

EZEKIEL

Book note for Ezekiel

No book note, yet.

Chapter note for Ezekiel 1

1 The time of Ezekiel's prophecy at Chebar. 4 His vision of the four cherubims, 15 of the four wheels, 26 and of the glory of the Lord.

Ezek 1:1

Ezekiel = strengthened of God.

A.M. 3390. Cf. v. 2. This is the 35th year of Jeremiah's ministry and is evidently Ezekiel's age.

Ezek 1:4

God comes from the north, although Christ enters Jerusalem from the east. Note how Satan speaks of the "sides of the north" in Isaiah 14:13 "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:" Also see Psalm 48:2 "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

Ezek 1:5

Likeness of a man in the sense that each has a head, shoulders, legs, feet, etc. and stands erect. The living creatures are cherubims. See 10:14 for more information.

Ezek 1:7

All four have the feet of a calf, a cloven hoof. Hence the Devil, the anointed cherub, is often pictured that way and called by some, "old split foot."

Ezek 1:10

Each face faces one direction, so they would have eight eyes. Face of a cherub in Eze. 10:14. The cherub must look like an ox.

Through Rev. 4:7 commentators see in the faces certain parallels with the gospels:

Matthew = Cherub or ox = Joseph

Mark = Lion = Judah

Luke = Eagle

John = Man. See note to 10:14.

Ezek 1:18

Here the rings have eyes round about; in Rev. 4:8 John says "they were full of eyes within."

Ezek 1:22

Firmament here refers to a space terminating with a solid boundary, even as the firmament of creation day 2. Crystalline.

Ezek 1:25

From the firmament..., inhabited?

Ezek 1:26

The third heaven is above the firmament.

Ezek 1:27

The firmament protects those under it from the fire above it.

Ezek 1:28

Diffraction -- gravitational lens? (It would be a boundary condition).

Chapter note for Ezekiel 2

1 Ezekiel's commission. 6 His instruction. 9 The roll of his heavy prophecy.

Ezek 2:9

Jer. 15:16; Rev. 10:9-11.

Ezek 2:10

Wording implies a book may span several rolls. The book of Ezekiel.

Chapter note for Ezekiel 3

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God sheweth him the rule of prophecy. 22 God shutteth and openeth the prophet's mouth.

Ezek 3:3

Rev. 10:9-10; Jer. 15:16; Psa. 119:103.

Ezek 3:14

37:1.

Ezek 3:15

Tel-abib = hill of young corn (ears).

Ezek 3:18

Compare Ac. 20:26.

Ezek 3:19

Soul does not die with the body: this is implied in the text.

Ezek 3:20

Note: in this dispensation a man may lose his salvation, unlike in the dispensation of grace in the New Testament. Ex. 34:7; Heb. 10:4; Jn. 8:24.

Chapter note for Ezekiel 4

1 Under the type of a siege is shewed the time from the defection of Jeroboam to the captivity. 9 By the provision of the siege is shewed the hardness of the famine.

Ezek 4:5

Ex. 12:40 -- 430 years, here, with the 40 from v. 6, 430 days.

Evidently measured from the fifth year of Solomon's reign. The first of his idolatry?

Ezek 4:9

Fitch is a type of flax (fm. Gordon Bane).

Ezek 4:12

Ac. 10:9-16.

Ezek 4:14

Contrast this and v. 15 with Ac. 10:14 v.f. Two different dispensations.

Chapter note for Ezekiel 5

1 Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

Ezek 5:1

-- **RAZOR**

Spelled razor in the A.V. Found in Nu. 6:5; Judg. 13:5; 16:17; 1 Sam. 1:11; Psa 52:2; Isa. 7:20; Eze. 5:1.

Chapter note for Ezekiel 6

1 The judgment of Israel for their idolatry. 8 A remnant shall be blessed. 11 The faithful are exhorted to lament their calamities.

Ezek 6:13

Re. green tree: (Jer. 17:2, Eze. 17:24).

Chapter note for Ezekiel 7

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is shewed their miserable captivity.

Ezek 7:10

That is, the morning does the moving.

Ezek 7:16

Mat. 24:16. Isa. 59:11.

Re. doves: (Jer. 48:28, Hos. 7:11).

Ezek 7:24

The worst of the heathen: Babylonians, Russians, Germans, and Moslems. Hab. 1:6

Ezek 7:26

The law is eternal but shall perish "from the priest."

Chapter note for Ezekiel 8

1 Ezekiel, in a vision of God at Jerusalem, 5 is shewed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers toward the sun. 18 God's wrath for their idolatry.

Ezek 8:1

A.M. 3391. Envisions the departure of God from the temple from here through chapter 11. The stations are marked in magenta and chained starting in v. 3. The complete list is: vv. 3, 7, 14, 16 (2x); 9:3; 10:4, 18, 19; 11:23, 24.

