

DISCOURSES
ON
EZEKIEL
The
SETTER OF DATES
by
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“Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand”—Daniel 12:10

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Preface—by Grace and Glory Publications 1940

For the past year, the Authoress of this book gave very instructive lessons on the writings of Ezekiel. She was profoundly impressed with the number of significant dates, which Ezekiel records. When her findings showed us that the prophet wrote of our day and that we actually appear in his vision of the cherubim, we felt impelled to put these powerful truths before the public. Ezekiel spurs us onto run for the Prize and let no man take our crown.

We consider this the most important prophetic utterance today. It is the culminating message. Read it; ponder it; believe it; pass it on. Let us listen for the trumpet blast.

Note from Publisher:

Grace Assembly is privileged to publish and post this commentary on our Web Site, www.graceassemblysandiego.com. We believe these commentaries rank among the best for Bible students who desire to learn about the Word of God and the Pauline Revelation. These commentaries were written during the early days of the latter rain outpour of God's Spirit and they continue to provide enlightenment to the reader. These are the original writings of the authors. Grace Assembly has not made any changes or additions to these writings other than format changes for the convenience of the Bible student. In the left hand column we have added the King James Bible version as it applies to the commentary on that page. Where the authors have referred to scripture references without quoting the scripture in the text, we have added the scripture as a footnote. In some places the authors have referred to Bible versions other than the King James. Since Grace Assembly holds to the King James Version as the preserved text, we, therefore, have added in the text the same scripture from the King James Version. We trust these ancillary changes will be helpful to the Bible student.

INTRODUCTION

“Unto you, O men, I call; and my voice is to the sons of man. Hear; for I will speak...and the opening of my lips shall be right things”—Prov. 8:4, 6.

In the opening verses of this book, Ezekiel gives us a short account of his pedigree. We learn that he was the son of Buzi, meaning “contempt,” the priest of the well-known scriptural family, Zadock. Hebrew tradition claims that he was a son of Jeremiah, but there is no warrant in either of the prophecies for such a claim. We never read that Jeremiah had a wife, or family. Eleven years before the downfall of Jerusalem, Ezekiel was taken captive to Babylon by Nebuchadnezzar—“And he carried away all Jerusalem and all the princes and all the mighty men of valour, even ten-thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land.”—2 Kings, 24:14. Daniel and his three companions had been taken captive with a former great company eight years previously—Daniel 1:1.

Ezekiel’s name, meaning “strengthened by God,” is expressive of the man and also of the people whom he represents. We have our first glimpse of him by the river Chebar, meaning “great,” with a colony of captives, taken from Jerusalem. Chebar is north of the Euphrates into which it flows and is also called the great canal. In Chapter 3:15, the town is given as Telabib. We learn that Ezekiel had his own house—Chaps. 3:24 and 8:1. We also know that he was married; for he mentions the death of his wife in the one instance where he gives us a hint of his personal life—Chap. 24:16-18.

Ezekiel, Jeremiah and Daniel were contemporary. Jeremiah prophesied before and during the captivity; the other two during and after the carrying away to Babylon. It is more than likely that they were acquainted, but each had his own specific ministry for that trying time. In some phases of their character, they resembled each other. This is, they were honest, true, inflexibly upright; but in other phases of temperament and disposition they were entirely different; especially Ezekiel and Jeremiah. The latter was diffident, shy, kind, gently, and tender hearted. He was the prophet of the disrupting time of the nation and the death struggle of Judah was agony to his sensitive soul. Ezekiel on the contrary lacked the emotional, sympathetic temperament of Jeremiah. He was a man of force and energy and self-control. He had a deep sense of his responsibility. We may sum up their outstanding differences in a few words. Jeremiah’s interests and sympathy appeared more exercised in behalf of the people, tho’ not forgetting God; while Ezekiel seemed more exercised in sympathy with God, tho’ not forgetting the people. They both had their places on the program and each played his part in the drama of life in the will of God to His entire satisfaction and good pleasure. Each did what he could and as he could and they will have their rewards. The results are left with the Author and Finisher of their faith. Their works do follow them.

