, the time their punishment reached its climax" (Ezekiel 35:5). This verse explains why Edom is being judged: they had a long-standing hostility towards Israel and had even participated in attacking them during a time of great calamity. This is seen as a particularly heinous offense, and God promises to hold Edom accountable for it.
3. "I will make you a desolate wasteland, and your towns will not be inhabited" (Ezekiel 35:7). This verse is part of the pronouncement of judgment against Edom, in which God promises to make their land desolate and uninhabitable. This is seen as a reversal of the prosperity and security that Edom had previously enjoyed.
4. "The Lord will carry out vengeance on Edom by the hand of his people Israel" (Ezekiel 35:15). This verse promises that God will use Israel to carry out his judgment against Edom. This is seen as a fulfillment of God's promise to protect and defend his people, even in the face of hostile neighbors.
5. "And they will know that I am the Lord" (Ezekiel 35:15). This final verse of the chapter emphasizes that the ultimate purpose of God's judgment is to make his name known and respected throughout the world. Even in the midst of judgment, God's ultimate goal is to bring glory to himself and demonstrate his sovereignty over all nations.

Ezekiel Chapter 35 contains a prophecy of judgment against Mount Seir, which represents the people of Edom. Here are the theological thoughts and influences from Ezekiel Chapter 35:

Theological Thought:

Judgment on Edom: The central theological thought in this chapter is the prophecy of judgment against Edom. The Edomites are condemned for their hostility toward the people of Israel and their desire to possess Israel's land during its time of distress. The chapter emphasizes that God will execute His judgment on Edom for its enmity and violence against His chosen people.

God's Faithfulness to Israel: The chapter underscores God's faithfulness to Israel. Despite Israel's challenges and enemies, God remains committed to His people and will not allow their adversaries to triumph. This thought highlights the theological principle of God's protection and sovereignty over His chosen nation.

The Consequences of Hatred and Violence: The chapter reflects on the consequences of hatred, violence, and seeking the downfall of others. Edom's actions are seen as morally wrong, and their hostile intentions are met with divine judgment. This thought serves as a reminder of the moral dimensions of human behavior and enmity among nations.

Theological Influence:

Ezekiel Chapter 35 has theological influences that resonate in discussions about divine judgment, God's faithfulness, and the consequences of enmity:

Divine Judgment: The chapter contributes to the biblical understanding of divine judgment on nations and individuals. It has influenced discussions about the consequences of national actions and the role of prophets in delivering messages of judgment.

God's Faithfulness to His Covenant: The theological thought of God's faithfulness to Israel reinforces discussions about God's covenant relationship with His people and His commitment to protect and preserve them.

Moral and Ethical Reflection: The chapter's portrayal of Edom's actions has influenced discussions about the moral and ethical dimensions of enmity, hatred, and violence among nations, emphasizing the importance of pursuing peace and righteousness.

Consequences of Hostility: The chapter prompts reflection on the consequences of harboring hostility and seeking the harm of others, with implications for personal conduct and international relations.

In Ezekiel Chapter 35, the theological thought centers around divine judgment on Edom, God's faithfulness to Israel, and the moral consequences of enmity and hostility. These themes have had a lasting influence on discussions about divine justice, God's relationship with His chosen people, and the ethical dimensions of human behavior in both biblical and theological contexts.

Ezekiel 36

New International Version

Hope for the Mountains of Israel

36 “Son of man, prophesy to the mountains of Israel and say, ‘Mountains of Israel, hear the word of the Lord. 2 This is what the Sovereign Lord says: The enemy said of you, “Aha! The ancient heights have become our possession.”’ 3 Therefore prophesy and say, ‘This is what the Sovereign Lord says: Because they ravaged and crushed you from every side so that you became the possession of the rest of the nations and the object of people’s malicious talk and slander, 4 therefore, mountains of Israel, hear the word of the Sovereign Lord: This is what the Sovereign Lord says to the mountains and hills, to the ravines and valleys, to the desolate ruins and the deserted towns that have been plundered and ridiculed by the rest of the nations around you— 5 this is what the Sovereign Lord says: In my burning zeal I have spoken against the rest of the nations, and against all Edom, for with glee and with malice in their hearts they made my land their own possession so that they might plunder its pastureland.’ 6 Therefore prophesy concerning the land of Israel and say to the mountains and hills, to the ravines and valleys: ‘This is what the Sovereign Lord says: I speak in my jealous wrath because you have suffered the scorn of the nations. 7 Therefore this is what the Sovereign Lord says: I swear with uplifted hand that the nations around you will also suffer scorn.

8 ““But you, mountains of Israel, will produce branches and fruit for my people Israel, for they will soon come home. 9 I am concerned for you and will look on you with favor; you will be plowed and sown, 10 and I will cause many people to live on you—yes, all of Israel. The towns will be inhabited and the ruins rebuilt. 11 I will increase the number of people and animals living on you, and they will be fruitful and become numerous. I will settle people on you as in the past and will make you prosper more than before. Then you will know that I am the Lord. 12 I will cause people, my people Israel, to live on you. They will possess you, and you will be their inheritance; you will never again deprive them of their children.

13 ““This is what the Sovereign Lord says: Because some say to you, “You devour people and deprive your nation of its children,” 14 therefore you will no longer devour people or make your nation childless, declares the Sovereign Lord. 15 No longer will I make you hear the taunts of the nations, and no longer will you suffer the scorn of the peoples or cause your nation to fall, declares the Sovereign Lord.””

Israel’s Restoration Assured

16 Again the word of the Lord came to me: 17 “Son of man, when the people of Israel were living in their own land, they defiled it by their conduct and their actions. Their conduct was like a woman’s monthly uncleanness in my sight. 18 So I poured out my wrath on them because they had shed blood in the land and because they had defiled it with their idols. 19 I dispersed them among the nations, and they were scattered through the countries; I judged them according to their conduct and their actions. 20 And wherever they went among the nations they profaned my holy name, for it was said of them, ‘These are the Lord’s people, and yet they had to leave his land.’ 21 I had concern for my holy name, which the people of Israel profaned among the nations where they had gone.

22 “Therefore say to the Israelites, ‘This is what the Sovereign Lord says: It is not for your sake, people of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. 23 I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the Lord, declares the Sovereign Lord, when I am proved holy through you before their eyes.

24 ““For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. 25 I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. 28 Then you will live in the land I gave your ancestors; you will be my people, and I will be your God. 29 I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you. 30 I will increase the fruit of the trees and the crops of the field, so that you will no longer suffer disgrace among the nations because of famine. 31 Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and

detestable practices. 32 I want you to know that I am not doing this for your sake, declares the Sovereign Lord. Be ashamed and disgraced for your conduct, people of Israel!

33 “This is what the Sovereign Lord says: On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt. 34 The desolate land will be cultivated instead of lying desolate in the sight of all who pass through it. 35 They will say, “This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.” 36 Then the nations around you that remain will know that I the Lord have rebuilt what was destroyed and have replanted what was desolate. I the Lord have spoken, and I will do it.’

37 “This is what the Sovereign Lord says: Once again I will yield to Israel’s plea and do this for them: I will make their people as numerous as sheep, 38 as numerous as the flocks for offerings at Jerusalem during her appointed festivals. So will the ruined cities be filled with flocks of people. Then they will know that I am the Lord.”

Ezekiel chapter 36:

In this chapter, God speaks to Ezekiel about the land of Israel and its future. He promises that the land, which has been desolate and abandoned, will once again be fruitful and inhabited by God's people.

God explains that the people of Israel had defiled the land with their sins, and He had scattered them among the nations as punishment. However, God says that He will gather His people back to the land of Israel, where they will be purified and blessed.

God promises to give the people of Israel a new heart and a new spirit, removing their heart of stone and giving them a heart of flesh. He says that they will obey His laws and live in the land He has given them.

God also promises to increase the population of Israel, making it a prosperous and peaceful nation. The nations around them will recognize God's power and blessings upon His people.

God emphasizes that He is doing this for the sake of His holy name, not because the people of Israel deserve it. He says that He will restore the land and make it a place of beauty and abundance for all to see.

The chapter concludes with God promising that the people of Israel will return to the land of their forefathers and live there in safety and security.

Here are some important verses from Ezekiel Chapter 36:

1. "Son of man, prophesy to the mountains of Israel and say, ‘Mountains of Israel, hear the word of the Lord.'” (Ezekiel 36:1) - In this verse, God instructs Ezekiel to prophesy to the mountains of Israel, calling them to hear the word of the Lord.
2. "Therefore say to the Israelites, ‘This is what the Sovereign Lord says: It is not for your sake, people of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone.'” (Ezekiel 36:22) - God declares that He will restore Israel, not because they deserve it, but because of His holy name, which the Israelites have profaned among the nations.

3. "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols." (Ezekiel 36:25) - God promises to cleanse the Israelites from their sins and impurities.
4. "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh." (Ezekiel 36:26) - God promises to give the Israelites a new heart and spirit, removing their hard-heartedness and replacing it with compassion.
5. "Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices." (Ezekiel 36:31) - God promises that after He restores Israel, they will remember their sinful ways and hate their past practices.

These verses speak of God's promise to restore and cleanse Israel, not because they deserve it, but because of His holy name. God promises to give them a new heart and spirit, and they will loathe their past sins and detestable practices. These verses can be found in Ezekiel Chapter 36, verses 1, 22, 25, 26, and 31.

Ezekiel Chapter 36 contains a prophecy of restoration and renewal for the land of Israel. Here are the theological thoughts and influences from Ezekiel Chapter 36:

Theological Thought:

Restoration of the Land: The central theological thought in this chapter is the promise of restoration and renewal for the land of Israel. God declares that He will take action to bring about the rejuvenation of the land that had been desolate due to the sins of the people.

Transformation of the People: The chapter also emphasizes a transformation of the people themselves. God promises to give Israel a new heart and a new spirit, removing their hearts of stone and giving them hearts of flesh. This thought underscores the theological principle of inner transformation and spiritual renewal.

Sanctification of God's Name: God's actions in restoring Israel are motivated by a desire to sanctify His holy name among the nations. The thought here is that God's faithfulness in restoring His people will be a testimony to His power, mercy, and covenant faithfulness.

Covenant Faithfulness: The chapter reaffirms God's covenant faithfulness to His people, despite their unfaithfulness. God's promise of restoration is a testament to His commitment to fulfill the promises of the covenant made with Israel.

Theological Influence:

Ezekiel Chapter 36 has theological influences that resonate in discussions about restoration, transformation, covenant theology, and God's faithfulness:

Restoration and Renewal: The chapter contributes to the biblical understanding of restoration and renewal, both in terms of physical land and spiritual transformation. It has

influenced discussions about God's redemptive work in history and His ability to bring about renewal in individuals and communities.

Transformation of the Heart: The theological thought of inner transformation has influenced discussions about repentance, conversion, and the work of the Holy Spirit in changing the hearts and minds of believers.

Covenant Theology: The chapter reinforces the concept of covenant theology, emphasizing God's faithfulness to His covenant promises and His commitment to His chosen people.

Testimony to God's Name: The chapter's emphasis on sanctifying God's name through restoration has influenced discussions about the role of God's people as witnesses to His character and faithfulness.

In Ezekiel Chapter 36, the theological thought centers around the restoration of the land and people of Israel, inner transformation, covenant faithfulness, and the sanctification of God's name. These themes have had a lasting influence on discussions about God's redemptive work, the transformative power of faith, and the theological understanding of God's commitment to His covenant in both biblical and theological contexts.

Ezekiel 37

New International Version

The Valley of Dry Bones

37 The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones. 2 He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. 3 He asked me, “Son of man, can these bones live?”

I said, “Sovereign Lord, you alone know.”

4 Then he said to me, “Prophesy to these bones and say to them, ‘Dry bones, hear the word of the Lord! 5 This is what the Sovereign Lord says to these bones: I will make breath[a] enter you, and you will come to life. 6 I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord.’”

7 So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. 8 I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them.

9 Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to it, ‘This is what the Sovereign Lord says: Come, breath, from the four winds and breathe into these slain, that they may live.’” 10 So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet—a vast army.

11 Then he said to me: “Son of man, these bones are the people of Israel. They say, ‘Our bones are dried up and our hope is gone; we are cut off.’ 12 Therefore prophesy and say to them: ‘This is what the Sovereign Lord says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. 13 Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them. 14 I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and I have done it, declares the Lord.’”

One Nation Under One King

15 The word of the Lord came to me: 16 “Son of man, take a stick of wood and write on it, ‘Belonging to Judah and the Israelites associated with him.’ Then take another stick of wood, and write on it, ‘Belonging to Joseph (that is, to Ephraim) and all the Israelites associated with him.’ 17 Join them together into one stick so that they will become one in your hand.

18 “When your people ask you, ‘Won’t you tell us what you mean by this?’ 19 say to them, ‘This is what the Sovereign Lord says: I am going to take the stick of Joseph—which is in Ephraim’s hand—and of the Israelite tribes associated with him, and join it to Judah’s stick. I will make them into a single stick of wood, and they will become one in my hand.’ 20 Hold before their eyes the sticks you have written on 21 and say to them, ‘This is what the Sovereign Lord says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. 22 I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. 23 They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding,^[b] and I will cleanse them. They will be my people, and I will be their God.

24 “My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. 25 They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children’s children will live there forever, and David my servant will be their prince forever. 26 I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. 27 My dwelling place will be with them; I will be their God, and they will be my people. 28 Then the nations will know that I the Lord make Israel holy, when my sanctuary is among them forever.”

Footnotes

Ezekiel 37:5 The Hebrew for this word can also mean wind or spirit (see verses 6-14).

Ezekiel 37:23 Many Hebrew manuscripts (see also Septuagint); most Hebrew manuscripts all their dwelling places where they sinned

Here's a summary of Ezekiel chapter 37:

The Valley of Dry Bones

The Lord led Ezekiel to a valley filled with dry bones. The Lord asked Ezekiel if these bones could live, and Ezekiel replied that only the Lord knew. The Lord commanded Ezekiel to prophesy to the bones, saying, "Dry bones, hear the word of the Lord!" As Ezekiel prophesied, the bones began to come together, bone to bone, and the sinews and flesh came upon them. However, they still had no breath. Then the Lord commanded Ezekiel to prophesy to the breath, saying, "Come from the four winds, O breath, and breathe on these slain, that they may live." As Ezekiel prophesied, the breath entered the bones, and they came to life as a vast army.

The Vision Explained

The Lord explained to Ezekiel that the bones represented the whole house of Israel, who had said that their bones were dried up and their hope was lost. The Lord promised to open their graves and bring them back to the land of Israel. He promised to put His Spirit within them and make them live, and to bless them with abundant harvests and prosperity. The Lord declared that the two kingdoms of Israel, represented by the two sticks in Ezekiel's hand, would be united as one nation, never to be divided again.

The Lord's Promise to David

The Lord promised to restore the throne of David and raise up a new king over Israel, who would reign in righteousness and bring peace and prosperity to the land. The Lord promised that His sanctuary would be in their midst forever, and that He would be their God and they would be His people.

In summary, Ezekiel chapter 37 tells the story of the valley of dry bones, in which God uses Ezekiel to bring life to the dead bones, representing the whole house of Israel. God promises to restore the people of Israel to their land, to bless them with prosperity, and to raise up a righteous king from the line of David.

Here are some important verses from Ezekiel chapter 37 along with a brief explanation and the corresponding verse numbers:

1. "The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones." (Ezekiel 37:1) - This verse describes the vision that Ezekiel had, where God showed him a valley filled with dry bones.
2. "Then he said to me, "Prophesy to these bones and say to them, 'Dry bones, hear the word of the Lord!'" (Ezekiel 37:4) - God commanded Ezekiel to prophesy to the dry bones in the valley and speak the word of the Lord to them.
3. "So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone." (Ezekiel 37:7) - This verse describes the miraculous event that occurred as a result of Ezekiel's prophesying - the dry bones came together and formed complete skeletons.
4. "Then he said to me, "Prophesy to the breath; prophesy, son of man, and say to it, 'This is what the Sovereign Lord says: Come, breath, from the four winds and breathe into these slain, that they may live.'"" (Ezekiel 37:9) - After the bones had been reassembled, God commanded Ezekiel to prophesy to the breath and call on it to bring life to the skeletons.
5. "So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet—a vast army." (Ezekiel 37:10) - This verse describes

- the amazing outcome of Ezekiel's prophesying - the skeletons were brought to life and stood up, becoming a vast army.
6. "Then he said to me: "Son of man, these bones are the people of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.'" (Ezekiel 37:11) - God explains to Ezekiel that the vision of the dry bones represented the state of the people of Israel, who felt hopeless and disconnected from their homeland.
 7. "I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms." (Ezekiel 37:22) - This verse describes God's promise to reunite the people of Israel and establish a single, united kingdom under one king.