Ezek 8:3

The door is station number 1 (cf. note to v. 1). Next station, v. 7.
Re. image of jealousy, in the final fulfillment in Revelation, a virtual reality?

Ezek 8:7

The door is station number 2 (cf. note to v. 1). Previous station, v. 3; next station, v. 14.

Ezek 8:10

Like television.

Ezek 8:11

Apparently an allusion to the mythological Septuagint.

Ezek 8:14

The door is station number 3 (cf. note to v. 1). Previous station, v. 7, next station, v. 16.

Legend has it that Tammuz died with the fall vegetation and went to Hades while his lover and mother Astarte mourned until his return in spring. By weeping, life would supposedly be assured for spring crops.

Ezek 8:16

The inner court is station number 4 and the door of the temple is station number 5 (cf. note to v. 1). Previous station, v. 14, next station, 9:3.

Philo & Josephus explained why these men worshipped the sun in terms of the menorah (see note to Ex. 25:31).

Ezek 8:17

“The branch to the nose”: part of the ritual of Mesopotamian worship of the sun.

Chapter note for Ezekiel 9

1 A vision, whereby is shewed the preservation of some, 5 and the destruction of the rest. 8 God cannot be intreated for them.

Ezek 9:3

The threshold is station number 6 (cf. note to 8:1). Previous station, 8:16. This station is resumed in 10:4 after an hiatus.

Ezek 9:4

Revelation 7:3.

Chapter note for Ezekiel 10

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

Ezek 10:3

North.

Ezek 10:4

The threshold is station number 6 (cf. note to 8:1). This is the continuation of 9:3. Next station is v. 18.

Ezek 10:14

Eze. 1:10 lists the faces as ox, man, lion, and eagle. According to this verse, the face of a cherub is that of an ox. There are four cherubims here and four beasts in Revelation 4:7 v.f. In Rev. 4:7, John says that the fourth beast had the face of a *calf*. The four beasts have six wings and more closely match the description of the Seraphims of Isa. 6:2. In addition to these four cherubims, there is another cherub mentioned in Eze. 28:16, which is singular, and has only one face, here evidently identified as the face of an ox. The fifth cherub is Lucifer!

A **cherub** is a one-faced beast; **cherubim** is one four-faced living creature; and **cherubims** are several such living creatures. They have wings, which is why angels are portrayed with wings although they don't have them. The Devil sets the pattern there as a cherub with wings, leading to the Assyrian monuments (Isa. 10:5-13) picturing a *winged bull*, and Aaron's golden calf, the golden calf of Jeroboam, the ox of Baal (English word, bull) worshippers, and the *Papal Bulls* of the Roman Catholic church. An ox has two horns on its head, even as Satan. The pointed tail with which Lucifer is pictured comes from the serpent. See the sacrifice of oxen in Acts 14:13.

Ezek 10:18

This is station number 7 (cf. note to 8:1). Previous station, v. 4; next station, v. 19.

Ezek 10:19

The east gate is station number 8 (cf. note to 8:1). Previous station, v. 18; next station, 11:1.

Chapter note for Ezekiel 11

1 The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel's complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel is returned to the captivity.

Ezek 11:1

Same station as 10:19. See v. 23 for next station.

Ezek 11:3

Caldron = cauldron, is a pot for boiling. The root is *kelee* from which we also get *lee*, a covering, or protection (from the cold, the wind, etc.). Also "lukewarm," (Rev. 3:16), "nonchalant," "chafe," "scald," and "calorie." Here the context is providing protection from arrows.

Ezek 11:16

V. 24.

Ezek 11:19

Jer. 32:39; Eze. 36:26; Jer. 31:31-34.

The stony heart and the ten commandments, see 2 Cor. 3:3.

Ezek 11:23

The mount of Olives is station number 9 (cf. note to 8:1). Previous station, v. 1; next station, v. 24.

Ezek 11:24

With v. 16, Chaldea is the last station number 10 (cf. note to 8:1). Previous station, v. 23.

Does the word Chaldea relate to heat via caldron (see note to v. 3)?

Chapter note for Ezekiel 12

1 The type of Ezekiel's removing. 8 It sheweth the captivity of Zedekiah. 17 Ezekiel's trembling sheweth the Jews' desolation. 21 The Jews' presumptuous proverb is reproved. 26 The speediness of the vision.

Ezek 12:13

He saw it not because his eyes had been put out. Jer. 52:11; Eze. 17:16.

Chapter note for Ezekiel 13

1 The reproof of the prophets, 10 and their untempered mortar. 17 Of prophetesses and their pillows.

Ezek 13:9

Psa. 87:6.

Ezek 13:10

Wall types personality.

Ezek 13:18

I.e., falsies.

Chapter note for Ezekiel 14

1 God answereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of seduced prophets. 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword, 19 and of pestilence. 22 A remnant shall be reserved for example of others.

Ezek 14:1

This chapter illustrates that the Bible was written to damn a man as well as to save him. Cf. vv. 9-10.