Ezekiel and Jeremiah, each in his own individual personality and temperament, portray the Lord Jesus Christ in His two-fold nature. Jeremiah shows us the human side of Christ. His gentle tender, sympathetic nature that wept at the death of Lazarus and over the city of Jerusalem. He was always one with the people—their sorrows were his sorrows, their triumphs His glory. Ezekiel on the contrary shows us the side of Deity in Christ—stern, uncompromising, incorruptible

and filled with a sense of the justice of God in uncovering sin and judging it. Jeremiah is always seen praying; Ezekiel seldom: but both are God's men in His purpose and plan.

Ezekiel's diction also is far different from that of Jeremiah. The whole of his writings shows how well fitted he was by natural disposition to oppose the "rebellious house," the people with the flinty face and stiff neck. He assumed the same attitude toward them that they showed toward the Lord. His writings abound in figurative representations, either in allegorical conceptions of the Truth or in enigmatical construction; but all testifying to the vigor and brilliancy of the man, who yet was merely the instrument of the divine Mind. He as well as Jeremiah was representative of the people of the Lord as well as the Lord of the people. Marvelous mysteries of the Word of God!

TWO GREAT DIVISIONS OF THE BOOK

1-Predictions Before the Destruction of Jerusalem—Chaps. 1 to 33.

2-Predictions After the Destruction of Jerusalem—Chaps. 43 to 48.

Ezekiel KJV

Chapter 1

1:1 Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

1:2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

Ezekiel Commentary

EZEKIEL AND HIS VISION OF GLORY

Chapter One

“Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened and I saw visions of God.

In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the Word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord was there upon me”—Chap. 1:1-3.

Ezekiel is a prophet of the last days. He is telling us in type and symbol, vision and message, of events that are even now being fulfilled, and of others which will come later. He begins his prophecies with emphasis on the date of his call to the prophetic office. This happened in his thirtieth year, the very age when as a priest he should have entered his priestly ministry had he been in Jerusalem in the temple service. He also pressed at the outset the fact of the exact year, month and day that heaven was opened and he was privileged to “see visions of God.” This is a most striking statement and carries with it marvelous significance when we learn the value of these prophecies as related to the present time.

Delicious Dates

We say, Ezekiel at the very threshold of his book fixes our attention on dates. He repeats the fact of it being “The fifth day of the month,” when he received the first vision, and adds further that it was in “the fifth year of king Jehoiachin's captivity.” Now this is suggestive. He is instructing us in important matters if we have ears to hear.

The beginning of the Times of the Gentiles was in stages and covered a period of nineteen years; hence, we should expect a corresponding gradation in the end. (See our tracts, Davidic Covenant and The Times of the Gentiles). Ezekiel was taken to Babylon in king Jehoiachin's captivity. This king was the second of the trio of kings of that transition period, when the Jew's bondage was being consummated. That date was 598 B.C. and it has marvelous correspondence with the present time when its reversal is on the way to be realized.

It is an indisputable fact that 2520 years, or seven prophetic times of 360 days each, have been given to the Gentiles to rule over the Jews. We will not attempt to prove that statement in the exposition of this book, for it has been shown repeatedly in our previous writings as well as in others. Besides

there can be no doubt whatever on the subject now; for the proof is before our eyes. We can see it. We add just one word. The mathematical wonder of the number 2520 is exceedingly interesting, and indicates the divine wisdom of its use in this connection. It has been said, that “the figure is the Least Common Multiple of all the numbers from 1 to 10. That is to say, you would have to go on counting up to 2520 before you could find a figure into which you could divide every number from 1 to 10 without leaving any remainder.”

Beginning of the End

2520 years, reckoned from 606, B.C., the date when Gentile times began, brings us down to A.D. 1914, when the end began. We are still in the transition period. The bondage of the Jew must be loosed in stages even as it was commenced. Hence, 2520 years, reckoned from 598 B.C., the date of Ezekiel’s captivity, corresponding with 1922 of our time. And, as we would infer, that year was a most pregnant one as relating to the release of the Jew and his land; for these two purposes cannot be divorced. They go hand in hand. But what was the startling even of 1922? Some one may enquire. It was the year of the official declaration of the British Mandate over Palestine. This was the recognition by the nations of Europe of the rights of the Jewish people to return to Palestine and reconstruct their National Home. That truly was a momentous, far-reaching event, that after nineteen hundred years of exile from their land, the Jews were allowed to return. It was the inauguration of a new epoch for them. It presaged the reversal of the captivity, or reading down of the city of Jerusalem. Marvelous miracle!