Ezekiel Chapter 37 is a famous chapter that contains the vision of the valley of dry bones, which is a powerful symbol of spiritual restoration. Here are the theological thoughts and influences from Ezekiel Chapter 37:

Theological Thought:

The Vision of the Dry Bones: The central theological thought in this chapter is the vision of the valley filled with dry bones. These bones represent the hopeless and lifeless state of the people of Israel, signifying their spiritual death and exile. The thought here underscores the spiritual and national desolation of Israel due to their disobedience.

The Breath of Life: In the vision, God commands Ezekiel to prophesy to the bones, and as he does, breath enters them, and they come to life. This thought emphasizes God's power to restore life to what was dead, symbolizing spiritual revival and the resurrection of Israel as a nation.

The Reunion of Israel: The chapter also contains the prophecy of the two sticks, symbolizing the reunification of the divided kingdom of Israel. One stick represents the northern kingdom of Israel (Ephraim), and the other represents the southern kingdom of Judah. They are brought together into one, signifying reconciliation and unity among God's people.

The Renewal of the Covenant: The chapter emphasizes the renewal of the covenant between God and Israel. God promises to be their God, and they will be His people. This thought reaffirms God's commitment to His chosen people and their commitment to obey Him.

Theological Influence:

Ezekiel Chapter 37 has profound theological influences that resonate in discussions about spiritual revival, resurrection, unity, and the renewal of God's covenant:

Spiritual Revival and Renewal: The chapter contributes to the biblical understanding of spiritual revival and renewal, both on an individual and national level. It has influenced discussions about God's power to bring life and hope to seemingly hopeless situations.

Resurrection: The vision of the dry bones has had a significant impact on discussions about resurrection, particularly in Christian theology. It serves as a foreshadowing of the resurrection of the dead, including the resurrection of believers in Christ.

Unity and Reconciliation: The prophecy of the two sticks symbolizing the reunification of Israel has influenced discussions about unity and reconciliation among God's people, emphasizing the importance of harmony and cooperation.

Covenant Theology: The chapter reinforces the concept of covenant theology, emphasizing the relationship between God and His people and the renewal of the covenant based on God's promises and Israel's obedience.

In Ezekiel Chapter 37, the theological thought centers around spiritual restoration, resurrection, unity, and the renewal of God's covenant with His people. These themes have had a profound and enduring influence on discussions about God's redemptive work, the transformative power of His Spirit, and the theological understanding of His covenant in both biblical and theological contexts.

zekiel 38

New International Version

The Lord's Great Victory Over the Nations

38 The word of the Lord came to me: 2 "Son of man, set your face against Gog, of the land of Magog, the chief prince of[a] Meshek and Tubal; prophesy against him 3 and say: 'This is what the Sovereign Lord says: I am against you, Gog, chief prince of[b] Meshek and Tubal. 4 I will turn you around, put hooks in your jaws and bring you out with your whole army—your horses, your horsemen fully armed, and a great horde with large and small shields, all of them brandishing their swords. 5 Persia, Cush[c] and Put will be with them, all with shields and helmets, 6 also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.

7 "Get ready; be prepared, you and all the hordes gathered about you, and take command of them. 8 After many days you will be called to arms. In future years you will invade a land that has recovered from war, whose people were gathered from many nations to the mountains of Israel, which had long been desolate. They had been brought out from the nations, and now all of them live in safety. 9 You and all your troops and the many nations with you will go up, advancing like a storm; you will be like a cloud covering the land.

10 "This is what the Sovereign Lord says: On that day thoughts will come into your mind and you will devise an evil scheme. 11 You will say, "I will invade a land of unwallled villages; I will attack a peaceful and unsuspecting people—all of them living without walls and without gates and bars. 12 I will plunder and loot and turn my hand against the resettled ruins and the people gathered from the nations, rich in livestock and goods, living at the center of the land.[d]" 13 Sheba and Dedan and the merchants of Tarshish and all her villages[e] will say to you, "Have you come to plunder? Have you

gathered your hordes to loot, to carry off silver and gold, to take away livestock and goods and to seize much plunder?”

14 “Therefore, son of man, prophesy and say to Gog: ‘This is what the Sovereign Lord says: In that day, when my people Israel are living in safety, will you not take notice of it? 15 You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army. 16 You will advance against my people Israel like a cloud that covers the land. In days to come, Gog, I will bring you against my land, so that the nations may know me when I am proved holy through you before their eyes.

17 “‘This is what the Sovereign Lord says: You are the one I spoke of in former days by my servants the prophets of Israel. At that time they prophesied for years that I would bring you against them. 18 This is what will happen in that day: When Gog attacks the land of Israel, my hot anger will be aroused, declares the Sovereign Lord. 19 In my zeal and fiery wrath I declare that at that time there shall be a great earthquake in the land of Israel. 20 The fish in the sea, the birds in the sky, the beasts of the field, every creature that moves along the ground, and all the people on the face of the earth will tremble at my presence. The mountains will be overturned, the cliffs will crumble and every wall will fall to the ground. 21 I will summon a sword against Gog on all my mountains, declares the Sovereign Lord. Every man’s sword will be against his brother. 22 I will execute judgment on him with plague and bloodshed; I will pour down torrents of rain, hailstones and burning sulfur on him and on his troops and on the many nations with him. 23 And so I will show my greatness and my holiness, and I will make myself known in the sight of many nations. Then they will know that I am the Lord.’

Footnotes

Ezekiel 38:2 Or the prince of Rosh,

Ezekiel 38:3 Or Gog, prince of Rosh,

Ezekiel 38:5 That is, the upper Nile region

Ezekiel 38:12 The Hebrew for this phrase means the navel of the earth.

Ezekiel 38:13 Or her strong lions

Ezekiel chapter 38 describes a vision that the prophet had about a great battle that would take place in the future.

The chapter begins with God commanding Ezekiel to prophesy against Gog, the leader of the land of Magog. God says that he will turn Gog's invasion back and put hooks in his jaws, bringing him and his armies against Israel. Gog's army is described as consisting of many nations, including Persia, Cush, and Put.

God says that the battle will take place in the future, "in the latter years," when Israel is dwelling in safety. Gog and his armies will come against Israel "like a storm" and "like a cloud covering the land." But God says that he will intervene and bring judgment against Gog, causing his armies to turn on each other and destroying them with fire and brimstone.

God says that he will show his power and holiness to the nations through this battle, and that Israel will know that he is the Lord. The chapter ends with God saying that he will restore Israel and bless them in the sight of all nations.

In Christian tradition, this chapter has often been interpreted as referring to a future battle between the forces of good and evil, with Gog representing Satan or the Antichrist. The details of the prophecy have been the subject of much debate and interpretation among theologians and scholars.

Here are some important verses from Ezekiel 38 along with a brief explanation and where to find them:

1. "The word of the Lord came to me: 'Son of man, set your face against Gog, of the land of Magog, the chief prince of Meshek and Tubal; prophesy against him'" (Ezekiel 38:1-2). In these verses, God instructs Ezekiel to prophesy against Gog, a powerful enemy who is likely from the north.
2. "I will turn you around, put hooks in your jaws and bring you out with your whole army—your horses, your horsemen fully armed, and a great horde with large and small shields, all of them brandishing their swords" (Ezekiel 38:4). Here, God explains that he will draw Gog and his army into battle against Israel.
3. "On that day, thoughts will come into your mind and you will devise an evil scheme. You will say, 'I will invade a land of unwalled villages; I will attack a peaceful and unsuspecting people—all of them living without walls and without gates and bars'" (Ezekiel 38:10-11). These verses describe Gog's intention to invade Israel, which at the time had vulnerable borders.
4. "This is what the Sovereign Lord says: On that day thoughts will come into your mind and you will devise an evil scheme. You will say, 'I will invade a land of unwalled villages; I will attack a peaceful and unsuspecting people—all of them living without walls and without gates and bars'" (Ezekiel 38:21). In this verse, God declares that he will use supernatural means to defeat Gog and his army, demonstrating his power and sovereignty over all nations.

These are just a few of the important verses in Ezekiel 38, but they give a sense of the prophetic and apocalyptic nature of this chapter.

Ezekiel Chapter 38 contains a prophecy about the invasion of Israel by Gog and Magog. This chapter has been the subject of various interpretations and theological discussions. Here are the primary theological thoughts and influences from Ezekiel Chapter 38:

Theological Thought:

The Invasion of Gog and Magog: The central theological thought in this chapter is the prediction of an invasion of Israel by a coalition led by a figure named Gog from the land of Magog. This invasion is portrayed as a significant event that will take place in the latter days. The thought here emphasizes the idea of God's sovereignty over nations and His ultimate control over world events.

God's Intervention: The chapter also highlights God's intervention on behalf of Israel. Despite the seemingly overwhelming odds, God promises to come to Israel's defense and to demonstrate His power and holiness in the sight of the nations. This thought underscores the concept of divine providence and God's protection of His chosen people.

The Sanctification of God's Name: The prophecy mentions that God's name will be sanctified among the nations as a result of His actions against Gog and his coalition. This emphasizes the theological principle that God's sovereignty and holiness will be acknowledged and honored by the nations.

Theological Interpretations: Ezekiel Chapter 38 has generated various theological interpretations and debates, including discussions about the identity of Gog and Magog, the timing of the events described, and the eschatological significance of the prophecy. Different theological traditions and perspectives offer diverse interpretations of this chapter.

Theological Influence:

Ezekiel Chapter 38 has theological influences that resonate in discussions about divine sovereignty, providence, end-times prophecy, and the sanctification of God's name:

Divine Sovereignty: The chapter contributes to discussions about divine sovereignty over nations and events, highlighting the belief that God is in control of history and the destinies of nations.

End-Times Prophecy: Ezekiel 38 has influenced eschatological discussions, with some interpreting the events described as part of end-times scenarios and others viewing them as historical events from the past.

God's Intervention: The theological thought of God's intervention and protection of His people has influenced discussions about God's role in safeguarding His faithful in times of crisis.

Theological Diversity: The chapter's complexity has led to diverse theological interpretations and perspectives, contributing to ongoing theological dialogue within various religious traditions.

In Ezekiel Chapter 38, the theological thought centers around the invasion of Israel by Gog and Magog, God's intervention, the sanctification of God's name, and various interpretations related to divine sovereignty and eschatology. These themes have had an enduring influence on discussions about God's role in history, end-times prophecy, and theological interpretations within different religious contexts.

Ezekiel 39

New International Version

39 “Son of man, prophesy against Gog and say: ‘This is what the Sovereign Lord says: I am against you, Gog, chief prince of[a] Meshek and Tubal. 2 I will turn you around and

drag you along. I will bring you from the far north and send you against the mountains of Israel. 3 Then I will strike your bow from your left hand and make your arrows drop from your right hand. 4 On the mountains of Israel you will fall, you and all your troops and the nations with you. I will give you as food to all kinds of carrion birds and to the wild animals. 5 You will fall in the open field, for I have spoken, declares the Sovereign Lord. 6 I will send fire on Magog and on those who live in safety in the coastlands, and they will know that I am the Lord.

7 “I will make known my holy name among my people Israel. I will no longer let my holy name be profaned, and the nations will know that I the Lord am the Holy One in Israel. 8 It is coming! It will surely take place, declares the Sovereign Lord. This is the day I have spoken of.

9 “Then those who live in the towns of Israel will go out and use the weapons for fuel and burn them up—the small and large shields, the bows and arrows, the war clubs and spears. For seven years they will use them for fuel. 10 They will not need to gather wood from the fields or cut it from the forests, because they will use the weapons for fuel. And they will plunder those who plundered them and loot those who looted them, declares the Sovereign Lord.

11 “On that day I will give Gog a burial place in Israel, in the valley of those who travel east of the Sea. It will block the way of travelers, because Gog and all his hordes will be buried there. So it will be called the Valley of Hamon Gog.[b]

12 “For seven months the Israelites will be burying them in order to cleanse the land. 13 All the people of the land will bury them, and the day I display my glory will be a memorable day for them, declares the Sovereign Lord. 14 People will be continually employed in cleansing the land. They will spread out across the land and, along with others, they will bury any bodies that are lying on the ground.

“After the seven months they will carry out a more detailed search. 15 As they go through the land, anyone who sees a human bone will leave a marker beside it until the gravediggers bury it in the Valley of Hamon Gog, 16 near a town called Hamonah.[c] And so they will cleanse the land.’

17 “Son of man, this is what the Sovereign Lord says: Call out to every kind of bird and all the wild animals: ‘Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood. 18 You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls—all of them fattened animals from Bashan. 19 At the sacrifice I am preparing for you, you will eat fat till you are glutted and drink blood till you are drunk. 20 At my table you will eat your fill of horses and riders, mighty men and soldiers of every kind,’ declares the Sovereign Lord.

21 “I will display my glory among the nations, and all the nations will see the punishment I inflict and the hand I lay on them. 22 From that day forward the people of Israel will

know that I am the Lord their God. 23 And the nations will know that the people of Israel went into exile for their sin, because they were unfaithful to me. So I hid my face from them and handed them over to their enemies, and they all fell by the sword. 24 I dealt with them according to their uncleanness and their offenses, and I hid my face from them.

25 “Therefore this is what the Sovereign Lord says: I will now restore the fortunes of Jacob[d] and will have compassion on all the people of Israel, and I will be zealous for my holy name. 26 They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid. 27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will be proved holy through them in the sight of many nations. 28 Then they will know that I am the Lord their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind. 29 I will no longer hide my face from them, for I will pour out my Spirit on the people of Israel, declares the Sovereign Lord.”

Footnotes

Ezekiel 39:1 Or Gog, prince of Rosh,

Ezekiel 39:11 Hamon Gog means hordes of Gog.

Ezekiel 39:16 Hamonah means horde.

Ezekiel 39:25 Or now bring Jacob back from captivity

Chapter 39 of the Book of Ezekiel continues the prophecy about the destruction of Gog and Magog, which began in the previous chapter. This chapter describes the aftermath of the battle.

God tells Ezekiel to prophesy against Gog and say that he will fall on the mountains of Israel along with his armies. God will send fire on Magog and on those who live in safety in the coastlands, and they will know that He is the Lord.

The chapter then describes the aftermath of the battle. The birds and animals will eat the flesh of the fallen soldiers, and the bones will be scattered all over the land. The people of Israel will spend seven months burying the dead and will set up a marker at the burial site. The chapter ends with the statement that this event will serve as a sign to the nations that God is holy and that He will restore Israel to their land.

In summary, Ezekiel chapter 39 describes the aftermath of the battle between Gog and Magog, in which God will show His power by defeating the enemy and bringing judgment on the wicked. The people of Israel will bury the dead for seven months and set up a marker to remember the event. This chapter emphasizes the power of God and His sovereignty over all nations.

here are some important verses from Ezekiel 39 along with a brief explanation and the location of each verse:

1. "And you, son of man, prophesy against Gog and say, Thus says the Lord God: Behold, I am against you, O Gog, chief prince of Meshech and Tubal." (Ezekiel 39:1) - In this verse, God instructs Ezekiel to prophesy against Gog, a symbolic name for the enemies of God's people.