Ezek 14:14

Gen. 18:23 v.f.

Daniel's rise to prominence started shortly after A.M. 3386. He was already famous before the destruction of Jerusalem and so a testimony against Jerusalem before the second invasion.

Chapter note for Ezekiel 15

1 By the unfitness of the vine branch for any work 6 is shewed the rejection of Jerusalem.

Ezek 15:1

Compare the fruit of Jn. 15.

Chapter note for Ezekiel 16

1 Under the similitude of a wretched infant is shewed the natural state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredom. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

Ezek 16:1

Many a- and post-millennialists (especially of Roman Catholic and charismatic "persuasions") say that this chapter proves that the Babylon of Revelation is "really" Jerusalem. The following belie this notion:

1. Babylon will not rise again (Isa. 13:20; 34:17; Jer. 51:62, 64; Rev. 19:3). Jerusalem will be restored (Eze. 16:60-63; Zec. 14).
2. Babylon has eternal smoke rising from it (Isa. 34:10; Rev. 19:3); Jerusalem living waters (Zec. 14:8; Rev. 22:1).
3. Babylon's fall is divinely ordained (Rev. 18:8), and cheered by the saints (Rev. 18:20), while the fall of Jerusalem is avenged (Zech. 14:12).
4. Rev. 18:7-8 pairs with Isa. 47:7-9. The latter specifically identifies this Babylon with the "daughter of the Chaldeans," a virgin daughter (v. 1 there), with children (vv. 8-9), a link with the Babylonian madonna, queen of heaven.

Along with that claim comes the claim that Jerusalem is the only city referred to as an harlot, or whore.

5. Tyre is called a harlot in Isa. 23:16; Samaria in Mic. 1:7; Nineveh in Nah. 2; Israel (northern kingdom) thrice (Jer. 3; Eze. 23; Hos. 2; 4:15); and Judah twice (Jer. 3 and Eze. 23). Jerusalem is so labeled twice, in this chapter and in Jer. 2.

When it comes to *whore*, no city except Babylon is so labeled. Of Jerusalem it is said that she "played the whore" in verse 28, and her harlotries are mentioned, but Babylon is linked to whoredoms in Eze. 23:17; and Nah. 3:4 speaks of Nineveh as a whore in a context similar to the fall of Babylon in the Revelation. Of course, Babylon inherited Nineveh's idolatry when she conquered her. Furthermore, Israel, Judah, and Ephraim are singled out for their whoredoms, too; so this term, too, is not unique to Jerusalem.

Ezek 16:3

Gal.4:25 -- Hagar. Here Amorite and Hittite point to the source of Jerusalem's apostasy. Both were sons of Canaan, along with the Jebusite from whom David took the city.

Ezek 16:7

Re. naked, Gen. 2:25; Rev. 3:17

Ezek 16:8

Ruth 3:9; Mal. 2:14.

Ezek 16:9

-- **THOROUGHLY**

Should be "thoroughly", not thoroughly. Thoroughly means that the "effect" is from the outside in and may be only temporary. "Throughly" means eternal, from the inside out and permanent.

Ezek 16:10

Badgers type humility. See note to Ex. 25:5.

Ezek 16:15

Re. fornication, cf. note to 2 Chr. 21:11.

Ezek 16:20

Abortion -- sacrifice for the gods of convenience and money. Today (2000) the body parts are sold to the tune of about \$1200 per butchered baby.

Ezek 16:26

Re. fornication, cf. note to 2 Chr. 21:11.

Ezek 16:27

Again, 1948.

Ezek 16:29

Re. fornication, cf. note to 2 Chr. 21:11.

Ezek 16:44

Contrast "Like father, like son."

Ezek 16:49

Pride (H1342)= failure to give God glory, as per Romans 1:20-32. The Hebrew word for haughty in the next verse is related (*gabahh*, H1361). It means: exalt, be haughty, be (make) high (-er), lift up, mount up, be proud, raise up great height, upward. Its root word (H1342, used in this verse) is related to *ga* (H1341), pronounced "gay." Apparently the original meaning of the English word, "gay," meaning: exult, to be lifted up emotionally; has not changed, but some influential force has pushed the Hebrew (H1341) into the English language as descriptive of sodomites. See Prov. 8:13; 15:25; & 16:18.

Fullness of bread related to the "neither were thankful" of Rom. 1.

Note, strengthen the hand, not feed. Provide work. Individual is to do it, not the government.

Ezek 16:50

18:8.

Chapter note for Ezekiel 17

1 Under the parable of two eagles and a vine, 11 is shewed God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the gospel.

Ezek 17:3

Cf. vss. 12 v.f. & vss. 22 v.f.

Ezek 17:4

-- **TRAFFIC**

QV error: spelled traffick in A.V.

Ezek 17:12

V. 3.

Ezek 17:13

V. 4.

Ezek 17:14

Vss. 5-6.