And it is of no little significance that Ezekiel comments upon the date of his captivity which he declares was five years previous to the date of his prophetic office. His series of prophecies began in that year (593 B.C.) and they relate to events after that date. The year 1927 A.D. Corresponds with and answers to that date. There must have been some striking event, or events in that year to justify its positive identification by Ezekiel. In glancing back over that year and its signs which relate directly to the Jew, we found the following. On the one hand, heaven seems to be opening to them, while on the other hand, judgment begins to fall upon the world. Note, some sign-posts, taken from our paper, Grace and Glory, July, 1927, which measures just 2520 years from the year in which Ezekiel began to prophesy.

The Dry Bones Shaking

The interest toward Christianity is spreading rapidly among the Jews. Over in Europe, there has been literally a mass movement in that direction. It is said that in Hungary alone, 40,000 Jewish people have embraced Christianity. In the city of Budapest, 2,500 Hebrews entered the

Presbyterian Church, and half as many more entered other Protestant denominations. In the city of Vienna, 1000 Hebrews embraced the Christian faith; among them being Hans Hertz, son of the founder of the Zionist movement. And in other countries as well as in our own, the Jews are coming into Christianity in numbers. Oh, it makes our hearts rejoice to see that God is again turning toward His chosen nation.

Awaiting The Messiah

Great excitement and enthusiasm are prevailing among the Jewish population in Bokhara, a part of the Union Soviet Republic. It is said that mysterious signs and heavenly messages were given concerning the coming of the Messiah. A mountain in that region commenced to belch forth smoke, which, according to a legend among them, is a sign that the Messiah's arrival is at hand. The same legend says also that the mountain is the gate of Paradise. In a certain place, a dove was found with a mysterious note written in Hebrew under its wings. Another item contributes to the belief of the nearness of the Messiah. A message from a Bokharan Jew, living in Palestine, declares that He is coming soon. The enthusiasm seized the people so strongly, that they are celebrating the occasion by festivals, dancing and praising God on the streets. Oh, yes, the Jews will put the Christians to shame with their demonstrations of heavenly joy and their expressions of gratitude to God, when their wanderings are over and their restoration has come.

Signs in Heaven and Earth

Peter assures us that "wonders in heaven above and signs in the earth beneath shall precede the coming of the notable day of the Lord" (*"wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:" KJV*)—Acts 2:19. The beginning of these things is here. The dire upheavals of today ought to speak to every heart of the nearness of the end. The daily papers are expressing their amazement at the numbers of dreadful casualties, storms, floods, etc. Many signs have been seen in heaven—sunspots, total eclipse of the sun, meteors hanging in the sky and some falling to earth and bursting with a loud explosion. Some folks in our city, recently viewed a gorgeous sight in the sky. About ten o'clock, a meteor seemed to be traveling rather low and fast across the face of the sky. As they gazed upon its brilliancy, it burst like a sky-rocket, flooding the heavens with a multitude of glorious illuminated particles of its substance, which dazzled the beholders with its beauty. It was a sign in the heavens; but they did not realize its importance.

The earthly signs are just as portentous and significant. 100,000,000 tons of rain, with terrific lightning and thunder, have poured

down upon France and the British islands. A late earthquake in Palestine is a very emphatic sign. There were at least 1,000 deaths, 109 of them in Jerusalem alone. It was the greatest earthquake that has befallen that land in a hundred years. Another earthquake was reported from Australia, the other side of the earth, aggravated by land explosions, a terrific noise, as tho' all the demons in hell were clamoring to come out. Then again we read that Arabs of the desert were terrified by earth-shakings which lasted forty minutes. God is no respecter of persons, or places these days. He only looks upon and saves the one from these disasters, who is trusting Him for deliverance. There is no escape from the Power that rules all creation.

Kilanea, the world's largest volcano, is seething with fire in its latest outburst. It flooded the entire bottom of its 8 mile pit around crater, with molten lava. Three fountains of the fiery liquid spurted up thru the top of "the pit of everlasting fire," as the volcano is named. Throughout the day, a terrific hot blast, carrying sulfur fumes, drove spectators away from the edge of the pit. Several times it shot out streams of molten rock, putting the natives in deadly fear. One time, the volume of melted rock was so mighty that it carried whole forests on its back, setting them on fire like great lighted torches, as it rolled toward the sea. Mark you, my friendly reader, these wonders and signs occurred and were recorded in 1927, 2520 years since Ezekiel first saw heaven opened, and beheld visions of the present time. And is it not also a coincidence, that these observations should have been related in the July Paper, which answers to the month ("the fourth," Ezk. 1:1) in which "the Word of the Lord came expressly unto Ezekiel?" Surely, He is nigh, even at the doors.