2. "I will turn you about and drive you forward, and bring you up from the uttermost parts of the north, and lead you against the mountains of Israel." (Ezekiel 39:2) - Here, God tells Ezekiel that He will cause Gog to come against Israel.
3. "And I will send fire on Magog and on those who dwell securely in the coastlands, and they shall know that I am the Lord." (Ezekiel 39:6) - This verse speaks of the judgment that God will bring upon Gog and its allies.
4. "And my holy name I will make known in the midst of my people Israel, and I will not let my holy name be profaned anymore. And the nations shall know that I am the Lord, the Holy One in Israel." (Ezekiel 39:7) - God's ultimate purpose in judging Gog and its allies is to make His holy name known and to demonstrate His power to the nations.
5. "And they shall set apart men to travel through the land regularly and bury those travelers remaining on the face of the land, so as to cleanse it. At the end of seven months they shall make their search." (Ezekiel 39:14) - This verse describes the aftermath of the judgment, with God's people burying the dead bodies left on the land for seven months.
6. "And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid on them." (Ezekiel 39:21) - The final verse of Ezekiel 39 reiterates God's ultimate purpose for the judgment: to reveal His glory to all nations through His judgment on Gog and its allies.

Ezekiel Chapter 39 continues the prophecy regarding the defeat of Gog and Magog and its theological implications. Here are the primary theological thoughts and influences from Ezekiel Chapter 39:

Theological Thought:

The Defeat of Gog and Magog: The central theological thought in this chapter is the description of the defeat and destruction of Gog and Magog. God intervenes on behalf of Israel, and Gog's coalition is utterly defeated. The chapter vividly portrays the aftermath of the battle, with the bodies of the fallen left unburied and the weapons burned for seven years. This thought emphasizes God's sovereignty, His protective role for His people, and the consequences of opposing His purposes.

The Sanctification of God's Name: Similar to the previous chapter, Ezekiel 39 underscores the idea that God's name will be sanctified among the nations through His actions. The defeat of Gog and Magog serves as a visible demonstration of God's power and holiness, resulting in the recognition of His greatness by the surrounding nations.

Theological Implications of Divine Judgment: The chapter contains theological implications regarding divine judgment. It underscores the idea that those who oppose God and His people will face divine retribution. The unburied bodies and the extensive cleansing process reflect the seriousness of God's judgment upon the wicked.

God's Faithfulness: Amid the description of judgment, the chapter also highlights God's faithfulness to His promises. God's protection of Israel and the fulfillment of His prophetic word demonstrate His commitment to His covenant people.

Theological Influence:

Ezekiel Chapter 39 has theological influences that resonate in discussions about divine sovereignty, divine judgment, God's faithfulness, and the sanctification of God's name:

Divine Sovereignty: The chapter reinforces discussions about divine sovereignty and God's control over the destinies of nations. It emphasizes the belief that God is the ultimate authority in the world.

Divine Judgment: The theological thought of divine judgment and retribution has influenced discussions about the consequences of opposing God's will and the recognition of God's justice.

God's Faithfulness to His Promises: The chapter contributes to discussions about God's faithfulness to His covenant promises, even in times of conflict and judgment.

Sanctification of God's Name: The concept of the sanctification of God's name among the nations has influenced discussions about the impact of God's actions on the perception of His character and holiness by others.

In Ezekiel Chapter 39, the theological thought centers around the defeat of Gog and Magog, the sanctification of God's name, divine judgment, and God's faithfulness to His covenant. These themes have had a lasting influence on discussions about God's sovereignty, justice, and the theological understanding of His role in history within various religious traditions.

Ezekiel 40

New International Version

The Temple Area Restored

40 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the fall of the city—on that very day the hand of the Lord was on me and he took me there. 2 In visions of God he took me to the land of Israel and set me on a very high mountain, on whose south side were some buildings that looked like a city. 3 He took me there, and I saw a man whose appearance was like bronze; he was standing in the gateway with a linen cord and a measuring rod in his hand. 4 The man said to me, “Son of man, look carefully and listen closely and pay attention to everything I am going to show you, for that is why you have been brought here. Tell the people of Israel everything you see.”

The East Gate to the Outer Court

5 I saw a wall completely surrounding the temple area. The length of the measuring rod in the man's hand was six long cubits,[a] each of which was a cubit and a handbreadth. He measured the wall; it was one measuring rod thick and one rod high.

6 Then he went to the east gate. He climbed its steps and measured the threshold of the gate; it was one rod deep. 7 The alcoves for the guards were one rod long and one rod wide, and the projecting walls between the alcoves were five cubits[b] thick. And the threshold of the gate next to the portico facing the temple was one rod deep.

8 Then he measured the portico of the gateway; 9 it[c] was eight cubits[d] deep and its jambs were two cubits[e] thick. The portico of the gateway faced the temple.

10 Inside the east gate were three alcoves on each side; the three had the same measurements, and the faces of the projecting walls on each side had the same measurements. 11 Then he measured the width of the entrance of the gateway; it was ten cubits and its length was thirteen cubits.[f] 12 In front of each alcove was a wall one cubit high, and the alcoves were six cubits square. 13 Then he measured the gateway from the top of the rear wall of one alcove to the top of the opposite one; the distance was twenty-five cubits[g] from one parapet opening to the opposite one. 14 He measured along the faces of the projecting walls all around the inside of the gateway—sixty cubits.[h] The measurement was up to the portico[i] facing the courtyard.[j] 15 The distance from the entrance of the gateway to the far end of its portico was fifty cubits.[k] 16 The alcoves and the projecting walls inside the gateway were surmounted by narrow parapet openings all around, as was the portico; the openings all around faced inward. The faces of the projecting walls were decorated with palm trees.

The Outer Court

17 Then he brought me into the outer court. There I saw some rooms and a pavement that had been constructed all around the court; there were thirty rooms along the pavement. 18 It abutted the sides of the gateways and was as wide as they were long; this was the lower pavement. 19 Then he measured the distance from the inside of the lower gateway to the outside of the inner court; it was a hundred cubits[l] on the east side as well as on the north.

The North Gate

20 Then he measured the length and width of the north gate, leading into the outer court. 21 Its alcoves—three on each side—its projecting walls and its portico had the same measurements as those of the first gateway. It was fifty cubits long and twenty-five cubits wide. 22 Its openings, its portico and its palm tree decorations had the same measurements as those of the gate facing east. Seven steps led up to it, with its portico opposite them. 23 There was a gate to the inner court facing the north gate, just as there was on the east. He measured from one gate to the opposite one; it was a hundred cubits.

The South Gate

24 Then he led me to the south side and I saw the south gate. He measured its jambs and its portico, and they had the same measurements as the others. 25 The gateway and its portico had narrow openings all around, like the openings of the others. It was fifty cubits long and twenty-five cubits wide. 26 Seven steps led up to it, with its portico opposite them; it had palm tree decorations on the faces of the projecting walls on each side. 27

The inner court also had a gate facing south, and he measured from this gate to the outer gate on the south side; it was a hundred cubits.

The Gates to the Inner Court

28 Then he brought me into the inner court through the south gate, and he measured the south gate; it had the same measurements as the others. 29 Its alcoves, its projecting walls and its portico had the same measurements as the others. The gateway and its portico had openings all around. It was fifty cubits long and twenty-five cubits wide. 30 (The porticoes of the gateways around the inner court were twenty-five cubits wide and five cubits deep.) 31 Its portico faced the outer court; palm trees decorated its jambs, and eight steps led up to it.

32 Then he brought me to the inner court on the east side, and he measured the gateway; it had the same measurements as the others. 33 Its alcoves, its projecting walls and its portico had the same measurements as the others. The gateway and its portico had openings all around. It was fifty cubits long and twenty-five cubits wide. 34 Its portico faced the outer court; palm trees decorated the jambs on either side, and eight steps led up to it.

35 Then he brought me to the north gate and measured it. It had the same measurements as the others, 36 as did its alcoves, its projecting walls and its portico, and it had openings all around. It was fifty cubits long and twenty-five cubits wide. 37 Its portico[m] faced the outer court; palm trees decorated the jambs on either side, and eight steps led up to it.

The Rooms for Preparing Sacrifices

38 A room with a doorway was by the portico in each of the inner gateways, where the burnt offerings were washed. 39 In the portico of the gateway were two tables on each side, on which the burnt offerings, sin offerings[n] and guilt offerings were slaughtered. 40 By the outside wall of the portico of the gateway, near the steps at the entrance of the north gateway were two tables, and on the other side of the steps were two tables. 41 So there were four tables on one side of the gateway and four on the other—eight tables in all—on which the sacrifices were slaughtered. 42 There were also four tables of dressed stone for the burnt offerings, each a cubit and a half long, a cubit and a half wide and a cubit high.[o] On them were placed the utensils for slaughtering the burnt offerings and the other sacrifices. 43 And double-pronged hooks, each a handbreadth[p] long, were attached to the wall all around. The tables were for the flesh of the offerings.

The Rooms for the Priests

44 Outside the inner gate, within the inner court, were two rooms, one[q] at the side of the north gate and facing south, and another at the side of the south[r] gate and facing north. 45 He said to me, “The room facing south is for the priests who guard the temple, 46 and the room facing north is for the priests who guard the altar. These are the sons of Zadok, who are the only Levites who may draw near to the Lord to minister before him.”

47 Then he measured the court: It was square—a hundred cubits long and a hundred cubits wide. And the altar was in front of the temple.

The New Temple

48 He brought me to the portico of the temple and measured the jambs of the portico; they were five cubits wide on either side. The width of the entrance was fourteen cubits[s] and its projecting walls were[t] three cubits[u] wide on either side. 49 The portico was twenty cubits[v] wide, and twelve[w] cubits[x] from front to back. It was reached by a flight of stairs,[y] and there were pillars on each side of the jambs.

Footnotes

Ezekiel 40:5 That is, about 11 feet or about 3.2 meters; also in verse 12. The long cubit of about 21 inches or about 53 centimeters is the basic unit of measurement of length throughout chapters 40–48.

Ezekiel 40:7 That is, about 8 3/4 feet or about 2.7 meters; also in verse 48

Ezekiel 40:9 Many Hebrew manuscripts, Septuagint, Vulgate and Syriac; most Hebrew manuscripts gateway facing the temple; it was one rod deep. 9 Then he measured the portico of the gateway; it

Ezekiel 40:9 That is, about 14 feet or about 4.2 meters

Ezekiel 40:9 That is, about 3 1/2 feet or about 1 meter

Ezekiel 40:11 That is, about 18 feet wide and 23 feet long or about 5.3 meters wide and 6.9 meters long

Ezekiel 40:13 That is, about 44 feet or about 13 meters; also in verses 21, 25, 29, 30, 33 and 36

Ezekiel 40:14 That is, about 105 feet or about 32 meters

Ezekiel 40:14 Septuagint; Hebrew projecting wall

Ezekiel 40:14 The meaning of the Hebrew for this verse is uncertain.

Ezekiel 40:15 That is, about 88 feet or about 27 meters; also in verses 21, 25, 29, 33 and 36

Ezekiel 40:19 That is, about 175 feet or about 53 meters; also in verses 23, 27 and 47

Ezekiel 40:37 Septuagint (see also verses 31 and 34); Hebrew jambs

Ezekiel 40:39 Or purification offerings

Ezekiel 40:42 That is, about 2 2/3 feet long and wide and 21 inches high or about 80 centimeters long and wide and 53 centimeters high

Ezekiel 40:43 That is, about 3 1/2 inches or about 9 centimeters

Ezekiel 40:44 Septuagint; Hebrew were rooms for singers, which were

Ezekiel 40:44 Septuagint; Hebrew east

Ezekiel 40:48 That is, about 25 feet or about 7.4 meters

Ezekiel 40:48 Septuagint; Hebrew entrance was

Ezekiel 40:48 That is, about 5 1/4 feet or about 1.6 meters

Ezekiel 40:49 That is, about 35 feet or about 11 meters

Ezekiel 40:49 Septuagint; Hebrew eleven

Ezekiel 40:49 That is, about 21 feet or about 6.4 meters

Ezekiel 40:49 Hebrew; Septuagint Ten steps led up to it

Chapter 40 of the Book of Ezekiel begins with the prophet being brought in a vision to a high mountain where he sees a man who looks like he is made of bronze. This man has a

linen cord and a measuring rod in his hand, and he proceeds to measure the temple. The measuring starts with the outer court, followed by the inner court and the temple itself. Ezekiel describes the measurements of the temple in great detail, including the gates, the walls, the chambers, and the altar. He notes that the temple is surrounded by a wall with a gate in each of the four directions. He also describes the measurements of the inner court and the temple itself, including the vestibule, the sanctuary, the side chambers, and the windows.

The chapter also describes the measurements of the altar and the surrounding area, including the tables for the sacrifices and the rooms for the priests. The man who is measuring the temple explains to Ezekiel the significance of each part of the temple and the meaning of the various measurements.

In summary, chapter 40 of the Book of Ezekiel is a detailed description of a vision of the temple and its surroundings. It provides measurements and explanations of each part of the temple, giving the reader a clear idea of what it looked like in the prophet's vision.

Ezekiel 40 is the beginning of a new section in the book of Ezekiel. It describes a vision that Ezekiel had of a new temple in Jerusalem. Here are some important verses and their brief explanations:

- Ezekiel 40:2: "In visions of God he took me to the land of Israel and set me on a very high mountain, on whose south side were some buildings that looked like a city." In this verse, Ezekiel is describing how he was taken in a vision to the land of Israel and shown a new temple.
- Ezekiel 40:4: "The man said to me, 'Son of man, look carefully and listen closely and pay attention to everything I am going to show you, for that is why you have been brought here. Tell the people of Israel everything you see.'" This verse is important because it shows that the vision Ezekiel is about to receive is meant to be shared with the people of Israel.
- Ezekiel 40:5: "I saw a wall completely surrounding the temple area. The length of the measuring rod in the man's hand was six long cubits, each of which was a cubit and a handbreadth. He measured the wall; it was one measuring rod thick and one rod high." This verse describes the wall surrounding the temple area and gives specific measurements.
- Ezekiel 40:48: "Then he brought me to the portico of the temple and measured the jambs of the portico; they were eight cubits thick on either side." This verse is important because it gives details about the portico of the temple.

These verses can be found in Ezekiel 40:2, 40:4, 40:5, and 40:48, respectively

Ezekiel 40

New International Version

The Temple Area Restored

40 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the fall of the city—on that very day the hand of the Lord was on me and he took me there. 2 In visions of God he took me to the land of Israel and set me on a very high mountain, on whose south side were some buildings that looked like a city. 3 He took me there, and I saw a man whose appearance was like

bronze; he was standing in the gateway with a linen cord and a measuring rod in his hand. 4 The man said to me, “Son of man, look carefully and listen closely and pay attention to everything I am going to show you, for that is why you have been brought here. Tell the people of Israel everything you see.”

The East Gate to the Outer Court

5 I saw a wall completely surrounding the temple area. The length of the measuring rod in the man’s hand was six long cubits,[a] each of which was a cubit and a handbreadth. He measured the wall; it was one measuring rod thick and one rod high.

6 Then he went to the east gate. He climbed its steps and measured the threshold of the gate; it was one rod deep. 7 The alcoves for the guards were one rod long and one rod wide, and the projecting walls between the alcoves were five cubits[b] thick. And the threshold of the gate next to the portico facing the temple was one rod deep.

8 Then he measured the portico of the gateway; 9 it[c] was eight cubits[d] deep and its jambs were two cubits[e] thick. The portico of the gateway faced the temple.

10 Inside the east gate were three alcoves on each side; the three had the same measurements, and the faces of the projecting walls on each side had the same measurements. 11 Then he measured the width of the entrance of the gateway; it was ten cubits and its length was thirteen cubits.[f] 12 In front of each alcove was a wall one cubit high, and the alcoves were six cubits square. 13 Then he measured the gateway from the top of the rear wall of one alcove to the top of the opposite one; the distance was twenty-five cubits[g] from one parapet opening to the opposite one. 14 He measured along the faces of the projecting walls all around the inside of the gateway—sixty cubits.[h] The measurement was up to the portico[i] facing the courtyard.[j] 15 The distance from the entrance of the gateway to the far end of its portico was fifty cubits.[k] 16 The alcoves and the projecting walls inside the gateway were surmounted by narrow parapet openings all around, as was the portico; the openings all around faced inward. The faces of the projecting walls were decorated with palm trees.