Ezek 17:15

V. 7-8.

Ezek 17:22

Compare and contrast vss. 3-5. A picture of Millennial Israel. "A tender one" is the Lord Jesus Christ.

Ezek 17:24

Re. green tree: (Eze. 6:13, Eze. 20:47). Esp. see Jer. 2:20-21 and Lu. 23:31 in this context.

Chapter note for Ezekiel 18

1 God reproveth the unjust parable of sour grapes. 5 He sheweth how he dealeth with a just father: 10 with a wicked son of a just father: 14 with a just son of a wicked father: 19 with a wicked man repenting: 24 with a just man revolting. 25 He defendeth his justice, 31 and exhorteth to repentance.

Ezek 18:2

Jer. 31:29; Lam. 5:7.

Ezek 18:4

Therefore the soul isn't immortal, v. 20. The death of the soul is accomplished by the removal of God's Spirit. Physical death, which is the first death and passing upon all men (Rom. 5:12), is the departure of the soul from the body (Gen. 35:18). The second death is the death of the soul, leaving the spirit of man alone and in the lake of fire. The spirit originally came from God, but so did the spirits of the angels that fell, and all sinners, even the spirits of the animals. The spirit of an animal returns to the earth from which it was formed (Ecc. 3:21), so by extension, the unclean spirits of men and angels have a place to go, and that is in the lake of fire (Rev. 20:14). The clean spirits go to the new heavens and earth, though both clean and unclean spirits return to God with the first death. So the first death is the removal of God's breath, reversing Gen 2:7, and the second death is the removal of God's spirit. Thus David can write, as he did on numerous occasions (Psa. 33:19; 56:13; etc.), that his soul is delivered from death.

Seventh Day Adventists, among others, say that the soul and body are the same. God never says that the body belongs to him as he says here of the soul.

Ezek 18:20

Verse 4.

Ezek 18:23

3:20.

Ezek 18:32

Contrast the death of him that liveth, as implied, in Psa. 116:15.

Chapter note for Ezekiel 19

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted vine.

Chapter note for Ezekiel 20

1 God refuseth to be consulted by the elders of Israel. 5 He sheweth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he sheweth the destruction of Jerusalem.

Ezek 20:1

A.M. 3392.

Ezek 20:6

V. 15.

Ezek 20:12

Sabbath is a sign for the Jews. Ex. 20:8. V. 20.

Ezek 20:15

V. 6.

Ezek 20:20

Sabbaths are Jewish, not Christian. V. 12.

Ezek 20:25

He “gave them” bad statutes through his permissive will; examples of such bad statutes are found in the Talmud and the cabala. Cabala was the name for an alleged Hebrew oral tradition transmitted by Moses and also the name of a Jewish religious philosophy based on esoteric interpretations of the Hebrew Scriptures.

Ezek 20:26

Re. pass through the fire: human sacrifice (23:37). An example of v. 25 manifest as an institution of the last plague on Egypt, *viz.* the death of the firstborn.

Ezek 20:33

Ex. 3:19-20.

Hence Israel returns to the land in unbelief: vv. 37-38.

Ezek 20:47

Re. green tree: (17:24, Lu. 23:31).

Ezek 20:49

Parallels a common excuse for not taking the Bible literally.

Chapter note for Ezekiel 21

1 Ezekiel prophesieth against Jerusalem with a sign of sighing. 8 The sharp and bright sword, 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites.

Ezek 21:25

The man of sin has Jewish ancestry.

Chapter note for Ezekiel 22

1 A catalogue of sins in Jerusalem. 13 God will burn them as dross in his furnace. 23 The general corruption of prophets, priests, princes, and people.

Ezek 22:14

Job 40:8-41:32.

Chapter note for Ezekiel 23

1 The whoredoms of Aholah and Aholibah. 22 Aholibah is to be plagued by her lovers. 36 The prophet reproveth the adulteries of them both, 45 and sheweth their judgments.

Ezek 23:1

Isa. 50:1 asks to whom God has sold Israel and, later, Judah. The answer is in this chapter, in vss. 9 and 23. Also see Jer. 3:1-15.

Ezek 23:4

Aholah = (she has or relies on) her own covering, her own tent or tabernacle.

Aholibah = my tabernacle (is) in her, she is my tabernacle, referring to Jesus being of the tribe of Judah.

Cf. Mat. 5:31-32 & note. Also Isa. 50:1; Jer. 3:8 v.f.

Ezek 23:23

Jer. 50:21.

Ezek 23:25

Re. nose and ears: apparently to maim and disfigure the Jews.

Ezek 23:37

Whence the phrase “spiritual adultery.”

Note that “passing through the fire” is human sacrifice to the death.

Ezek 23:40

Re. paint: see note to 2 Ki. 9:30.