The Vision of Glory

Ezekiel's first vision is marvelous. He is in his 30th year and among the captives by the river Chebar when the heavens are opened to him. There is quite a correspondence with the Lord Jesus Christ, who was thirty years of age when He saw heaven opened at His baptism in Jordan (¹Matthew 3:16). This is the only place that the phrase "heaven opened" is found in the Old Testament, and it is surely prophetic of Jehovah's tender mercy beginning to be shown to the Jews. We read in Revelation Four of a door opened in heaven. John heard the words, "Come up hither," and he was caught up there. These two prophets, Ezekiel and John, are closely connected and in harmony with each other in their prophecies and are occupied with the same events, the same people, and the same time, in the main.

¹ Matthew 3:16 "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:"

1:3 The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

1:5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

1:6 And every one had four faces, and every one had four wings.

1:7 And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

1:8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

1:9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

The great vision of the Cherubim under the firmament, and the dazzling Man above upon the throne, seen by Ezekiel, is almost the counterpart of the scene described by John. The only difference is their location. Ezekiel beholds the living creatures on earth. John beholds them in heaven. The latter prophet is shown some happenings that came after those with which Ezekiel is favored in the earlier part of this book, tho' he too sees the later things afterward. It will simplify Ezekiel's writings to view them in line with John's visions.

"The Word of the Lord came expressly" to the prophet and he heard it, and saw visions. Hence, if we desire to understand his prophecies, they must come expressly unto us, and we must take hold of them. "And the hand of the Lord was upon [Ezekiel]." Here we have the order for the servant of the Lord. First, the opened heaven; then the vision of Jesus as the One in authority, Head over His Church; afterward the direct call and the enablement by the power of God. The sentence, "the hand of the Lord was upon him," or "came upon me," is found seven times in the book of Ezekiel—Chaps. 1:3, 3:14, and 22, 8:1, 33:24, 37:1 and 40:1.

The great vision of glory, which greets us in the first chapter, had been unfolded in our tract, "Cherubim and Seraphim." We can add little to the instruction found therein, except to emphasize the fact, that the vision reveals Christ on the throne at the point of time, when Ezekiel's prophecies begin to be fulfilled. We have learned from the correspondence of these dates with the end, that it was in 1927. It is possible, tho', and we believe probable, that Christ began to take His place on the judgment throne in 1914, when "the times of the Gentiles" began to close. Christ is correcting, separating and judging His Church now. Peter tells us that "judgment must begin at the house of God"—1 Peter 4:17. They that yield to His authority are being qualified to sit with Him in His judgment of the nations (Matt. 26:31-46) and later reign with Him on His throne of universal empire.

John, in his Patmos vision, views Christ in His capacity as Judge of the Church, "walking in the midst of the seven golden candlesticks." His bosom is girded up, teaching the restraining of His mercy, as He searches, probes and reveals the hidden depths of the hearts of His people. He is bringing to light all that is not in conformity to His will and insists on the correction and the putting away of all that offends. If there first be the willing mind, He will strengthen for the obedience.

Observe that the throne which Ezekiel views, and with which the Cherubim are connected and in harmony, is the throne of a Man. First, the living creatures had the "likeness of a Man" (1:5). Then, there was the "likeness as the appearance of a Man" upon the throne. And that Man was enshrouded in glory with the rainbow about Him. "And I saw as the color of

1:11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

1:12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

1:13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

1:14 And the living creatures ran and returned as the appearance of a flash of lightning.

1:15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

1:16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

1:17 When they went, they went upon their four sides: *and* they turned not when they went.

1:18 As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four.

1:19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

1:20 Whithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

1:21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them:

amber, as the appearance of fire round about within it”, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about”—(1:27-28).