The Outer Court

17 Then he brought me into the outer court. There I saw some rooms and a pavement that had been constructed all around the court; there were thirty rooms along the pavement. 18 It abutted the sides of the gateways and was as wide as they were long; this was the lower pavement. 19 Then he measured the distance from the inside of the lower gateway to the outside of the inner court; it was a hundred cubits[l] on the east side as well as on the north.

The North Gate

20 Then he measured the length and width of the north gate, leading into the outer court. 21 Its alcoves—three on each side—its projecting walls and its portico had the same measurements as those of the first gateway. It was fifty cubits long and twenty-five cubits wide. 22 Its openings, its portico and its palm tree decorations had the same measurements as those of the gate facing east. Seven steps led up to it, with its portico

opposite them. 23 There was a gate to the inner court facing the north gate, just as there was on the east. He measured from one gate to the opposite one; it was a hundred cubits.

The South Gate

24 Then he led me to the south side and I saw the south gate. He measured its jambs and its portico, and they had the same measurements as the others. 25 The gateway and its portico had narrow openings all around, like the openings of the others. It was fifty cubits long and twenty-five cubits wide. 26 Seven steps led up to it, with its portico opposite them; it had palm tree decorations on the faces of the projecting walls on each side. 27 The inner court also had a gate facing south, and he measured from this gate to the outer gate on the south side; it was a hundred cubits.

The Gates to the Inner Court

28 Then he brought me into the inner court through the south gate, and he measured the south gate; it had the same measurements as the others. 29 Its alcoves, its projecting walls and its portico had the same measurements as the others. The gateway and its portico had openings all around. It was fifty cubits long and twenty-five cubits wide. 30 (The porticoes of the gateways around the inner court were twenty-five cubits wide and five cubits deep.) 31 Its portico faced the outer court; palm trees decorated its jambs, and eight steps led up to it.

32 Then he brought me to the inner court on the east side, and he measured the gateway; it had the same measurements as the others. 33 Its alcoves, its projecting walls and its portico had the same measurements as the others. The gateway and its portico had openings all around. It was fifty cubits long and twenty-five cubits wide. 34 Its portico faced the outer court; palm trees decorated the jambs on either side, and eight steps led up to it.

35 Then he brought me to the north gate and measured it. It had the same measurements as the others, 36 as did its alcoves, its projecting walls and its portico, and it had openings all around. It was fifty cubits long and twenty-five cubits wide. 37 Its portico[m] faced the outer court; palm trees decorated the jambs on either side, and eight steps led up to it.

The Rooms for Preparing Sacrifices

38 A room with a doorway was by the portico in each of the inner gateways, where the burnt offerings were washed. 39 In the portico of the gateway were two tables on each side, on which the burnt offerings, sin offerings[n] and guilt offerings were slaughtered. 40 By the outside wall of the portico of the gateway, near the steps at the entrance of the north gateway were two tables, and on the other side of the steps were two tables. 41 So there were four tables on one side of the gateway and four on the other—eight tables in all—on which the sacrifices were slaughtered. 42 There were also four tables of dressed stone for the burnt offerings, each a cubit and a half long, a cubit and a half wide and a cubit high.[o] On them were placed the utensils for slaughtering the burnt offerings and the other sacrifices. 43 And double-pronged hooks, each a handbreadth[p] long, were attached to the wall all around. The tables were for the flesh of the offerings.

The Rooms for the Priests

44 Outside the inner gate, within the inner court, were two rooms, one[q] at the side of the north gate and facing south, and another at the side of the south[r] gate and facing north. 45 He said to me, “The room facing south is for the priests who guard the temple, 46 and the room facing north is for the priests who guard the altar. These are the sons of Zadok, who are the only Levites who may draw near to the Lord to minister before him.”

47 Then he measured the court: It was square—a hundred cubits long and a hundred cubits wide. And the altar was in front of the temple.

The New Temple

48 He brought me to the portico of the temple and measured the jambs of the portico; they were five cubits wide on either side. The width of the entrance was fourteen cubits[s] and its projecting walls were[t] three cubits[u] wide on either side. 49 The portico was twenty cubits[v] wide, and twelve[w] cubits[x] from front to back. It was reached by a flight of stairs,[y] and there were pillars on each side of the jambs.

Footnotes

Ezekiel 40:5 That is, about 11 feet or about 3.2 meters; also in verse 12. The long cubit of about 21 inches or about 53 centimeters is the basic unit of measurement of length throughout chapters 40–48.

Ezekiel 40:7 That is, about 8 3/4 feet or about 2.7 meters; also in verse 48

Ezekiel 40:9 Many Hebrew manuscripts, Septuagint, Vulgate and Syriac; most Hebrew manuscripts gateway facing the temple; it was one rod deep. 9 Then he measured the portico of the gateway; it

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Ezekiel 40:37 Septuagint (see also verses 31 and 34); Hebrew jambs

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Ezekiel 40:42 That is, about 2 2/3 feet long and wide and 21 inches high or about 80 centimeters long and wide and 53 centimeters high

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Ezekiel 40:49 That is, about 35 feet or about 11 meters

Ezekiel 40:49 Septuagint; Hebrew eleven

Ezekiel 40:49 That is, about 21 feet or about 6.4 meters

Ezekiel 40:49 Hebrew; Septuagint Ten steps led up to itEzekiel 41 describes the vision of the temple that Ezekiel saw in great detail. In this chapter, Ezekiel continues to describe the temple he saw in his vision, giving specific measurements for each section of the temple. He begins by describing the side chambers that surrounded the temple, which had three stories and a total of thirty rooms.

Ezekiel then describes the thickness of the walls of the temple, which were six cubits thick, and the size of the entrance to the temple. He also describes the size of the doors, which were adorned with palm trees and cherubim.

Next, Ezekiel describes the inner sanctuary of the temple, which was a perfect cube measuring twenty cubits in all dimensions. The walls of the inner sanctuary were adorned with cherubim and palm trees, and the floor was made of wood.

Ezekiel then goes on to describe the outer sanctuary, which was a rectangular room measuring forty cubits by twenty cubits. The walls of the outer sanctuary were also adorned with cherubim and palm trees, and there were tables on which the sacrifices would be laid out.

Finally, Ezekiel describes the building that surrounded the temple on all four sides, which was three stories high and had thirty rooms on each level. The wall surrounding the temple had small rooms built into it, with openings for windows.

Overall, Ezekiel 41 provides a detailed description of the temple that Ezekiel saw in his vision, giving specific measurements and details about each part of the temple.

Ezekiel Chapter 40 marks a significant shift in the book, transitioning to a detailed description of a vision in which the prophet is shown a new temple and its measurements. This chapter contains complex architectural details, and its theological implications have been the subject of interpretation and discussion. Here are the primary theological thoughts and influences from Ezekiel Chapter 40:

Theological Thought:

The Vision of the Temple: The central theological thought in this chapter is the vision of the temple revealed to Ezekiel. The chapter provides intricate measurements and descriptions of various elements of the temple, including the outer court, inner court, gates, chambers, and the sanctuary. The thought here emphasizes the significance of the temple in Israel's worship and religious life.

The Divine Blueprint: The vision of the temple is presented as a divine blueprint, suggesting that the temple's construction and design are ordained by God. This thought underscores the importance of divine guidance and the role of God's instructions in religious practices.

Theological Questions: The detailed nature of the vision has raised theological questions and interpretations. Some scholars and theologians see the vision as a symbolic

representation of spiritual renewal, while others view it as a literal blueprint for a future temple. The interpretation of these details can vary widely, leading to diverse theological perspectives.

Holiness and Worship: The vision of the temple highlights the concepts of holiness and worship. The detailed instructions for temple construction and the roles of priests and worshipers suggest a focus on the sanctity of worship and the centrality of the temple in religious life.

Theological Influence:

Ezekiel Chapter 40 has theological influences that resonate in discussions about the significance of the temple, divine guidance, and the interpretation of prophetic visions:

Significance of the Temple: The chapter contributes to discussions about the importance of the temple in Israel's religious tradition and its role in connecting humanity with the divine.

Divine Guidance: The theological thought of the divine blueprint for the temple has influenced discussions about divine guidance in religious practices and rituals.

Prophetic Visions: The chapter's vision of the temple has influenced discussions about the interpretation of prophetic visions and the diverse ways in which biblical texts are understood within different theological traditions.

Symbolism vs. Literal Interpretation: The theological thought of the chapter has led to debates about whether the temple's vision should be interpreted symbolically or literally, impacting theological perspectives on eschatology and the role of the temple in future events.

In Ezekiel Chapter 40, the theological thought centers around the vision of the temple, divine guidance, and the interpretation of prophetic symbolism. These themes have had a lasting influence on discussions about the significance of the temple, the nature of divine revelation, and the theological understanding of prophetic visions within different religious traditions.

Ezekiel 41

New International Version

41 Then the man brought me to the main hall and measured the jambs; the width of the jambs was six cubits[a] on each side.[b] 2 The entrance was ten cubits[c] wide, and the projecting walls on each side of it were five cubits[d] wide. He also measured the main hall; it was forty cubits long and twenty cubits wide.[e]

3 Then he went into the inner sanctuary and measured the jambs of the entrance; each was two cubits[f] wide. The entrance was six cubits wide, and the projecting walls on each side of it were seven cubits[g] wide. 4 And he measured the length of the inner

sanctuary; it was twenty cubits, and its width was twenty cubits across the end of the main hall. He said to me, “This is the Most Holy Place.”

5 Then he measured the wall of the temple; it was six cubits thick, and each side room around the temple was four cubits[h] wide. 6 The side rooms were on three levels, one above another, thirty on each level. There were ledges all around the wall of the temple to serve as supports for the side rooms, so that the supports were not inserted into the wall of the temple. 7 The side rooms all around the temple were wider at each successive level. The structure surrounding the temple was built in ascending stages, so that the rooms widened as one went upward. A stairway went up from the lowest floor to the top floor through the middle floor.

8 I saw that the temple had a raised base all around it, forming the foundation of the side rooms. It was the length of the rod, six long cubits. 9 The outer wall of the side rooms was five cubits thick. The open area between the side rooms of the temple 10 and the priests’ rooms was twenty cubits wide all around the temple. 11 There were entrances to the side rooms from the open area, one on the north and another on the south; and the base adjoining the open area was five cubits wide all around.

12 The building facing the temple courtyard on the west side was seventy cubits[i] wide. The wall of the building was five cubits thick all around, and its length was ninety cubits.[j]

13 Then he measured the temple; it was a hundred cubits[k] long, and the temple courtyard and the building with its walls were also a hundred cubits long. 14 The width of the temple courtyard on the east, including the front of the temple, was a hundred cubits.

15 Then he measured the length of the building facing the courtyard at the rear of the temple, including its galleries on each side; it was a hundred cubits.

The main hall, the inner sanctuary and the portico facing the court, 16 as well as the thresholds and the narrow windows and galleries around the three of them—everything beyond and including the threshold was covered with wood. The floor, the wall up to the windows, and the windows were covered. 17 In the space above the outside of the entrance to the inner sanctuary and on the walls at regular intervals all around the inner and outer sanctuary 18 were carved cherubim and palm trees. Palm trees alternated with cherubim. Each cherub had two faces: 19 the face of a human being toward the palm tree on one side and the face of a lion toward the palm tree on the other. They were carved all around the whole temple. 20 From the floor to the area above the entrance, cherubim and palm trees were carved on the wall of the main hall.

21 The main hall had a rectangular doorframe, and the one at the front of the Most Holy Place was similar. 22 There was a wooden altar three cubits[l] high and two cubits square[m]; its corners, its base[n] and its sides were of wood. The man said to me, “This is the table that is before the Lord.” 23 Both the main hall and the Most Holy Place had

double doors. 24 Each door had two leaves—two hinged leaves for each door. 25 And on the doors of the main hall were carved cherubim and palm trees like those carved on the walls, and there was a wooden overhang on the front of the portico. 26 On the sidewalls of the portico were narrow windows with palm trees carved on each side. The side rooms of the temple also had overhangs.

Footnotes

Ezekiel 41:1 That is, about 11 feet or about 3.2 meters; also in verses 3, 5 and 8

Ezekiel 41:1 One Hebrew manuscript and Septuagint; most Hebrew manuscripts side, the width of the tent

Ezekiel 41:2 That is, about 18 feet or about 5.3 meters

Ezekiel 41:2 That is, about 8 3/4 feet or about 2.7 meters; also in verses 9, 11 and 12

Ezekiel 41:2 That is, about 70 feet long and 35 feet wide or about 21 meters long and 11 meters wide

Ezekiel 41:3 That is, about 3 1/2 feet or about 1.1 meters; also in verse 22

Ezekiel 41:3 That is, about 12 feet or about 3.7 meters

Ezekiel 41:5 That is, about 7 feet or about 2.1 meters

Ezekiel 41:12 That is, about 123 feet or about 37 meters

Ezekiel 41:12 That is, about 158 feet or about 48 meters

Ezekiel 41:13 That is, about 175 feet or about 53 meters; also in verses 14 and 15

Ezekiel 41:22 That is, about 5 1/4 feet or about 1.5 meters

Ezekiel 41:22 Septuagint; Hebrew long

Ezekiel 41:22 Septuagint; Hebrew length

Here are some important verses from Ezekiel chapter 41:

Verse 1: "Then he brought me to the nave and measured the pilasters. On each side six cubits was the breadth of the pilasters." In this verse, Ezekiel describes being brought to the nave, or main hall, of the temple, and measuring the size of the pilasters, or columns.

Verse 4: "And he measured the length of the room, twenty cubits, and its breadth, twenty cubits, across the nave. And he said to me, "This is the Most Holy Place." Here, Ezekiel is measuring the length and breadth of a room in the temple, which is identified as the Most Holy Place, a sacred area reserved for priests and special rituals.

Verse 14: "Also he measured the vestibule, sixty cubits. And around the vestibule of the gateway was the court." This verse describes the measurement of the vestibule, or entrance area, of the temple, as well as the court surrounding it.

Verse 26: "And there were narrow windows and palm trees on either side, on the sidewalls of the vestibule, the side chambers of the temple, and the canopies." In this verse, Ezekiel describes the presence of narrow windows and palm trees on the walls of the temple's vestibule and side chambers.

These verses, among others in Ezekiel chapter 41, provide detailed descriptions of the layout and dimensions of the temple, as well as various features within it.

Ezekiel Chapter 41 continues the description of the visionary temple revealed to the prophet Ezekiel. This chapter provides additional details about the temple's structure and dimensions. While the chapter primarily focuses on architectural details, it also carries

theological implications. Here are the primary theological thoughts and influences from Ezekiel Chapter 41:

Theological Thought:

Continuation of the Temple Vision: The central theological thought in this chapter is the continuation of the vision of the temple, which began in the previous chapter (Ezekiel 40). The detailed description of the temple's various chambers, doors, and measurements emphasizes the significance of the temple in Israel's worship and religious life.

The Divine Blueprint: Like in the previous chapter, the vision of the temple is presented as a divine blueprint, suggesting that every aspect of the temple's design and dimensions is ordained by God. This thought underscores the importance of divine guidance and the sacredness of the temple's construction.

Holiness and Worship: The chapter's detailed description of the temple's structure highlights the concepts of holiness and worship. The layout of the temple and its various components suggest a meticulous focus on the sanctity of worship and the order of religious rituals.

Symbolism vs. Literal Interpretation: As with previous chapters describing the temple vision, Ezekiel 41 has led to theological debates about whether the temple's details should be interpreted symbolically or literally. Some theologians and scholars view these descriptions as symbolic of spiritual truths, while others consider them as possible plans for a future temple.

Theological Influence:

Ezekiel Chapter 41 has theological influences that resonate in discussions about the temple's significance, divine guidance, and the interpretation of prophetic visions:

Significance of the Temple: The chapter contributes to discussions about the importance of the temple in Israel's religious tradition and its role as a place of worship and divine encounter.

Divine Guidance: The theological thought of the divine blueprint for the temple has influenced discussions about divine guidance in religious practices and rituals.