Chapter note for Ezekiel 24

1 Under the parable of a boiling pot, 6 is shewed the irrevocable destruction of Jerusalem. 15 By the sign of Ezekiel nor mourning for the death of his wife, 19 is shewed the calamity of the Jews to be beyond all sorrow.

Ezek 24:1

A.M. 3394.

Ezek 24:2

Start of a three-year siege.

Ezek 24:14

-- LORD

LORD

Ezek 24:15

Same day as v. 2?

Chapter note for Ezekiel 25

1 God's vengeance, for their insolency against the Jews, upon the Ammonites, 8 upon Moab and Seir, 12 upon Edom, 15 and upon the Philistines.

Ezek 25:14

Partially fulfilled ca. 100 B.C. by John Hyrcanus I (1 Maccabees 5:1).

Chapter note for Ezekiel 26

1 Tyrus, for insulting against Jerusalem, is threatened. 7 The power of Nebuchadrezzar against her. 15 The mourning and astonishment of the sea at her fall.

Ezek 26:1

A.M. 3396.

Chapter note for Ezekiel 27

1 The rich supply of Tyrus. 26 The great and irrevocable fall thereof.

Ezek 27:7

-- **ELISHAH**

Cyprus, see Gen. 10:4.

Ezek 27:9

Gebal = stone squarers (1 Ki. 5:18). A region in Idumaea

Ezek 27:21

Occupied in the sense of sharing an occupation trafficking in.

Chapter note for Ezekiel 28

1 God's judgment upon the prince of Tyrus for his sacrilegious pride. 11 A lamentation of his great glory corrupted by sin. 20 The judgment of Zidon. 24 The restoration of Israel.

In this chapter, as in Isaiah 14 and Hab. 2, God addresses Satan through a king. In those chapters, the person of the king is soon subsumed by a greater entity, an entity charged with exploits that the earlier addressed king could never do. In both places, too, the king was the property of, or possessed by, Satan.

Ezek 28:2

Compare Isa. 14:12 v.f.

"... the seat of God" -- shades of the papacy: *In vicari Dei* = in the place of God.

Ezek 28:5

QV error: spelled traffick in A.V.

Ezek 28:8

Isa. 14:15; Rev. 20:3. Note that it says "deaths," not "death." In the first instance, as a man, there are two deaths, *viz.* the first (physical) death and the second death (Rev. 2:11; 20:6, 14; 21:8) which is the death of the soul (Eze. 18:4, 20).

Ezek 28:13

For more on the garden of God, cf. 31:8-9.

See note to Eph 2:21.

There are those who claim Satan's dominion over the stones was prior to the creation, that is, prior to Eden, but the text makes it clear that Satan was clothed in precious stones while in the garden of God, the one he planted in Eden (Gen. 2:8). Thus, if Lucifer had fallen between the first and second earth as the gappists claim, how did he obtain a rank in Eden before iniquity was found in him (v.15)?

Ezek 28:14

Chapter 1 with 9:3. Satan abuses his "covering" function by using it to deceive. He covers the truth with lies, good with evil, and thus covers life with the shroud of death. Note that he is still, in this dispensation, the "anointed cherub that covereth." This is not what ruin to reconstructionists, a.k.a. gappist, teach.

Ezek 28:16

For the face of a cherub see Eze. 10:14.

Ezek 28:17

31:10.

Future tense, which counters the gap theory.

Ezek 28:18

-- **TRAFFIC**

QV error: spelled traffick in A.V.

Chapter note for Ezekiel 29

1 The judgment of Pharaoh for his treachery to Israel. 8 The desolation of Egypt. 13 The restoration thereof after forty years. 17 Egypt the reward of Nebuchadrezzar. 21 Israel shall be restored.

Ezek 29:1

A.M. 3395.

Ezek 29:3

Ex. 4:2; Rev. 12:9.

Re. dragon: (Jer. 51:37, Mic. 1:8). Cf. v. 4, too.

Ezek 29:4

A dragon has scales. Job 41:15.

Ezek 29:17

A.M. 3405 if measured from the start of Nebuchadrezzar's reign, 3412 if measured from the start of Zedekiah's reign, which was the standard for v. 1.

Chapter note for Ezekiel 30

1 The desolation of Egypt and her helpers. 20 The arm of Babylon shall be strengthened to break the arm of Egypt.

Ezek 30:5

The Lydians, which Josephus calls “Ludieim,” descended from Ludim, the son of Ham (Gen. 10:13).

Ezek 30:20

A.M. 3396.

Chapter note for Ezekiel 31

1 A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.

Ezek 31:1

A.M. 3396.

Ezek 31:3

The Jews are of Syrian in origin (Deu. 26:5), while the Antichrist will be Assyrian (Mic. 5:5).

Leaders are here typed as trees. Satan is represented by both the Assyrian in Eden, the garden of God (vss. 8-9), and by Pharaoh.

Ezek 31:8

Eze. 28:13.

I.e., his boughs were thick as fir trees.

Ezek 31:10

28:17.