There cannot be the shadow of a doubt, that this description anticipates the exaltation of the Lord Jesus Christ on His throne of judgment and government, all authority given into His hands. His fourfold character as King, Servant, Man, and Son of God, portrayed in the Gospel Records, is well known; but in the vision, the Cherubim are seen with the same faces. Hence, we would infer that they have a part in the judgment throne of Christ while they are still upon earth. They are representative, as we have noted, of the overcomers who have been corrected and are ready for translation. They are doing the will of God, carried along in its mighty irresistible movings, and shortly they will move up to heaven where John at a later date beholds them. He sees them in the throne and around about the throne when the Lamb of God receives the title deed to the world (Revelation 5).

Location of the Throne

Ezekiel views the storm cloud, the whirlwind and the fire coming from the north. These are symbolic of Divine Glory and attest the fact of the presence of Jehovah. The Shekina cloud is always associated with His appearance to Israel. He led them out of Egypt in a pillar of cloud and fire. Sinai was enveloped in a thick cloud and the Lord descended upon it in fire (Exodus 19). The vision is seen coming from the north. This is significant, for the throne of God is in “the sides of the north” (Isaiah 14:13). The city of the great King, the heavenly Jerusalem, shall be builded on the north (¹Psalm 48:2). Also we read that promotion cometh neither from the east, nor from the west, nor from the south (²Psalm 75:6), but promotion cometh from the north, that is, from the throne of God above.

The bow that is in the cloud in the day of rain as mentioned by Ezekiel tells us further of those last day events. It reminds us of the mercy that was promised to the earth after the deluge—Gen. 9. Israel’s hour of judgment is approaching; but “the bow about the throne” tells us that Jehovah’s wrath will be tempered with mercy. The judgment must come before the restoration; but the one is the harbinger of the other. The everlasting covenant must be fulfilled to the people of destiny. The stormcloud and the whirlwind

¹ 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.”

² Psalm 75:6 “For promotion *cometh* neither from the east, nor from the west, nor from the south.”

for the spirit of the living creature *was* in the wheels.

1:22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

1:23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

1:24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

1:25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

1:26 And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

1:27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

1:28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

will pass away and only the rainbow will be seen around the throne. Judgment if His strange work; but His mercy endureth forever.

Ezekiel was overcome by the glory and majesty of the vision. He fell upon his face in deep abasement before the matchless splendor of the Man upon the throne and he hears a voice speaking unto Him. It was not one of the Cherubim who spoke. They are silent in Ezekiel's vision, tho' in Revelation they are heard calling forth the judgments of God upon the world. Here is further proof that our interpretation is correct. They figure the overcoming Church which shall jointly share with Christ in His throne. Ezekiel sees them on the earth under the throne, directing the moving of the judgment of which they are a part. The Word which they proclaim is judging the world whether the latter heed it, or not. Their voice is that of the Almighty, even as was John the Baptist's in his day. And their voice has power. It brings results with its commands even if these are only heard by the Lord. They are bringing great results to pass by prayer and supplication, reigning thru the abundance of grace which they are appropriating. "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them"—Ezek. 36:37.

Chapters 2-3:14

Ezekiel's Commission

Chapter 2

"And He said unto me, Son of man, stand upon thy feet and I will speak unto thee. And the Spirit entered into me when He spoke unto me and set me upon my feet, that I heard Him that spoke unto me. And he said unto me, Son of man, I send thee to the children of Israel to a rebellious nation that have rebelled against me: they and their fathers have transgressed against me unto this very day; for they are impudent children and hard hearted. I do send thee unto them and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall they know that there hath been a prophet among them" (*"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them."* KJV)—Chap. 2:1-5.

Chapter 2

2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

2:3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

2:4 For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

2:5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

2:6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

2:7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

The glorious vision of the Lord affected Ezekiel in a strangely solemn manner, even as was the case with Isaiah, Daniel and John who all received somewhat similar visions. He fell upon his face to the ground; but the Lord graciously lifted him up by His compelling Word. He addressed him as "Son of Man," which title was also given to Daniel—¹Dan. 8:17. It is found exactly one hundred times in the book of Ezekiel. The Lord called Himself by the same name eighty-six times. It is His title as the rejected Man who shall nevertheless be the accepted One in a soon coming day. We infer that Daniel and Ezekiel are in some sense types of Christ in His suffering and exaltation because of being called by this title.

The Man upon the throne commanded the prophet to stand upon his feet, and the power was there for the enabling. "The Spirit entered into me," he explains. The Word and the Spirit are connected, and yet distinguished the one from the other. Ezekiel further adds, "I heard Him that spake." He understood what the Lord desired him to know, namely that he was appointed as prophet to the house of Israel.