Prophetic Visions: The chapter's description of the visionary temple has influenced discussions about the interpretation of prophetic visions and the diverse ways in which biblical texts are understood within different theological traditions.

Symbolism vs. Literal Interpretation: The theological thought of the chapter has led to debates about whether the temple's details should be interpreted symbolically or literally, impacting theological perspectives on eschatology and the role of the temple in future events.

In Ezekiel Chapter 41, the theological thought continues to center around the vision of the temple, divine guidance, and the interpretation of prophetic symbolism. These themes have had a lasting influence on discussions about the significance of the temple, the nature of divine revelation, and the theological understanding of prophetic visions within different religious traditions.

Ezekiel 42

New International Version

The Rooms for the Priests

42 Then the man led me northward into the outer court and brought me to the rooms opposite the temple courtyard and opposite the outer wall on the north side. 2 The building whose door faced north was a hundred cubits long and fifty cubits wide.[a] 3 Both in the section twenty cubits[b] from the inner court and in the section opposite the pavement of the outer court, gallery faced gallery at the three levels. 4 In front of the rooms was an inner passageway ten cubits wide and a hundred cubits[c] long.[d] Their doors were on the north. 5 Now the upper rooms were narrower, for the galleries took more space from them than from the rooms on the lower and middle floors of the building. 6 The rooms on the top floor had no pillars, as the courts had; so they were smaller in floor space than those on the lower and middle floors. 7 There was an outer wall parallel to the rooms and the outer court; it extended in front of the rooms for fifty cubits. 8 While the row of rooms on the side next to the outer court was fifty cubits long, the row on the side nearest the sanctuary was a hundred cubits long. 9 The lower rooms had an entrance on the east side as one enters them from the outer court.

10 On the south side[e] along the length of the wall of the outer court, adjoining the temple courtyard and opposite the outer wall, were rooms 11 with a passageway in front of them. These were like the rooms on the north; they had the same length and width, with similar exits and dimensions. Similar to the doorways on the north 12 were the doorways of the rooms on the south. There was a doorway at the beginning of the passageway that was parallel to the corresponding wall extending eastward, by which one enters the rooms.

13 Then he said to me, “The north and south rooms facing the temple courtyard are the priests’ rooms, where the priests who approach the Lord will eat the most holy offerings. There they will put the most holy offerings—the grain offerings, the sin offerings[f] and the guilt offerings—for the place is holy. 14 Once the priests enter the holy precincts, they are not to go into the outer court until they leave behind the garments in which they minister, for these are holy. They are to put on other clothes before they go near the places that are for the people.”

15 When he had finished measuring what was inside the temple area, he led me out by the east gate and measured the area all around: 16 He measured the east side with the measuring rod; it was five hundred cubits.[g][h] 17 He measured the north side; it was five hundred cubits[i] by the measuring rod. 18 He measured the south side; it was five hundred cubits by the measuring rod. 19 Then he turned to the west side and measured; it was five hundred cubits by the measuring rod. 20 So he measured the area on all four

sides. It had a wall around it, five hundred cubits long and five hundred cubits wide, to separate the holy from the common.

Footnotes

Ezekiel 42:2 That is, about 175 feet long and 88 feet wide or about 53 meters long and 27 meters wide

Ezekiel 42:3 That is, about 35 feet or about 11 meters

Ezekiel 42:4 Septuagint and Syriac; Hebrew and one cubit

Ezekiel 42:4 That is, about 18 feet wide and 175 feet long or about 5.3 meters wide and 53 meters long

Ezekiel 42:10 Septuagint; Hebrew Eastward

Ezekiel 42:13 Or purification offerings

Ezekiel 42:16 See Septuagint of verse 17; Hebrew rods; also in verses 18 and 19.

Ezekiel 42:16 Five hundred cubits equal about 875 feet or about 265 meters; also in verses 17, 18 and 19.

Ezekiel 42:17 Septuagint; Hebrew rods

Ezekiel chapter 42 describes the chambers for the priests in the new temple, as revealed to Ezekiel in his vision.

The chapter begins with a description of the north side of the temple's outer court. It then moves on to describe the north and south chambers that flank the temple's inner court, where the priests will prepare their sacrifices. The north chambers are for the priests who are serving at the altar, and the south chambers are for the priests who are in charge of the temple's treasures.

The chapter goes on to describe the dimensions of these chambers, which are quite large. Each chamber is 50 cubits long and 25 cubits wide, with a wall thickness of 5 cubits. There are three levels of chambers, with the upper chambers being narrower than the lower ones.

The chapter ends with a description of the wall that separates the outer court from the inner court. This wall is 100 cubits long and 50 cubits wide, with a height of 20 cubits. The chapter also describes the gate through which the priests enter and leave the inner court.

Overall, Ezekiel chapter 42 is focused on the layout of the temple and its various chambers, as revealed to Ezekiel in his vision.

Chapter 42 of the book of Ezekiel describes the temple's chambers, and here are some of the important verses along with brief explanations:

- Verse 1: "Then he led me out into the outer court, toward the north, and he brought me to the chambers that were opposite the separate area and opposite the building on the north." In this verse, the prophet Ezekiel is being led by an angel to the temple's chambers located in the outer court.
- Verse 4: "Before the chambers was a passage way of ten cubits' breadth inward, a way of one cubit; and their doors were on the north." This verse describes the entrance to the chambers, with a passage that is 10 cubits wide and doors that open to the north.

- Verse 10: "In the thickness of the wall of the court toward the east, facing the separate area and facing the building, there were chambers." This verse indicates that there were also chambers located in the thickness of the wall facing the separate area and building.
- Verse 13: "Then he said to me, 'The north chambers and the south chambers opposite the separate area are the holy chambers, where the priests who approach the Lord shall eat the most holy offerings. There they shall put the most holy offerings—the grain offering, the sin offering, and the guilt offering—for the place is holy.'" In this verse, the angel explains that the north and south chambers located opposite the separate area are holy chambers where the priests who approach the Lord shall eat the most holy offerings and where the most holy offerings shall be put.

Ezekiel Chapter 42 continues the description of the visionary temple complex revealed to the prophet Ezekiel. This chapter provides further details about the chambers and rooms in the temple area. While the primary focus is on architectural details, there are theological implications that can be inferred. Here are the primary theological thoughts and potential influences from Ezekiel Chapter 42:

Theological Thought:

Continuation of the Temple Vision: The central theological thought in this chapter is the continuation of the vision of the temple complex, which began in previous chapters (Ezekiel 40-41). The chapter provides detailed descriptions of additional chambers, rooms, and their dimensions within the temple area. This thought emphasizes the meticulous nature of the temple's design and its significance in Israel's religious life.

The Divine Blueprint: As in preceding chapters, the vision of the temple is presented as a divine blueprint, suggesting that every aspect of the temple's design and layout is ordained by God. This thought underscores the importance of divine guidance and the sanctity of the temple's construction.

Holiness and Worship: The detailed description of the chambers and rooms in the temple complex highlights the concepts of holiness and worship. It reflects the careful planning and organization of sacred space within the temple area, underscoring the importance of proper order and reverence in religious rituals.

Symbolism vs. Literal Interpretation: As with previous chapters describing the temple vision, Ezekiel 42 has the potential to lead to theological debates about whether the temple's details should be interpreted symbolically or literally. Some theologians and scholars may view these descriptions as symbolic representations of spiritual truths, while others might consider them as potential plans for a future temple.

Theological Influence:

Ezekiel Chapter 42 has theological influences that resonate in discussions about the temple's significance, divine guidance, and the interpretation of prophetic visions:

Significance of the Temple: The chapter contributes to discussions about the importance of the temple in Israel's religious tradition and its role as a sacred place of worship, sacrifice, and divine encounter.

Divine Guidance: The theological thought of the divine blueprint for the temple has influenced discussions about divine guidance in religious practices, architectural design, and sacred space.

Prophetic Visions: The chapter's description of the visionary temple complex has influenced discussions about the interpretation of prophetic visions and the diverse ways in which biblical texts are understood within different theological traditions.

Symbolism vs. Literal Interpretation: The theological thought of the chapter can lead to debates about whether the temple's details should be interpreted symbolically or literally, impacting theological perspectives on eschatology and the role of the temple in future events.

In Ezekiel Chapter 42, the theological thought continues to center around the vision of the temple complex, divine guidance, and the potential for symbolic or literal interpretation of prophetic details. These themes have had a lasting influence on discussions about the significance of sacred space, the role of divine revelation, and the theological understanding of prophetic visions within different religious traditions.

Ezekiel 43

New International Version

God's Glory Returns to the Temple

43 Then the man brought me to the gate facing east, 2 and I saw the glory of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory. 3 The vision I saw was like the vision I had seen when he[a] came to destroy the city and like the visions I had seen by the Kebar River, and I fell facedown. 4 The glory of the Lord entered the temple through the gate facing east. 5 Then the Spirit lifted me up and brought me into the inner court, and the glory of the Lord filled the temple.

6 While the man was standing beside me, I heard someone speaking to me from inside the temple. 7 He said: "Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever. The people of Israel will never again defile my holy name—neither they nor their kings—by their prostitution and the funeral offerings[b] for their kings at their death.[c] 8 When they placed their threshold next to my threshold and their doorposts beside my doorposts, with only a wall between me and them, they defiled my holy name by their detestable

practices. So I destroyed them in my anger. 9 Now let them put away from me their prostitution and the funeral offerings for their kings, and I will live among them forever.

10 “Son of man, describe the temple to the people of Israel, that they may be ashamed of their sins. Let them consider its perfection, 11 and if they are ashamed of all they have done, make known to them the design of the temple—its arrangement, its exits and entrances—its whole design and all its regulations[d] and laws. Write these down before them so that they may be faithful to its design and follow all its regulations.

12 “This is the law of the temple: All the surrounding area on top of the mountain will be most holy. Such is the law of the temple.

The Great Altar Restored

13 “These are the measurements of the altar in long cubits,[e] that cubit being a cubit and a handbreadth: Its gutter is a cubit deep and a cubit wide, with a rim of one span[f] around the edge. And this is the height of the altar: 14 From the gutter on the ground up to the lower ledge that goes around the altar it is two cubits high, and the ledge is a cubit wide.[g] From this lower ledge to the upper ledge that goes around the altar it is four cubits high, and that ledge is also a cubit wide.[h] 15 Above that, the altar hearth is four cubits high, and four horns project upward from the hearth. 16 The altar hearth is square, twelve cubits[i] long and twelve cubits wide. 17 The upper ledge also is square, fourteen cubits[j] long and fourteen cubits wide. All around the altar is a gutter of one cubit with a rim of half a cubit.[k] The steps of the altar face east.”

18 Then he said to me, “Son of man, this is what the Sovereign Lord says: These will be the regulations for sacrificing burnt offerings and splashing blood against the altar when it is built: 19 You are to give a young bull as a sin offering[l] to the Levitical priests of the family of Zadok, who come near to minister before me, declares the Sovereign Lord. 20 You are to take some of its blood and put it on the four horns of the altar and on the four corners of the upper ledge and all around the rim, and so purify the altar and make atonement for it. 21 You are to take the bull for the sin offering and burn it in the designated part of the temple area outside the sanctuary.

22 “On the second day you are to offer a male goat without defect for a sin offering, and the altar is to be purified as it was purified with the bull. 23 When you have finished purifying it, you are to offer a young bull and a ram from the flock, both without defect. 24 You are to offer them before the Lord, and the priests are to sprinkle salt on them and sacrifice them as a burnt offering to the Lord.

25 “For seven days you are to provide a male goat daily for a sin offering; you are also to provide a young bull and a ram from the flock, both without defect. 26 For seven days they are to make atonement for the altar and cleanse it; thus they will dedicate it. 27 At the end of these days, from the eighth day on, the priests are to present your burnt offerings and fellowship offerings on the altar. Then I will accept you, declares the Sovereign Lord.”

Footnotes

Ezekiel 43:3 Some Hebrew manuscripts and Vulgate; most Hebrew manuscripts I

Ezekiel 43:7 Or the memorial monuments; also in verse 9

Ezekiel 43:7 Or their high places

Ezekiel 43:11 Some Hebrew manuscripts and Septuagint; most Hebrew manuscripts regulations and its whole design

Ezekiel 43:13 That is, about 21 inches or about 53 centimeters; also in verses 14 and 17. The long cubit is the basic unit for linear measurement throughout Ezekiel 40–48.

Ezekiel 43:13 That is, about 11 inches or about 27 centimeters

Ezekiel 43:14 That is, about 3 1/2 feet high and 1 3/4 feet wide or about 105 centimeters high and 53 centimeters wide

Ezekiel 43:14 That is, about 7 feet high and 1 3/4 feet wide or about 2.1 meters high and 53 centimeters wide

Ezekiel 43:16 That is, about 21 feet or about 6.4 meters

Ezekiel 43:17 That is, about 25 feet or about 7.4 meters

Ezekiel 43:17 That is, about 11 inches or about 27 centimeters

Ezekiel 43:19 Or purification offering; also in verses 21, 22 and 25

Ezekiel chapter 43 is a continuation of the prophet's vision of the future temple. Here is a brief summary of the chapter:

In the beginning of the chapter, the prophet sees the glory of the Lord coming into the temple from the east. This is a similar vision to what he had seen earlier in his book. The glory of the Lord fills the temple, and Ezekiel hears a loud voice that sounds like thunder. The Lord speaks to Ezekiel from within the temple and tells him to pay attention to everything he sees and hears, so that he may relay it to the people of Israel. The Lord also reminds Ezekiel of the importance of following His commands, and of the consequences of disobedience.

The Lord then gives Ezekiel a detailed tour of the temple, starting with the outer court, the inner court, and the sanctuary. He gives specific measurements for each area and describes the various features of the temple, such as the altar, the gates, and the chambers.

The Lord also instructs Ezekiel on how the temple is to be used, including the rituals and offerings that are to take place there. He emphasizes the importance of keeping the temple holy and clean, and of obeying all of His commands.

Finally, the Lord promises to dwell among His people in the temple, and to be their God forever. He assures them that if they follow His ways and keep His commands, they will never again defile themselves with idols and other sinful practices.

That is a brief summary of Ezekiel chapter 43.

Chapter 43 of the book of Ezekiel describes a vision that the prophet had of the glory of God returning to the temple in Jerusalem after it had been defiled by the Babylonians.

Here are some important verses with brief explanations and their locations in chapter 43:

- Verse 2: "and I saw the glory of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory." This verse sets the stage for the vision and describes the majesty and power of God's presence.

- Verse 3: "the vision I saw was like the vision I had seen when he came to destroy the city and like the visions I had seen by the Kebar River, and I fell facedown." This verse suggests that Ezekiel is recalling previous visions he had seen of God's judgment and power.
- Verse 4: "The glory of the Lord entered the temple through the gate facing east." This verse describes the moment when God's presence returns to the temple.
- Verse 5: "Then the Spirit lifted me up and brought me into the inner court, and the glory of the Lord filled the temple." This verse describes how Ezekiel is moved by the Spirit of God and witnesses the glory of God filling the temple.
- Verse 7: "He said: 'Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever. The people of Israel will never again defile my holy name—neither they nor their kings—by their prostitution and the funeral offerings for their kings at their death.'" This verse contains God's promise to dwell among the Israelites forever, and to prevent them from defiling his holy name through their sins.
- Verse 10: "Son of man, describe the temple to the people of Israel, that they may be ashamed of their sins. Let them consider its perfection." This verse suggests that the vision of the restored temple should serve as a reminder of God's perfection and holiness, and as a call for repentance from the people of Israel.

Ezekiel Chapter 43 continues the vision of the temple and focuses on the glory of the Lord returning to the temple. This chapter carries significant theological implications. Here are the primary theological thoughts and influences from Ezekiel Chapter 43:

Theological Thought:

The Glory of the Lord Returning: The central theological thought in this chapter is the return of the glory of the Lord to the temple. After the vision of the temple's measurements and design in previous chapters, Ezekiel now sees the glory of the Lord entering the temple from the east. This thought emphasizes God's presence and holiness filling the sanctuary.