Ezek 31:14

32:18; Isa. 14:15.

Ezek 31:16

Isa. 5:14; 14:8, 15.

Ezek 31:18

Unbelievers try to “get back to the garden” of Eden. Here it’s fate, with theirs, lies in hell (v. 14). Contra the ecology movements.

Chapter note for Ezekiel 32

1 A lamentation for the fearful fall of Egypt. 11 The sword of Babylon shall destroy it. 17 It shall be brought down to hell, among all the uncircumcised nations.

Ezek 32:1

A.M. 3397.

Ezek 32:2

Job 41; Rev. 12.

Re. whale: like a Killer Whale? See note to Gen. 1:21 for more.

Ezek 32:4

29:5. Reflection of the valley of Megiddo battle.

Ezek 32:5

A huge creature, or a great many people; 31:12.

Ezek 32:7

Re. "her light" see note to Isa. 13:10.

Ezek 32:10

The kings are afraid *for* him, not *of* him.

Ezek 32:11

Was the 40 years of Eze. 29:9-13 fulfilled with the Babylonian invasion of Egypt?

Ezek 32:18

31:14. V. 24. Isa. 14:15.

Ezek 32:19

Referring to the Abrahamic circumscision, not the Israelite.

Ezek 32:24

V. 18, v. 27.

Ezek 32:31

Rom. 1:32.

Satan's (here as Pharaoh's) comfort is to know he damned and destroyed a vast number of his subjects. This is Satan's joy, "the depths of Satan" mentioned in Rev. 2:24 in the lake of fire. Contrast Eze. 18:23.

Chapter note for Ezekiel 33

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty. 10 God sheweth the justice of his ways towards the penitent, and towards revolters. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem he prophesieth the desolations of the land. 30 God's judgment upon the mockers of the prophets.

Ezek 33:7

I.e., Ezekiel heard the voice of the Lord, it was not the case that the words of the Lord simply ran through his mind. In the former, the auditory nerves are involved, in the later, merely the imagining of the heart (cf. Gen. 6:5).

Ezek 33:9

Implying that the soul does not die with the body.

Ezek 33:10

To live in the past, to dwell on past mistakes and sins, renders one unable to live life because it ensnares one in self pity and self doubt.

Ezek 33:11

The Lord's response to the lament of v. 10.

Ezek 33:13

Own righteousness, Rom. 10:3.

Ezek 33:21

A.M. 3397.

Ezek 33:30

A picture of modern worship, too. In the late twentieth and early twenty-first centuries people came to church not to worship but to be entertained (v. 32). The called is a "celebration" service. Later they changed it to a "praise service" led by "praise teams." Praise teams had little to do with praising the Lord. They offered few testimonies but they performed for the praise of the people. Their songs had lines like "We want to praise you, Lord," without ever offering a single praise. More "spiritual" churches called them "worship teams." Same difference.

Ezek 33:31

Though men may love to hear the word of God, they will not do it. The cause is covetousness, because of which one's priorities are out of alignment.

Ezek 33:32

This phenomenon is all too common in the twentieth century where Christians buy "Christian records" but give little to things which edify the church. (The record edifies the individual and the artist.) There is a snare here, too, for the composer and artist alike. In Christian circles each likes to claim, "The Lord gave me this song..." then copyrights it and restricts the singing thereof without the payment of money (royalties). Indeed they have their reward (Mat. 6:2).

Chapter note for Ezekiel 34

1 A reproof of the shepherds. 7 God's judgment against them. 11 His providence for his flock. 20 The kingdom of Christ.

Jeremiah 23. Zechariah 11.

Ezek 34:2

Compare Jn. 10.

Ezek 34:3

Re. clothe with wool: in other words, fleece them.

Re. kill them...: i.e., only feed those to fatten for slaughter.

Ezek 34:5

v. 8; Nu. 27:17; Mt. 9:36.

Ezek 34:7

What follows is just as true today as it was in Ezekiel's day.

Ezek 34:8

V. 5.

Ezek 34:11

Cyrus did so in the first return, Jesus will do so in the last return.

Ezek 34:13

The lists in Ezra and Nehemiah actually tally roughly 42,000 people that returned. A remnant, to be sure.

Ezek 34:17

Zec. 10:3. A ram is a male sheep. Sheep vs. goats is the great White Throne judgment.

Ezek 34:18

Sheep, especially lambs, are very fussy about water and food.

Ezek 34:20

Fat cattle: the rich, the rulers.

Ezek 34:21

Animals will thrust others with their horns in order to eat first. They will even flip another over a fence, if they can. Thus the word, *bullies*.

Ezek 34:22

Points to salvation by Jesus.

Ezek 34:23

Eccl. 12:11. David will be resurrected and will rule over Israel again, particularly during the millennium (vv. 24 v.f.) and then later, as per 37:25.

Ezek 34:24

Jer. 30:9. David is likely the prince of Eze. 44.