His commission was similar to that received by other prophets. It was definite call to a definite work, no imagination about it. He was sent by Jehovah to a rebellious nation, the same word used for "heathen." It suggests that Israel will be the heathen in the time when this prophecy of Ezekiel shall have its real fulfillment. This would be contrary to the Anglo-Israel theory; for according to that teaching, the so-called Christian nations are the ten lost tribes of Israel. But it really does not concern the Church in any marked degree to know who Israel are, or where located. Our concern is to ascertain where we are on the program of God's drama and when we are to take our departure and how much good we do our fellowmen while we remain. These are the questions that should interest us and we are looking into these necessary things. There is no speculation, nor uncertainty connected with them either; but they are plainly answered in the Book.

Ezekiel's vision and prophecies are of vital interest to us because we are assured that now is the time of their fulfillment. We believe that the prophet represents the two witnesses of the end (Revelation 11), who may be even now called and commissioned and speaking to the rebellious house of Israel, though not manifested, nor known as those men. There are watchmen on the walls today who are declaring to the people "thus saith the Lord." Why is not one, or more, of these the antitypical Ezekiel? The year 1927, the corresponding date in the end-time, was a most significant year as regards the dealings of Jehovah with His ancient people. The heavens have been opened to them in a most marked manner since then, as we have already

¹ Daniel 8:17 "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision."

2:8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

2:9 And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

2:10 And he spread it before me; and it *was* written within and without: and there *was* written therein lamentations, and mourning, and woe.

Chapter 3

3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

3:2 So I opened my mouth, and he caused me to eat that roll.

3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

3:4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

3:5 For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;

3:6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

3:7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

shown. Hence, why should we not expect that these two witnesses have already been favored with a vision of the glory and appointed to a definite work? Anyway if not, they are scheduled to appear shortly, according to John's prophecy (Revelation 11).

Chapter 3:1-3:14

“And when I looked, behold a hand was sent unto me, and lo, a roll of a book was therein. x x x Moreover He said unto me, Son of Man, eat the roll and go speak unto the house of Israel.” (*“And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;...Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.”—Chap. 2:9 & 3:1 KJV*)

This scroll plays an important part in prophecy. Zechariah sees a similar document flying over the earth—¹Zech. 5:1. John in his vision is commanded to take the scroll, which is open, from the hand of the Angel, which is Christ Himself, and eat it—²Rev. 10:9. These three men, Zechariah, John and Ezekiel, prophets of the endtime, are declaring the same things; hence, the scroll in each case has similar meaning. It is proclaiming the “lamentation, mourning and woe” that are coming upon the world because of its rebellion against the authority of Christ. Ezekiel as well as John ate the roll and both found it sweet as honey in their mouths; but John tells us that afterward his belly was made bitter because of its contents. These scrolls symbolize the message of judgment as was intimated that these prophets were appointed to announce. Zechariah also has the same message for a disobedient, lawless generation who refuse to yield to the Lord and His Word. His scroll is seen flying thru-out the earth, bringing a curse wherever it goes.

Ezekiel's experience at this point is most interesting and instructive. He acts out his own yielded life and the inspiration of his words. He received the little book, accepted it and ate it, then gave out the message it contained. The Lord is responsible for all that he says and does. His life is no more his own, neither his words. The Man on the throne is his Master. He says, “Son of man, go, get thee unto the house of Israel and speak with my words unto them” (3:4). There is no question whatever as to who is the responsible party back of the prophecy which Ezekiel proclaims.

And yet failure is predicted by Jehovah for the message and messenger. He says, “The house of Israel will not hearken unto thee; for they

¹ Zechariah 5:1 “Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.”

² Revelation 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

3:8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

3:9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

3:10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears

3:11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

3:12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed *be* the glory of the Lord from his place.