Theological Significance of the Temple: The temple is portrayed as a place of divine encounter and worship. The return of God's glory to the temple signifies His approval and acceptance of the sanctuary, highlighting the central role of the temple in Israel's religious life.

Cleansing and Dedication: The chapter also mentions the consecration of the altar and the sanctuary. The thought here is that purification and dedication are necessary for God's presence to dwell among His people. This reflects the theological principle of holiness and the need for spiritual preparation.

Instruction for the People: God provides instructions for the people through Ezekiel regarding the design, arrangement, and regulations of the temple. These instructions

emphasize the importance of obedience to God's commandments and the proper conduct of worship.

Theological Influence:

Ezekiel Chapter 43 has theological influences that resonate in discussions about God's presence, the significance of the temple, purification rituals, and the importance of obedience:

Divine Presence: The chapter contributes to discussions about God's presence among His people and the importance of acknowledging His holiness in worship.

Temple Theology: Ezekiel's vision of the glory of the Lord returning to the temple has influenced discussions about the significance of the temple in Israel's religious life and its symbolism in various theological traditions.

Purification and Dedication: The chapter's emphasis on purification and dedication rituals has influenced discussions about the need for spiritual cleansing and consecration in religious practices.

Obedience to God's Commandments: The instructions provided in the chapter underscore the importance of obedience to God's commandments and the proper conduct of worship, which has implications for ethical and religious behavior.

In Ezekiel Chapter 43, the theological thought centers around the return of the glory of the Lord to the temple, the theological significance of the sanctuary, purification rituals, and the importance of obedience to God's commands. These themes have had a lasting influence on discussions about the nature of God's presence, the role of sacred spaces, and the theological understanding of worship and holiness within various religious traditions.

Ezekiel 44

New International Version

The Priesthood Restored

44 Then the man brought me back to the outer gate of the sanctuary, the one facing east, and it was shut. 2 The Lord said to me, "This gate is to remain shut. It must not be opened; no one may enter through it. It is to remain shut because the Lord, the God of Israel, has entered through it. 3 The prince himself is the only one who may sit inside the gateway to eat in the presence of the Lord. He is to enter by way of the portico of the gateway and go out the same way."

4 Then the man brought me by way of the north gate to the front of the temple. I looked and saw the glory of the Lord filling the temple of the Lord, and I fell facedown.

5 The Lord said to me, "Son of man, look carefully, listen closely and give attention to everything I tell you concerning all the regulations and instructions regarding the temple

of the Lord. Give attention to the entrance to the temple and all the exits of the sanctuary. 6 Say to rebellious Israel, 'This is what the Sovereign Lord says: Enough of your detestable practices, people of Israel! 7 In addition to all your other detestable practices, you brought foreigners uncircumcised in heart and flesh into my sanctuary, desecrating my temple while you offered me food, fat and blood, and you broke my covenant. 8 Instead of carrying out your duty in regard to my holy things, you put others in charge of my sanctuary. 9 This is what the Sovereign Lord says: No foreigner uncircumcised in heart and flesh is to enter my sanctuary, not even the foreigners who live among the Israelites.

10 "The Levites who went far from me when Israel went astray and who wandered from me after their idols must bear the consequences of their sin. 11 They may serve in my sanctuary, having charge of the gates of the temple and serving in it; they may slaughter the burnt offerings and sacrifices for the people and stand before the people and serve them. 12 But because they served them in the presence of their idols and made the people of Israel fall into sin, therefore I have sworn with uplifted hand that they must bear the consequences of their sin, declares the Sovereign Lord. 13 They are not to come near to serve me as priests or come near any of my holy things or my most holy offerings; they must bear the shame of their detestable practices. 14 And I will appoint them to guard the temple for all the work that is to be done in it.

15 "But the Levitical priests, who are descendants of Zadok and who guarded my sanctuary when the Israelites went astray from me, are to come near to minister before me; they are to stand before me to offer sacrifices of fat and blood, declares the Sovereign Lord. 16 They alone are to enter my sanctuary; they alone are to come near my table to minister before me and serve me as guards.

17 "When they enter the gates of the inner court, they are to wear linen clothes; they must not wear any woolen garment while ministering at the gates of the inner court or inside the temple. 18 They are to wear linen turbans on their heads and linen undergarments around their waists. They must not wear anything that makes them perspire. 19 When they go out into the outer court where the people are, they are to take off the clothes they have been ministering in and are to leave them in the sacred rooms, and put on other clothes, so that the people are not consecrated through contact with their garments.

20 "They must not shave their heads or let their hair grow long, but they are to keep the hair of their heads trimmed. 21 No priest is to drink wine when he enters the inner court. 22 They must not marry widows or divorced women; they may marry only virgins of Israelite descent or widows of priests. 23 They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean.

24 "In any dispute, the priests are to serve as judges and decide it according to my ordinances. They are to keep my laws and my decrees for all my appointed festivals, and they are to keep my Sabbaths holy.

25 “A priest must not defile himself by going near a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then he may defile himself. 26 After he is cleansed, he must wait seven days. 27 On the day he goes into the inner court of the sanctuary to minister in the sanctuary, he is to offer a sin offering[a] for himself, declares the Sovereign Lord.

28 “I am to be the only inheritance the priests have. You are to give them no possession in Israel; I will be their possession. 29 They will eat the grain offerings, the sin offerings and the guilt offerings; and everything in Israel devoted[b] to the Lord will belong to them. 30 The best of all the firstfruits and of all your special gifts will belong to the priests. You are to give them the first portion of your ground meal so that a blessing may rest on your household. 31 The priests must not eat anything, whether bird or animal, found dead or torn by wild animals.

Footnotes

Ezekiel 44:27 Or purification offering; also in verse 29

Ezekiel 44:29 The Hebrew term refers to the irrevocable giving over of things or persons to the Lord.

Here is a summary of Ezekiel chapter 44:

In this chapter, Ezekiel is given a vision of the restored temple and the return of God's glory to the temple. The east gate of the temple is to be kept shut because the Lord has entered through it and no one else may enter through it. The Lord is to be worshipped in the inner court by the priests who minister to him, and they are to wear linen garments to show their holiness.

The priests are commanded to keep the temple holy by not allowing any foreigners, uncircumcised in heart or flesh, to enter the temple. They are also to teach the people the difference between what is holy and what is common and to show them how to distinguish between the clean and the unclean.

The Levitical priests who turned away from the Lord and led the people into idolatry are not allowed to minister in the temple or come near to the Lord. Instead, they are to bear the consequences of their sin.

God promises that he will be the inheritance of the Levitical priests because they were faithful to him when others were not. They will be allowed to enter the sanctuary and serve God in the temple, offering sacrifices and ministering to him. God also promises that he will be a wall of protection around the temple and the priests.

In summary, this chapter establishes the requirements for the priests who will minister in the restored temple, as well as the consequences for those who have turned away from the Lord. It also emphasizes the importance of holiness and the distinction between what is holy and what is not.

Ezekiel 44 contains important verses that talk about the role and responsibility of priests in the temple. Here are some of the key verses and their brief explanations:

- Verse 2: "And the Lord said to me, 'This gate shall be shut; it shall not be opened, and no one shall enter by it, for the Lord, the God of Israel, has entered by it. Therefore it shall remain shut.'"
- This verse describes a gate that is to remain shut because God has entered through it.
- Verse 6: "And say to the rebellious house, to the house of Israel, Thus says the Lord God: O house of Israel, enough of all your abominations"
- This verse is a rebuke to the rebellious Israelites who have turned away from God.
- Verse 15: "But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the people of Israel went astray from me, shall come near to me to minister to me. And they shall stand before me to offer me the fat and the blood, declares the Lord God."
- This verse specifies that only the Levitical priests who remained faithful to God are allowed to minister to Him.
- Verse 23: "They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean."
- This verse highlights the responsibility of the priests to teach the people about God's laws and to help them distinguish between what is holy and what is not.

You can find these verses in Ezekiel 44:2, 6, 15, and 23.

Ezekiel Chapter 44 continues the vision of the temple and focuses on the role and responsibilities of the priests within the sanctuary. This chapter carries significant theological implications, particularly in the context of priestly duties and access to the temple. Here are the primary theological thoughts and influences from Ezekiel Chapter 44:

Theological Thought:

The Role of the Priests: The central theological thought in this chapter is the role and responsibilities of the priests within the temple. The chapter distinguishes between the "sons of Zadok," who are identified as faithful priests, and those who had gone astray and were disqualified from serving in the sanctuary. This thought emphasizes the importance of priestly purity, holiness, and obedience.

Access to the Sanctuary: The chapter outlines rules regarding who may enter the sanctuary and who may not. It restricts access for those who had participated in idolatry and other abominable practices. This underscores the theological principle that holiness is required for entering God's presence.

Purity and Sanctification: The chapter emphasizes the need for priests to maintain purity and sanctification in their service. Specific regulations for priestly attire, conduct, and offerings reflect the importance of maintaining ritual purity in the temple.

Divine Acceptance: The chapter also addresses the acceptance of offerings and sacrifices in the sanctuary. It indicates that acceptable offerings are presented in accordance with

God's regulations and by priests who are faithful to Him. This thought highlights the theological concept of divine approval and the importance of obedience in worship.

Theological Influence:

Ezekiel Chapter 44 has theological influences that resonate in discussions about priestly roles, access to God's presence, purity, and divine acceptance of worship:

Priestly Roles: The chapter contributes to discussions about the roles and responsibilities of priests in religious rituals and their significance in mediating between God and the people.

Access to God's Presence: Ezekiel 44 underscores the theological idea that access to God's presence requires holiness and obedience, influencing discussions about the conditions for approaching God in worship.

Purity and Sanctification: The chapter's emphasis on purity and sanctification has influenced discussions about the importance of maintaining spiritual and ritual purity in religious practices.

Divine Acceptance of Worship: The chapter's teachings on acceptable offerings and the qualifications of priests have influenced discussions about the criteria for divine acceptance of worship.

In Ezekiel Chapter 44, the theological thought centers around the role of priests, access to the sanctuary, purity, and divine acceptance of worship. These themes have had a lasting influence on discussions about priestly ministry, the conditions for approaching God, and the theological understanding of holiness and obedience within various religious traditions.

Ezekiel 45

New International Version

Israel Fully Restored

45 “When you allot the land as an inheritance, you are to present to the Lord a portion of the land as a sacred district, 25,000 cubits[a] long and 20,000[b] cubits[c] wide; the entire area will be holy. 2 Of this, a section 500 cubits[d] square is to be for the sanctuary, with 50 cubits[e] around it for open land. 3 In the sacred district, measure off a section 25,000 cubits long and 10,000 cubits[f] wide. In it will be the sanctuary, the Most Holy Place. 4 It will be the sacred portion of the land for the priests, who minister in the sanctuary and who draw near to minister before the Lord. It will be a place for their houses as well as a holy place for the sanctuary. 5 An area 25,000 cubits long and 10,000 cubits wide will belong to the Levites, who serve in the temple, as their possession for towns to live in.[g]

6 “You are to give the city as its property an area 5,000 cubits[h] wide and 25,000 cubits long, adjoining the sacred portion; it will belong to all Israel.

7 ““The prince will have the land bordering each side of the area formed by the sacred district and the property of the city. It will extend westward from the west side and eastward from the east side, running lengthwise from the western to the eastern border parallel to one of the tribal portions. 8 This land will be his possession in Israel. And my princes will no longer oppress my people but will allow the people of Israel to possess the land according to their tribes.

9 ““This is what the Sovereign Lord says: You have gone far enough, princes of Israel! Give up your violence and oppression and do what is just and right. Stop dispossessing my people, declares the Sovereign Lord. 10 You are to use accurate scales, an accurate ephah[i] and an accurate bath.[j] 11 The ephah and the bath are to be the same size, the bath containing a tenth of a homer and the ephah a tenth of a homer; the homer is to be the standard measure for both. 12 The shekel[k] is to consist of twenty gerahs. Twenty shekels plus twenty-five shekels plus fifteen shekels equal one mina.[l]

13 ““This is the special gift you are to offer: a sixth of an ephah[m] from each homer of wheat and a sixth of an ephah[n] from each homer of barley. 14 The prescribed portion of olive oil, measured by the bath, is a tenth of a bath[o] from each cor (which consists of ten baths or one homer, for ten baths are equivalent to a homer). 15 Also one sheep is to be taken from every flock of two hundred from the well-watered pastures of Israel. These will be used for the grain offerings, burnt offerings and fellowship offerings to make atonement for the people, declares the Sovereign Lord. 16 All the people of the land will be required to give this special offering to the prince in Israel. 17 It will be the duty of the prince to provide the burnt offerings, grain offerings and drink offerings at the festivals, the New Moons and the Sabbaths—at all the appointed festivals of Israel. He will provide the sin offerings,[p] grain offerings, burnt offerings and fellowship offerings to make atonement for the Israelites.

18 ““This is what the Sovereign Lord says: In the first month on the first day you are to take a young bull without defect and purify the sanctuary. 19 The priest is to take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the upper ledge of the altar and on the gateposts of the inner court. 20 You are to do the same on the seventh day of the month for anyone who sins unintentionally or through ignorance; so you are to make atonement for the temple.

21 ““In the first month on the fourteenth day you are to observe the Passover, a festival lasting seven days, during which you shall eat bread made without yeast. 22 On that day the prince is to provide a bull as a sin offering for himself and for all the people of the land. 23 Every day during the seven days of the festival he is to provide seven bulls and seven rams without defect as a burnt offering to the Lord, and a male goat for a sin offering. 24 He is to provide as a grain offering an ephah for each bull and an ephah for each ram, along with a hin[q] of olive oil for each ephah.

25 ““During the seven days of the festival, which begins in the seventh month on the fifteenth day, he is to make the same provision for sin offerings, burnt offerings, grain offerings and oil.

Footnotes

Ezekiel 45:1 That is, about 8 miles or about 13 kilometers; also in verses 3, 5 and 6

Ezekiel 45:1 Septuagint (see also verses 3 and 5 and 48:9); Hebrew 10,000

Ezekiel 45:1 That is, about 6 1/2 miles or about 11 kilometers

Ezekiel 45:2 That is, about 875 feet or about 265 meters

Ezekiel 45:2 That is, about 88 feet or about 27 meters

Ezekiel 45:3 That is, about 3 1/3 miles or about 5.3 kilometers; also in verse 5

Ezekiel 45:5 Septuagint; Hebrew temple; they will have as their possession 20 rooms

Ezekiel 45:6 That is, about 1 2/3 miles or about 2.7 kilometers

Ezekiel 45:10 An ephah was a dry measure having the capacity of about 3/5 bushel or about 22 liters.

Ezekiel 45:10 A bath was a liquid measure equaling about 6 gallons or about 22 liters.

Ezekiel 45:12 A shekel weighed about 2/5 ounce or about 12 grams.

Ezekiel 45:12 That is, 60 shekels; the common mina was 50 shekels. Sixty shekels were about 1 1/2 pounds or about 690 grams.

Ezekiel 45:13 That is, probably about 6 pounds or about 2.7 kilograms

Ezekiel 45:13 That is, probably about 5 pounds or about 2.3 kilograms

Ezekiel 45:14 That is, about 2 1/2 quarts or about 2.2 liters

Ezekiel 45:17 Or purification offerings; also in verses 19, 22, 23 and 25

Ezekiel 45:24 That is, about 1 gallon or about 3.8 liters Here's a full description of Ezekiel chapter 45:

Chapter 45 of the book of Ezekiel continues the prophet's vision of the restored temple and its worship. In this chapter, Ezekiel receives instructions from God for the division of the land among the tribes of Israel and for the use of the land for the temple, the city, and the prince.

The chapter begins with God giving instructions for dividing the land of Israel among the tribes. The land is to be divided equally, with one portion set aside for the sanctuary, another for the city, and the rest for the people. The prince is also to be given an inheritance in the land.

Next, God gives instructions for the use of the land for the temple. The Levites, who are responsible for the service of the temple, are to have an area set aside for them to live in, as well as a portion of the land for their own use. The priests are to have an area set aside for them as well.