Ezek 34:25

Indirect reference to Satan in the bottomless pit.

Ezek 34:27

Re. bands: see note to Zech. 11:7 v.f. Note that this is a future reference, yet to be fulfilled.

Ezek 34:29

A special plant, now unknown.
Zech. 8:13.

Chapter note for Ezekiel 35

The judgment of mount Seir for their hatred of Israel.

Ezek 35:2

Seir = rough, bristly. Also a goat (i.e., Satan) which has the same consonant form. Isa. 14:13.

Chapter note for Ezekiel 36

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

Ezek 36:1

Chapter theme: during the exile the heathen take over the land.

These mountains the in the region called “the west bank” during the twentieth century.

Ezek 36:15

Gen. 3:17.

Ezek 36:18

Lev. 26 & Deu. 28.

Ezek 36:22

(V. 32.)

-- **LORD**

LORD

Ezek 36:26

Jer. 32:39; Eze. 11:19; 2 Cor. 3:3; Jer. 31:31-34.

Ezek 36:32

LORD GOD: v. 22 and also 24:14.

-- **LORD**

LORD

Chapter note for Ezekiel 37

1 By the resurrection of dry bones, 11 the dead hope of Israel is revived. 15 By the uniting of two sticks, 18 is shewed the incorporation of Israel into Judah. 20 The promises of Christ's kingdom.

Ezek 37:1

Restoration of Israel.

Ezek 37:11

Regeneration of Israel. This break is also reflected in between 36:24-25.

Ezek 37:24

David will be resurrected. Note Gog in the context here in 37:2. implying a millennial reign.

Ezek 37:25

Christ is king, David is then a prince. This is both during the millennium (cf. 34:23 v.f.) and after, as implied by the "forever" of this verse.

Chapter note for Ezekiel 38

1 The army, 8 and malice of Gog. 14 God's judgment against him.

Ezek 38:2

For more about the peoples mentioned and their heritage see Gen. 10:2.
Rev. 20:8.

Ezek 38:4

Leviathan, Job 41:2.

Ezek 38:5

Gen. 10:6; Libya = Phut.

Ezek 38:6

Gen. 10:2-3.

Ezek 38:8

"In the latter years" signifies after the Millennium, as attested to by Rev. 20:8.

Ezek 38:9

Cf. v. 16.

Ezek 38:10

Thieves and murderers prefer to go after the unprotected and unaware (vss. 11-12).

Ezek 38:12

Israel is located as the geographical center of all the land area of the earth. Compare Judg. 9:37 and Psa. 74:12.

Ezek 38:13

"Young lions" are the English-speaking countries. Dan. 7:4.

Ezek 38:16

"As a cloud" suggests airplanes or, possibly, paratroopers. Cf. v. 9.

Ezek 38:17

The warning will be very old at the end of the Millennium so that when the men of those days shall see them come to pass, there is no excuse for them not to believe the Lord and to side with Satan, who had shortly before been released from the bottomless pit (Rev. 20:7-8).

Ezek 38:21

Though the context is the battle of Armageddon at the end of the Millennium, a similar battle is fought at the end of the great tribulation, before the Millennium. In the latter context, this text requires that any and all raptures must have taken place before this battle, for a true Christian brother will not take up the sword against another Christian brother.

Ezek 38:22

The usage of "plead" means there is still an opportunity for repentance.

Ezek 38:23

The Lord is magnified by his mercy on those who repent and his vengeance over those thieves and murderers (v. 10) who refuse the way, the truth, and the life (Jn. 14:6).

Chapter note for Ezekiel 39

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.

Ezek 39:2

"Leave but the sixth part" suggests there is not a total annihilation; probably this fraction took the grace of 38:22.

"Leave but the sixth part" is also a supposed error by the A.V. translators. Strong's says "shawshaw, shawshaw"; a prim. root; appar. to annihilate" and adds "by confusion with H8341." But no translation or version agrees with this. The LXX says guide; Douay, lead; Leeser, lead astray; Luther, bring to end of midnight. The Dutch Statenbijbel (1619), the Spanish de Reina (1569) and de Valera (1602) agree with A.V. Instead, shawshaw stems from H8337, to keep one sixth. Compare and contrast with H8341, H8345, H8346.

Ezek 39:4

Rev. 19:21.

Ezek 39:6

Nuclear war? Probably not; God does not need atomic weapons when he can speak and it is done. Consider isles as continents?

This verse gives us an insight into life during the Millennium. The people of the isles, Gentiles, live carelessly. This means that they take life for granted and take no thought or make no provision for any evil that may befall them. This is probably a good way to live in the Millennium, but it is not the right way. One should not be self-confident but lay one's trust upon the Lord. It is this self-confidence that is the crack in Millennium man's humanity into which Satan drives a wedge, for self-confidence is based on pride.