3:13 I *heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

will not hearken unto Me.” But that prophecy was not to hinder, nor discourage Ezekiel. His commission was to speak Jehovah’s words regardless of the people’s attitude. Absolute obedience was demanded of him. He could then leave results to the Master. Like the faithful ox that will walk around in the same old beaten track, year after year without faltering, or refusing to disobey, so those men of God went on in obedience to the divine will. It was not their business to question how, or why, “theirs but to do and die,” is necessary. All this is considered extremely fanatical and foolish by the religious, level-head today; but it is the way of the Man of God in every age. Also men of today insist that we cannot be successful if we do not think we will succeed. It is considered the height of folly to tell the truth about men and their doings. “Pessimists” are warned to keep their distance. And even well-meaning and enthusiastic Christians are caught in the vortex of the world’s false assurance and hypocritical “bull,” and do not want the facts declared. They like to pretend that things are all right with the world and the Church is getting affairs in shape for a millennium; but alas, the very opposite is the verdict of the Lord. “The time will come when they shall not endure sound doctrine,” is the unpalatable message Paul speaks for the last two days. They shall “not endure,” much less rejoice in it. And that time is right here. Paul’s message as well as Ezekiel’s message are refused today even as it was when they personally proclaimed the Truth. But what shall these later messengers do? Shall they quit the field because there is no great reception of the Truth? No, no, they cannot but speak the message if they are called and commissioned as were those prophets.

Ezekiel was taken up by the Spirit and he heard behind him a voice of great rushing. “Blessed be the glory of the Lord from this place.” And he also heard the noise of the wings of the living creatures as they touched one another and the noise of the wheels over against them and the noise of a great rushing. Ezekiel is borne up by the Spirit into the “day of the Lord.” He is rushed along by the power and authority of the Man upon the throne above, and the Cherubim beneath. The great vision of the glory of the Lord is still visible to the prophet, only now it is viewed in motion. We can feel the power of it as we read his words. The great activity, the mighty moving of those seraphic beings sound to the prophet’s listening ears as “the rushing, mighty wind” of which we read in Acts 2, when the Spirit descended upon the Church on the day of Pentecost. He there came upon the first company of believers of this age and baptized them into one body which provisionally was the One Baptism whereby all believers of this age were constituted the one Body, the Church. But the sound which Ezekiel hears, tho’ it is still the rushing of the Spirit, yet now it is His power in the Church, or that portion of that Body who have yielded to His enduement and are clothed upon with power from on high and are doing the will of God upon the earth. They are

a most mighty people, a great force as joined to Christ on His throne in heaven. They are taking hold of world sovereignty and are irresistible conquerors. God is moving in them and they are moving on in His will, moving out of the way the mighty principalities and powers, spiritual wickednesses in high places, thus defeating Satan and all his host, by simple faith in the Word of God. But the world knows them not.

Ezekiel's words in the former description of these majestic beings is most suggestive and instructive. When they went, he heard "the noise of their wings like the noise of great waters, as the voice of the Almighty, as the voice of speech, as the noise of an host; when they stood they let down their wings" (Chapter 1:24). It is unmistakably clear from this language that these messengers are not angels, neither are they just ordinary redeemed men, but extraordinary overcomers. Angels are not linked with humanity and the throne of Christ. The coming age which is even now at hand, is not put in subjection to angels, but is put under the dominion of Christ the new Man and those overcoming saints of the present age who shall reign jointly with Him (Hebrews 2:5-18). The Cherubim are representative of these victorious ones, living creatures indeed, some of whom are on earth at the present time and are taking hold of their throne rights in Christ in spite of all the power of the world, the flesh, and the devil to defeat them.

Chapters 3:15 to 7:27

Ezekiel's First Prophecy

"Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the Word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel;" (3:15-17)

3:15 Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

3:16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

This is the third section of the first division of the book. Here the Lord laid upon Ezekiel the great responsibility of watchman to the house of Israel. He is brought by the Spirit to the village of Telabib. It was no doubt at another point of the river than where he had seen the vision of the glory. Ezekiel is now made as an actor to the astonished Jews assembled at Telabib. He plays a part in four scenes. These were signs to the house of Israel. The first was the "tile sign," which portrays Jerusalem in a siege (Ch. 4:1-3); the second was the "posture sign," Ezekiel laying 390 days upon his left side and 40 days on his right, prophesying all the time as to the destruction of the beloved city and the Jews' captivity (Ch. 4:4-8); the "food sign" and its preparation (Ch. 4:9-17); which occupied the same time, 390 days upon which he laid on his left side. The latter was also a prediction of the famine of those dreadful days of judgment when the Jews would eat defiled bread. The "shaving sign"

3:17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

3:19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

3:20 Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

3:21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

3:22 And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

was the fourth and is described more minutely than the others. The hair was shaven from the head and the beard of the Prophet and divided into three parts; the one part to be burned in the fire, the other part smitten about with a knife; while the other fraction was to be scattered to the wind, whence after it a sword was sent: also a few were taken and bound in the skirts of Ezekiel —Ch. 5.