God then gives instructions for the use of the land for the city. The city is to be built in the center of the land, and a portion of the land is to be set aside for the city. The city is to be surrounded by an open area, and the prince is to have a portion of the land set aside for his own use.

Finally, God gives instructions for the use of the land for the prince. The prince is to have a portion of the land set aside for his own use, and he is responsible for providing the sacrifices for the temple.

The chapter ends with God promising that the people will live in the land in peace and prosperity if they obey his laws and follow his commands.

That's a brief summary of Ezekiel chapter 45.

Here are some important verses from Ezekiel chapter 45 in the Christian Bible, along with brief explanations and where to find them:

1. "When you allot the land as an inheritance, you are to present to the Lord a portion of the land as a sacred district, 25,000 cubits long and 20,000 cubits wide; the entire area will be holy." (Ezekiel 45:1)

In this verse, God instructs Ezekiel to designate a portion of the land as a sacred district, which will be holy and set apart for the Lord. This district is to be a specific size, and is to be used for various purposes such as the temple, the priests' dwelling places, and the Levites' cities.

2. "The prince is to have the land bordering each side of the area formed by the sacred district and the property of the city. It will extend westward from the west side and eastward from the east side, running lengthwise from the western to the eastern border parallel to one of the tribal portions." (Ezekiel 45:7)

This verse outlines the land that is to be allotted to the prince, who is also referred to as the ruler. This land is to be located on either side of the sacred district, and is to run parallel to one of the tribal portions.

3. "This will be the special gift you are to offer to the Lord. You are to present these to the priest, who will sprinkle salt on them and offer them up as a burnt offering to the Lord." (Ezekiel 45:16)

This verse refers to the special gift that is to be presented to the Lord. This gift is to be offered as a burnt offering by the priest after salt has been sprinkled on it.

4. "In the first month on the fourteenth day you are to observe the Passover, a festival lasting seven days, during which you shall eat bread made without yeast." (Ezekiel 45:21)

In this verse, God instructs Ezekiel to observe the Passover on the fourteenth day of the first month. This festival is to last for seven days, during which time the people are to eat bread made without yeast.

Ezekiel Chapter 45 continues the vision of the temple and provides instructions regarding the allocation of land, offerings, and festivals in the restored Israel. This chapter carries theological implications related to justice, worship, and the governance of the people. Here are the primary theological thoughts and influences from Ezekiel Chapter 45:

Theological Thought:

Equity and Justice: The central theological thought in this chapter is the emphasis on equity and justice in the governance of the restored Israel. God provides instructions for the allocation of land among the tribes and for the just treatment of the people. This thought underscores the importance of fairness and righteousness in the divine order.

Offerings and Worship: The chapter addresses the allocation of offerings and sacrifices, specifying their distribution among the priests, Levites, and the prince. It also outlines the regulations for the prince's offerings. This thought emphasizes the central role of worship in the restored community and the need for structured offerings.

Festivals and Celebrations: Ezekiel 45 provides instructions for the celebration of festivals and feasts, including the Passover and the Feast of Tabernacles. These festivals are to be observed with reverence and joy, signifying the importance of religious traditions in the life of the community.

Theocratic Governance: The chapter describes the role of the prince in governing the people and ensuring justice. While the prince has responsibilities, the ultimate authority lies with God, who is the source of guidance and righteousness. This thought underscores the theocratic nature of the governance in the restored Israel.

Theological Influence:

Ezekiel Chapter 45 has theological influences that resonate in discussions about justice, worship, religious traditions, and theocratic governance:

Justice and Equity: The chapter contributes to discussions about justice, equity, and righteousness in governance, influencing discussions about social justice within religious communities.

Worship and Offerings: Ezekiel 45 emphasizes the importance of structured worship, offerings, and religious traditions, influencing discussions about the role of ritual in spiritual life.

Religious Festivals: The chapter's instructions regarding religious festivals have influenced discussions about the observance of religious holidays and their significance in community life.

Theocratic Governance: The theocratic governance described in the chapter has influenced discussions about the relationship between religious authority and civil authority in religious communities.

In Ezekiel Chapter 45, the theological thought centers around equity and justice in governance, worship, religious traditions, and theocratic governance. These themes have had a lasting influence on discussions about the principles of justice, the role of worship in religious life, the observance of religious festivals, and the relationship between religious and civil authority within various religious traditions.

Ezekiel 46

New International Version

46 ““This is what the Sovereign Lord says: The gate of the inner court facing east is to be shut on the six working days, but on the Sabbath day and on the day of the New Moon it is to be opened. 2 The prince is to enter from the outside through the portico of the gateway and stand by the gatepost. The priests are to sacrifice his burnt offering and his fellowship offerings. He is to bow down in worship at the threshold of the gateway and then go out, but the gate will not be shut until evening. 3 On the Sabbaths and New Moons the people of the land are to worship in the presence of the Lord at the entrance of that gateway. 4 The burnt offering the prince brings to the Lord on the Sabbath day is to

be six male lambs and a ram, all without defect. 5 The grain offering given with the ram is to be an ephah,[a] and the grain offering with the lambs is to be as much as he pleases, along with a hin[b] of olive oil for each ephah. 6 On the day of the New Moon he is to offer a young bull, six lambs and a ram, all without defect. 7 He is to provide as a grain offering one ephah with the bull, one ephah with the ram, and with the lambs as much as he wants to give, along with a hin of oil for each ephah. 8 When the prince enters, he is to go in through the portico of the gateway, and he is to come out the same way.

9 ““When the people of the land come before the Lord at the appointed festivals, whoever enters by the north gate to worship is to go out the south gate; and whoever enters by the south gate is to go out the north gate. No one is to return through the gate by which they entered, but each is to go out the opposite gate. 10 The prince is to be among them, going in when they go in and going out when they go out. 11 At the feasts and the appointed festivals, the grain offering is to be an ephah with a bull, an ephah with a ram, and with the lambs as much as he pleases, along with a hin of oil for each ephah.

12 ““When the prince provides a freewill offering to the Lord—whether a burnt offering or fellowship offerings—the gate facing east is to be opened for him. He shall offer his burnt offering or his fellowship offerings as he does on the Sabbath day. Then he shall go out, and after he has gone out, the gate will be shut.

13 ““Every day you are to provide a year-old lamb without defect for a burnt offering to the Lord; morning by morning you shall provide it. 14 You are also to provide with it morning by morning a grain offering, consisting of a sixth of an ephah[c] with a third of a hin[d] of oil to moisten the flour. The presenting of this grain offering to the Lord is a lasting ordinance. 15 So the lamb and the grain offering and the oil shall be provided morning by morning for a regular burnt offering.

16 ““This is what the Sovereign Lord says: If the prince makes a gift from his inheritance to one of his sons, it will also belong to his descendants; it is to be their property by inheritance. 17 If, however, he makes a gift from his inheritance to one of his servants, the servant may keep it until the year of freedom; then it will revert to the prince. His inheritance belongs to his sons only; it is theirs. 18 The prince must not take any of the inheritance of the people, driving them off their property. He is to give his sons their inheritance out of his own property, so that not one of my people will be separated from their property.””

19 Then the man brought me through the entrance at the side of the gate to the sacred rooms facing north, which belonged to the priests, and showed me a place at the western end. 20 He said to me, “This is the place where the priests are to cook the guilt offering and the sin offering[e] and bake the grain offering, to avoid bringing them into the outer court and consecrating the people.”

21 He then brought me to the outer court and led me around to its four corners, and I saw in each corner another court. 22 In the four corners of the outer court were enclosed[f] courts, forty cubits long and thirty cubits wide;[g] each of the courts in the four corners

was the same size. 23 Around the inside of each of the four courts was a ledge of stone, with places for fire built all around under the ledge. 24 He said to me, "These are the kitchens where those who minister at the temple are to cook the sacrifices of the people."

Footnotes

Ezekiel 46:5 That is, probably about 35 pounds or about 16 kilograms; also in verses 7 and 11

Ezekiel 46:5 That is, about 1 gallon or about 3.8 liters; also in verses 7 and 11

Ezekiel 46:14 That is, probably about 6 pounds or about 2.7 kilograms

Ezekiel 46:14 That is, about 1 1/2 quarts or about 1.3 liters

Ezekiel 46:20 Or purification offering

Ezekiel 46:22 The meaning of the Hebrew for this word is uncertain.

Ezekiel 46:22 That is, about 70 feet long and 53 feet wide or about 21 meters long and 16 meters wide Chapter 46 of the Book of Ezekiel describes the regulations for the temple and its sacrifices during the millennial reign of the Messiah. The chapter is structured around the six working days of the week and the Sabbath.

The eastern gate of the inner court will remain closed on all six working days, but on the Sabbath and on the day of the New Moon it will be opened. The prince, who is likely a reference to the Messiah, will enter and exit the gate and worship in the porch of the gate. The people are also instructed to offer a burnt offering to the Lord on the Sabbath and on the day of the New Moon, as well as on the appointed feasts. The burnt offering will consist of six lambs and a ram without blemish, and a grain offering of one ephah with the ram, and a grain offering of one ephah with each lamb.

The chapter also describes the dimensions of the kitchens and chambers for the priests, as well as the location of the gate for the prince. The chapter concludes with instructions for the prince's offering during the feasts. On the first day of the feast of unleavened bread and on the seventh day, the prince will offer a burnt offering to the Lord, consisting of seven lambs and a young bull and a ram without blemish. The grain offering for the young bull and the ram will be one ephah, and for each of the seven lambs it will be half an ephah.

Here are some important verses from Ezekiel 46 with brief explanations and their locations in the chapter:

1. "Thus says the Lord GOD: The gate of the inner court that faces east shall be shut on the six working days; but on the sabbath day it shall be opened and on the day of the new moon it shall be opened." (Ezekiel 46:1) - This verse describes the opening and closing of the gate of the inner court on different days of the week, according to the commands of God.
2. "The prince shall enter by the vestibule of the gate from outside, and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate." (Ezekiel 46:2) - This verse explains how the prince shall enter the gate and worship at the threshold of the gate while the priests offer his burnt offering and peace offerings.
3. "The people of the land shall bow down at the entrance of that gate before the LORD on the sabbaths and on the new moons." (Ezekiel 46:3) - This verse

describes how the people of the land shall bow down at the entrance of the gate on the sabbaths and new moons to worship the Lord.

4. "When the prince enters, he shall come in by the vestibule of the gate, and he shall go out by the same way." (Ezekiel 46:8) - This verse describes how the prince shall enter and exit the gate through the vestibule.
5. "The prince shall provide the burnt offerings, grain offerings, and drink offerings, at the festivals, the new moons, and the sabbaths, all the appointed festivals of the house of Israel; he shall provide the sin offerings, grain offerings, burnt offerings, and offerings of well-being, to make atonement for the house of Israel." (Ezekiel 46:11) - This verse explains the responsibility of the prince to provide various offerings for different occasions according to the appointed festivals of Israel.

Ezekiel Chapter 46 continues the vision of the temple and provides instructions regarding various aspects of worship, including the prince's offerings, Sabbath observance, and special feasts. This chapter carries theological implications related to the sanctity of worship, the significance of the Sabbath, and the role of the prince. Here are the primary theological thoughts and influences from Ezekiel Chapter 46:

Theological Thought:

Sanctity of Worship: The central theological thought in this chapter is the sanctity of worship and the proper order of offerings and sacrifices. Specific instructions are provided regarding the prince's offerings and access to the temple during worship. This thought emphasizes the importance of reverence and proper conduct in worship.

The Role of the Prince: The chapter outlines the role of the prince in offering sacrifices and maintaining order during worship. The prince is responsible for providing offerings on special occasions, which underscores his role as a religious leader in the community.

Observance of the Sabbath: Ezekiel 46 includes instructions regarding the Sabbath observance in the temple. The gates of the inner court are to be opened on the Sabbath and on other special occasions. This thought highlights the theological significance of the Sabbath as a day of rest and worship.

Regulation of Offerings: The chapter provides regulations concerning the offerings that are to be presented on various occasions, including the prince's offerings and the offerings of the people. These regulations emphasize the importance of offering the prescribed sacrifices in accordance with God's instructions.

Theological Influence:

Ezekiel Chapter 46 has theological influences that resonate in discussions about the sanctity of worship, the observance of the Sabbath, the role of religious leaders, and the regulation of offerings:

Sanctity of Worship: The chapter contributes to discussions about the sanctity and reverence required in religious worship, influencing discussions about proper conduct during religious rituals.

Observance of the Sabbath: Ezekiel 46 reinforces the theological significance of the Sabbath as a day of rest and worship, impacting discussions about the importance of Sabbath observance within religious communities.

Religious Leadership: The chapter's description of the prince's role in worship has influenced discussions about the role of religious leaders in facilitating and leading religious rituals.

Regulation of Offerings: The regulations regarding offerings in the chapter have influenced discussions about the importance of following prescribed rituals and offerings in religious traditions.

In Ezekiel Chapter 46, the theological thought centers around the sanctity of worship, the observance of the Sabbath, the role of the prince, and the regulation of offerings. These themes have had a lasting influence on discussions about the conduct of worship, the significance of the Sabbath, the role of religious leaders, and the proper observance of religious rituals within various religious traditions.

Ezekiel 47

New International Version

The River From the Temple

47 The man brought me back to the entrance to the temple, and I saw water coming out from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar. 2 He then brought me out through the north gate and led me around the outside to the outer gate facing east, and the water was trickling from the south side.

3 As the man went eastward with a measuring line in his hand, he measured off a thousand cubits^[a] and then led me through water that was ankle-deep. 4 He measured off another thousand cubits and led me through water that was knee-deep. He measured off another thousand and led me through water that was up to the waist. 5 He measured off another thousand, but now it was a river that I could not cross, because the water had risen and was deep enough to swim in—a river that no one could cross. 6 He asked me, “Son of man, do you see this?”

Then he led me back to the bank of the river. 7 When I arrived there, I saw a great number of trees on each side of the river. 8 He said to me, “This water flows toward the eastern region and goes down into the Arabah,^[b] where it enters the Dead Sea. When it empties into the sea, the salty water there becomes fresh. 9 Swarms of living creatures will live wherever the river flows. There will be large numbers of fish, because this water flows there and makes the salt water fresh; so where the river flows everything will live.

10 Fishermen will stand along the shore; from En Gedi to En Eglaim there will be places for spreading nets. The fish will be of many kinds—like the fish of the Mediterranean Sea. 11 But the swamps and marshes will not become fresh; they will be left for salt. 12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing.”

The Boundaries of the Land

13 This is what the Sovereign Lord says: “These are the boundaries of the land that you will divide among the twelve tribes of Israel as their inheritance, with two portions for Joseph. 14 You are to divide it equally among them. Because I swore with uplifted hand to give it to your ancestors, this land will become your inheritance.

15 “This is to be the boundary of the land:

“On the north side it will run from the Mediterranean Sea by the Hethlon road past Lebo Hamath to Zedad, 16 Berothah^[c] and Sibraim (which lies on the border between Damascus and Hamath), as far as Hazer Hattikon, which is on the border of Hauran. 17 The boundary will extend from the sea to Hazar Enan,^[d] along the northern border of Damascus, with the border of Hamath to the north. This will be the northern boundary.

18 “On the east side the boundary will run between Hauran and Damascus, along the Jordan between Gilead and the land of Israel, to the Dead Sea and as far as Tamar.^[e] This will be the eastern boundary.

19 “On the south side it will run from Tamar as far as the waters of Meribah Kadesh, then along the Wadi of Egypt to the Mediterranean Sea. This will be the southern boundary.

20 “On the west side, the Mediterranean Sea will be the boundary to a point opposite Lebo Hamath. This will be the western boundary.

21 “You are to distribute this land among yourselves according to the tribes of Israel. 22 You are to allot it as an inheritance for yourselves and for the foreigners residing among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an inheritance among the tribes of Israel. 23 In whatever tribe a foreigner resides, there you are to give them their inheritance,” declares the Sovereign Lord.