Ezek 39:7

Through the defeat of two gatherings of nations to war against Jerusalem and Israel, first the one before the Millennium and then the one after the Millennium. It takes two lessons because some may believe that they would not have succumbed if there were no tempter to delude them. When they have succumbed the second time, when the tempter is imprisoned in the bottomless pit, it will be clear that it was their own prideful human nature that is at fault, that it was not all Satan's fault.

The emphasis here seems to shift to the first, pre-Millennial battle since it is followed by the survivors entering the Millennium whereas the second results in the destruction of this earth and the creation of a new heavens and earth after which is the Great White Throne judgment (Rev. 20:11). Those who are rewarded with life go into the new heaven and new earth to populate it, whereas those who rejected grace and mercy go into the lake of fire. It is, however, possible that some time may elapse between the battle of Armageddon and the destruction of this earth and that these events take place during that time, but it seems doubtful.

Ezek 39:9

Isa. 9:5. These go into the Millennium.

Ezek 39:11

Hamon-gog = multitude of gog or multitude of the invader.

Ezek 39:16

Hamonah = multitude.

Ezek 39:17

Rev. 19:17, 21.

Chapter note for Ezekiel 40

1 The time, manner, and end of the vision. 6 The description of the east gate, 20 of the north gate, 24 of the south gate, 32 of the east gate, 35 and of the north gate. 39 Eight tables. 44 The chambers. 48 The porch of the house.

Ezek 40:1

A.M. 3410. Ezekiel went into captivity in **3386**. The city fell the second time and was destroyed in **3396**.

Ezek 40:3

The Apostle John? Rev. 11:1.

Ezek 40:5

Hand breadth of 4 inches amounts to a quarter of a cubit. (43:13).

Ezek 40:16

1 Ki. 6:4-5.

Ezek 40:49

The text here says that the porch will be 20 by 11 cubits. The LXX says 20 by 12 cubits. Modern texts say vestibule instead of porch. Porches have posts, vestibules don't (v. 48). It will take a detailed investigation of the dimensions of the temple and the courts to see which fits, though, of course, we know that the Masoretic text has never been proven wrong, which cannot be said for the LXX.

Chapter note for Ezekiel 41

The measures, parts, chambers, and ornaments of the temple.

Ezek 41:16

-- **CEILED**

Ceiled is spelled *cieled* in Cambridge Bible. This points to heaven (*ciel*) and is more readily understood by foreign-speaking peoples.

Ezek 41:18

Presumably two of the four, being a two-dimensional relief.

Chapter note for Ezekiel 42

1 The chambers for the priests. 13 The use thereof. 19 The measures of the outward court.

Chapter note for Ezekiel 43

1 The returning of the glory of God into the temple. 7 The sin of Israel hindered God's presence. 10 The prophet exhorteth them to repentance, and observation of the law of the house. 13 The measures, 18 and the ordinances of the altar.

Ezek 43:1

The east is Judah's side of the tabernacle -- cf. Num. 2:3. Christ came from Judah and will come from the east.

Ezek 43:13

Span = 0.5 cubit (40:5).

Ezek 43:24

Lev. 2:13.

Chapter note for Ezekiel 44

1 The east gate assigned only to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Idolaters incapable of the priest's office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

Ezek 44:1

The gate is now shut.

Ezek 44:2

Note: glory of the Lord enters (43:4) and the Lord enters here and never exits. Also, no West gate. Only the price goes in and out. See 46:1.

Ezek 44:3

The prince is not the Lord. The prince makes a sin offering for himself, 44:22; 46:12; and he has a family 46:16, 18.

Ezek 44:15

Zadok = just. The Sadducees took their name from him.

Ezek 44:23

Lev. 10:10.

Ezek 44:28

Psa. 16:5.

Chapter note for Ezekiel 45

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.

Ezek 45:5

Here the Lord promises the Levites twenty chambers. The LXX omits the promise of these chambers, thus altering the portion of God's promise to the Levites. Without the twenty chambers, where can they store their trappings and change their clothes if they get unclean?

Ezek 45:10

The following are units of measure. The homer equals 9 bushels; the ephah and the bath 0.9 bushel each.

Ezek 45:21

See note to Ex. 12:1.

Chapter note for Ezekiel 46

*1 Ordinances for the prince in his worship, 9 and for the people. 16 An order for the prince's inheritance.
19 The courts for boiling and baking.*

Chapter note for Ezekiel 47

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

Ezek 47:7

Contrast Rev. 22:2 which has one tree and appertains to the new heaven and new earth. Note v. 12.

Ezek 47:8

I.e., the Dead Sea.

Ezek 47:12

This river flows during the millennium, when the land is divided. During eternity, in Rev. 22:2, the land is not divided. See note there.

Chapter note for Ezekiel 48

*1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince.
30 the dimensions and gates of the city.*

Ezek 48:35

The seven/eight Jehovahs attributes sequence: **Jehovah Shammah** = the LORD is there. Prev. Jer. 23:6, first: Gen. 22:14.