Footnotes

Ezekiel 47:3 That is, about 1,700 feet or about 530 meters

Ezekiel 47:8 Or the Jordan Valley

Ezekiel 47:16 See Septuagint and 48:1; Hebrew road to go into Zedad, 16 Hamath, Berothah.

Ezekiel 47:17 Hebrew Enon, a variant of Enan

Ezekiel 47:18 See Syriac; Hebrew Israel. You will measure to the Dead Sea.

Ezekiel chapter 47 describes a vision that the prophet Ezekiel had of a river that flowed out from the temple. The river started as a small trickle, but gradually grew wider and deeper as it flowed eastward.

Ezekiel was then led by an angel to the edge of the river, where he saw trees growing on either side of it. The angel explained to Ezekiel that the river represented God's blessings, and that it would bring life and healing wherever it flowed.

As the angel led Ezekiel along the river, he measured its depth and found that it grew deeper and deeper until it became a river that could not be crossed. The angel then instructed Ezekiel to return to the river's edge and to look back at the trees growing on its banks.

Ezekiel saw that the trees had borne fruit that could be used for food and medicine, and that they never withered or died. The angel explained that these trees represented the people of Israel, and that they would flourish and prosper under God's care.

The chapter concludes with a description of the division of the land among the tribes of Israel. The land is described as being divided into equal portions, with each tribe receiving its own share. The chapter ends with a reminder that the land of Israel is holy, and that it is God's gift to His people.

Chapter 47 of the book of Ezekiel in the Christian Bible describes the prophet's vision of a miraculous river that flows from the temple of God and brings life to the barren land. Here are some of the important verses from this chapter:

- Verse 1: "Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar."
- Explanation: Ezekiel is brought to the entrance of the temple and sees a miraculous stream of water flowing from under the threshold of the temple. The stream flows eastward and to the right side of the temple, south of the altar.
- Verse 8: "Then he said to me: 'This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed.'"
- Explanation: The angel who is guiding Ezekiel explains that the stream of water will flow into the eastern region and eventually into the sea. When it does, the sea will be healed, likely indicating that the water will make the formerly salty sea fresh and life-sustaining.
- Verse 9: "And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes."
- Explanation: The angel explains that wherever the stream of water goes, it will bring life and sustain all living things. The waters will heal the sea and make it a source of life rather than a dead and stagnant body of water.
- Verse 12: "Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine."

- Explanation: Along the banks of the stream of water, there will be trees that bear fruit for food and leaves for medicine. These trees will always be in season, bearing fruit every month, because their source of water is the sanctuary of God.

Ezekiel Chapter 47 contains a vision of a river flowing from the temple, with gradually deepening waters and abundant fish, trees, and fruit. This chapter carries significant theological implications related to the vision's symbolism and its representation of divine blessings. Here are the primary theological thoughts and influences from Ezekiel Chapter 47:

Theological Thought:

The Flow of Living Water: The central theological thought in this chapter is the vision of a river of living water flowing from the temple. As the river flows, its waters become deeper, signifying increasing blessings and abundance. The river's source is the sanctuary, emphasizing the divine origin of these blessings.

Healing and Restoration: The chapter describes how the river's waters bring healing and life to the land. It mentions the transformation of the Dead Sea into a thriving body of water with an abundance of fish. This thought underscores the theological idea of God's power to bring restoration and renewal.

Boundaries of the Promised Land: The vision outlines the boundaries of the promised land, which is divided among the twelve tribes of Israel. This thought highlights the idea that God's blessings and inheritance are allotted to His people, and it reflects a vision of restoration and fulfillment of promises.

The Sanctuary as the Source: The fact that the river originates from the sanctuary within the temple emphasizes the central role of God's presence in providing blessings and spiritual nourishment. It conveys the idea that all blessings flow from God.

Theological Influence:

Ezekiel Chapter 47 has theological influences that resonate in discussions about divine blessings, spiritual renewal, the restoration of the land, and the central role of God's presence:

Divine Blessings: The chapter contributes to discussions about divine blessings and the idea that all blessings come from God, influencing theological perspectives on God's providence.

Spiritual Renewal: The vision of healing and restoration through the river's waters has influenced discussions about spiritual renewal and God's transformative power.

Promised Land and Inheritance: The description of the boundaries of the promised land and its division among the tribes has influenced discussions about God's covenant promises and the inheritance of His people.

Central Role of God's Presence: The chapter emphasizes the central role of God's presence, especially in the temple, as the source of blessings and renewal, influencing theological perspectives on the importance of God's sanctuary and His abiding presence.

In Ezekiel Chapter 47, the theological thought centers around the vision of the river of living water, divine blessings, restoration, and the central role of God's presence. These themes have had a lasting influence on discussions about God's provision, spiritual renewal, and the theological understanding of God's role in bringing blessings and renewal within various religious traditions.

Ezekiel 48

New International Version

The Division of the Land

48 “These are the tribes, listed by name: At the northern frontier, Dan will have one portion; it will follow the Hethlon road to Lebo Hamath; Hazar Enan and the northern border of Damascus next to Hamath will be part of its border from the east side to the west side.

2 “Asher will have one portion; it will border the territory of Dan from east to west.

3 “Naphtali will have one portion; it will border the territory of Asher from east to west.

4 “Manasseh will have one portion; it will border the territory of Naphtali from east to west.

5 “Ephraim will have one portion; it will border the territory of Manasseh from east to west.

6 “Reuben will have one portion; it will border the territory of Ephraim from east to west.

7 “Judah will have one portion; it will border the territory of Reuben from east to west.

8 “Bordering the territory of Judah from east to west will be the portion you are to present as a special gift. It will be 25,000 cubits^[a] wide, and its length from east to west will equal one of the tribal portions; the sanctuary will be in the center of it.

9 “The special portion you are to offer to the Lord will be 25,000 cubits long and 10,000 cubits^[b] wide. 10 This will be the sacred portion for the priests. It will be 25,000 cubits long on the north side, 10,000 cubits wide on the west side, 10,000 cubits wide on the east side and 25,000 cubits long on the south side. In the center of it will be the sanctuary of the Lord. 11 This will be for the consecrated priests, the Zadokites, who were faithful

in serving me and did not go astray as the Levites did when the Israelites went astray. 12 It will be a special gift to them from the sacred portion of the land, a most holy portion, bordering the territory of the Levites.

13 “Alongside the territory of the priests, the Levites will have an allotment 25,000 cubits long and 10,000 cubits wide. Its total length will be 25,000 cubits and its width 10,000 cubits. 14 They must not sell or exchange any of it. This is the best of the land and must not pass into other hands, because it is holy to the Lord.

15 “The remaining area, 5,000 cubits[c] wide and 25,000 cubits long, will be for the common use of the city, for houses and for pastureland. The city will be in the center of it 16 and will have these measurements: the north side 4,500 cubits,[d] the south side 4,500 cubits, the east side 4,500 cubits, and the west side 4,500 cubits. 17 The pastureland for the city will be 250 cubits[e] on the north, 250 cubits on the south, 250 cubits on the east, and 250 cubits on the west. 18 What remains of the area, bordering on the sacred portion and running the length of it, will be 10,000 cubits on the east side and 10,000 cubits on the west side. Its produce will supply food for the workers of the city. 19 The workers from the city who farm it will come from all the tribes of Israel. 20 The entire portion will be a square, 25,000 cubits on each side. As a special gift you will set aside the sacred portion, along with the property of the city.

21 “What remains on both sides of the area formed by the sacred portion and the property of the city will belong to the prince. It will extend eastward from the 25,000 cubits of the sacred portion to the eastern border, and westward from the 25,000 cubits to the western border. Both these areas running the length of the tribal portions will belong to the prince, and the sacred portion with the temple sanctuary will be in the center of them. 22 So the property of the Levites and the property of the city will lie in the center of the area that belongs to the prince. The area belonging to the prince will lie between the border of Judah and the border of Benjamin.

23 “As for the rest of the tribes: Benjamin will have one portion; it will extend from the east side to the west side.

24 “Simeon will have one portion; it will border the territory of Benjamin from east to west.

25 “Issachar will have one portion; it will border the territory of Simeon from east to west.

26 “Zebulun will have one portion; it will border the territory of Issachar from east to west.

27 “Gad will have one portion; it will border the territory of Zebulun from east to west.

28 “The southern boundary of Gad will run south from Tamar to the waters of Meribah Kadesh, then along the Wadi of Egypt to the Mediterranean Sea.

29 “This is the land you are to allot as an inheritance to the tribes of Israel, and these will be their portions,” declares the Sovereign Lord.

The Gates of the New City

30 “These will be the exits of the city: Beginning on the north side, which is 4,500 cubits long, 31 the gates of the city will be named after the tribes of Israel. The three gates on the north side will be the gate of Reuben, the gate of Judah and the gate of Levi.

32 “On the east side, which is 4,500 cubits long, will be three gates: the gate of Joseph, the gate of Benjamin and the gate of Dan.

33 “On the south side, which measures 4,500 cubits, will be three gates: the gate of Simeon, the gate of Issachar and the gate of Zebulun.

34 “On the west side, which is 4,500 cubits long, will be three gates: the gate of Gad, the gate of Asher and the gate of Naphtali.

35 “The distance all around will be 18,000 cubits.[f]

“And the name of the city from that time on will be:

the Lord is there.”

Footnotes

Ezekiel 48:8 That is, about 8 miles or about 13 kilometers; also in verses 9, 10, 13, 15, 20 and 21

Ezekiel 48:9 That is, about 3 1/3 miles or about 5.3 kilometers; also in verses 10, 13 and 18

Ezekiel 48:15 That is, about 1 2/3 miles or about 2.7 kilometers

Ezekiel 48:16 That is, about 1 1/2 miles or about 2.4 kilometers; also in verses 30, 32, 33 and 34

Ezekiel 48:17 That is, about 440 feet or about 135 meters

Ezekiel 48:35 That is, about 6 miles or about 9.5 kilometers

Ezekiel Chapter 48 is the final chapter in the book of Ezekiel, and it describes the division of the land among the tribes of Israel in the millennial kingdom. The chapter begins by describing the northern border of the land, which will run from the Mediterranean Sea to the eastern border of Damascus. The eastern border of the land will run from the Jordan River to the eastern border of Damascus, and the southern border will run from the Dead Sea to the Mediterranean Sea.

The chapter then describes the land allotments for each tribe. The tribe of Dan is allotted land in the north, the tribe of Asher is allotted land in the northwest, the tribe of Naphtali is allotted land in the northeast, the tribe of Manasseh is allotted land in the center, the tribe of Ephraim is allotted land in the south, the tribe of Reuben is allotted land in the southeast, and the tribe of Judah is allotted land in the southwest.

The city of Jerusalem is described as being in the center of the land, with the land around it being divided among the priests, the Levites, and the city itself. The temple is also described as being in the center of the city, with the land around it being allotted to the priests for their service.

The chapter concludes by describing the gates of the city, which are named after the tribes of Israel. The gates will always be open, and the glory of the Lord will fill the city. Overall, Ezekiel Chapter 48 describes the division of the land among the tribes of Israel in the millennial kingdom, with the city of Jerusalem at the center and the temple serving as the focus of worship.

Here are some important verses from Ezekiel Chapter 48:

1. "These are the names of the tribes: at the northern frontier, Dan will have one portion; it will follow the Hethlon road to Lebo Hamath; Hazar Enan and the northern border of Damascus next to Hamath will be part of its border extending from the east side to the west, to Asher's territory" (Ezekiel 48:1). In this verse, Ezekiel is describing the division of the land among the twelve tribes of Israel, with Dan being allotted a portion at the northern frontier.
2. "The entire portion will be 25,000 cubits square, including the holy district of land. What remains on both sides of the holy district and the city's property will belong to the prince. The holy district and the sanctuary of the temple will be in the center of the area" (Ezekiel 48:20). Here, Ezekiel is describing the dimensions and layout of the holy district, the sanctuary of the temple, and the prince's portion of the land.
3. "The city's gates will bear the names of the tribes of Israel. There will be three gates to the north: one named for Reuben, one named for Judah, and one named for Levi" (Ezekiel 48:31). This verse describes the gates of the city, which are named after the twelve tribes of Israel.
4. "The distance all around will be 18,000 cubits. And the name of the city from that time on will be: the Lord is there" (Ezekiel 48:35). This is the final verse of the book of Ezekiel, and it describes the dimensions of the city and its name, which signifies the presence of the Lord.

These verses describe the division of the land among the twelve tribes of Israel, the dimensions and layout of the holy district, the sanctuary of the temple, and the prince's portion of the land, the gates of the city, and the dimensions of the city itself.

Ezekiel Chapter 48 is the final chapter of the Book of Ezekiel and contains instructions regarding the division of the land among the twelve tribes of Israel in the future restoration. This chapter carries theological implications related to the fulfillment of God's promises and the organization of the land. Here are the primary theological thoughts and influences from Ezekiel Chapter 48:

Theological Thought:

Division of the Land: The central theological thought in this chapter is the division of the land among the twelve tribes of Israel. The chapter provides specific boundaries and

allocations for each tribe. This thought emphasizes the fulfillment of God's promises regarding the inheritance of the land.

The Lord is There (Yahweh-Shammah): The chapter concludes with the name "The Lord is There" (Yahweh-Shammah) as the name of the city. This name signifies the abiding presence of God in the restored community. It emphasizes the theological idea that God's presence is central to the identity and well-being of His people.

Restoration of the Promised Land: Ezekiel 48 is part of a broader theme of the restoration of the land of Israel. This restoration represents God's faithfulness to His covenant promises and His willingness to restore His people despite their past disobedience.

Organization and Order: The chapter outlines the organization and order of the land allocation, reflecting the theological principle of orderliness and divine guidance in the governance of God's people.

Theological Influence:

Ezekiel Chapter 48 has theological influences that resonate in discussions about the fulfillment of God's promises, the abiding presence of God, the restoration of the land, and divine order:

Fulfillment of God's Promises: The chapter contributes to discussions about the fulfillment of God's promises to His people, influencing theological perspectives on God's faithfulness and covenant commitments.

Abiding Presence of God: The name "The Lord is There" (Yahweh-Shammah) has influenced discussions about the abiding presence of God among His people and the significance of God's presence in the life of the community.

Restoration Theology: Ezekiel 48 is part of restoration theology, which has influenced discussions about the restoration of God's people and the land as a recurring theme in biblical prophecy.

Divine Order: The organization and order of the land allocation in the chapter have influenced discussions about the principles of divine order and governance in religious and social life.

In Ezekiel Chapter 48, the theological thought centers around the division of the land among the tribes, the abiding presence of God, the fulfillment of promises, and divine order. These themes have had a lasting influence on discussions about God's faithfulness, the significance of His presence, and the theological understanding of restoration and divine governance within various religious traditions.

Notes

The book of Ezekiel in the Christian Bible contains several difficult questions that are still debated and have no clear answers. Here are some examples:

1. What is the meaning of the vision of the four living creatures? (Ezekiel 1:4-28)
The vision of the four living creatures is one of the most famous passages in the book of Ezekiel. It describes a complex vision of four creatures with four faces each and wheels within wheels. The meaning of this vision is not entirely clear and has been interpreted in many different ways, from symbolic representations of the four evangelists to descriptions of the celestial throne room.
2. What is the identity of the "Gog" and "Magog" mentioned in chapter 38? In chapter 38 of Ezekiel, a figure called "Gog" is mentioned as leading an attack on Israel. The identity of this figure and the location of "Magog" are debated by scholars, with some suggesting they are symbolic representations of various nations and others suggesting specific geographical locations.
3. What is the meaning of the symbolic actions performed by Ezekiel? Throughout the book of Ezekiel, the prophet performs a series of symbolic actions, such as lying on his side for a certain number of days or shaving his head. The meaning of these actions is not always clear and has been interpreted in various ways.
4. What is the meaning of the "valley of dry bones" vision in chapter 37? In chapter 37, Ezekiel has a vision of a valley filled with dry bones that come to life after he speaks to them. The meaning of this vision is also debated, with some interpreting it as a metaphor for the restoration of Israel and others as a symbol of resurrection and new life.

Overall, the book of Ezekiel contains many complex and difficult passages that have challenged scholars and readers for centuries.