This sign is easily seen to be that of judgment also, even as were the other signs. Then the prophet speaks two solemn denunciatory messages which close this section. The first predicts the destructions that were to fall upon the land and the people, and their dispersion (Ch. 6), even as the signs predicted. The second message proclaims the utter end that was to come upon the four corners of the land (Ch. 7).

Ezekiel remained among the captives in Telabib seven days, astonished and dumb with the burden of his prophecies upon his countenance. His was no lip service. He has to eat his message. The judgments which he must speak overwhelmed him; for he knew they would surely come to pass. His silence was finally broken by the Lord Himself. He addressed the prophet telling him that He has made him “a watchman unto the house of Israel.” His duty and responsibility in this respect was set forth emphatically. Warning the people was the first and important item of his ministry; hence, he must hear the Word from the Lord’s mouth, for himself. Otherwise he would have no tidings for others, could not sound the alarm. The false prophets had no tidings from the Lord. They said, Peace, peace, when there was no peace. They spoke their own thoughts and followed their own dreams, the imaginations of their own deceitful hearts, instead of God’s Word. They did not believe the solemn messages that Jeremiah had given; therefore they were guilty of the false security, the decline and apostasy which was in evidence in Israel. And the same curse of false prophets abounds today. The Word is rejected, ignored and denied by the people because of their attitude. The solemn truths concerning the judgments that are predicted to come upon a wicked, apostatized, God defying generation, are not heard, much less heeded. The watchmen who stand by the declarations of the Lord and sound the alarm are as popular today as were Jeremiah and Ezekiel in their day. They are even as popular as a death’s head at a feast; but they must be true to God.

Details of this Portion

Ezekiel was commissioned to warn individuals, rather than the nation as a whole; for it was too late for their survival as such. He was to warn the wicked to turn from his wicked way, or his blood would be required at his hands. If he delivered his message and the wicked did not heed him, he had done the will of Jehovah which is the important item. It was the same with

3:23 Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

3:24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

3:25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

3:26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

the righteous. If he too should die in his iniquity; but the Prophet is blameless. He has done what he could. After being warned, each one is responsible and must bear the consequences of his own conduct. The doom of the nation cannot be averted; but individuals may escape, by hearing the Word and acting accordingly.

The above portion of Scripture as well as the corresponding one, chapter thirty-three, are often used in defense of the error of salvation by works; but it is so childish, that it hardly deserves an answer. Ezekiel's message has nothing whatever in common with the doctrine of the Church. He is talking Israel, a people under the covenant of law, who were about to bear the consequences of that broken covenant and the only way to escape was by repentance and turning to God in obedience. Even the one who had been obedient, the one whose acts were righteous, if he failed in the midst of the great national apostasy, when the judgment was ready to fall, his former acts would not avail. He too would be swept away in judgment with the nation; but this is not the Gospel. The Apostle Paul is the teacher at whose feet we learn the doctrine of the Church. All Scripture is God-breathed and is profitable for the man of God; but all Scripture was not written for the Church alone, nor does it concern that Body personally. But the Writings of the Apostle Paul are the exclusive property of the Church. They were written to them and for them and concern them alone. Hence, let us read them and learn the eternal security as well as the exalted destiny of the Body of Christ, and then we will not be confused, neither will we give to others, nor take to ourselves Scriptures which is not ours.

After Ezekiel is solemnly charged to deliver the message, the hand of the Lord is upon him. We believe this latter phrase has the same significance as the different viewpoints of John in the Isle of Patmos visions. He is given a fresh revelation and a new message each time "the hand of the Lord" is mentioned as falling upon him. At the present instance, he is brought to the plain where he again beholds the glory of the Lord which he saw by the river Chebar. He falls upon his face and he says, "The Spirit entered into me and set me upon my feet and said unto me, Go shut thyself within thy house" (3:24). He could not deliver the warning message which he had just heard. He was shut up by the Lord.

Ezekiel was a sign to the people. He was now to act out their attitude to Jehovah's words. He was to shut himself up in his house, thus declaring that they were shutting up their hearts, refusing to hear the judgment peals. He was made dumb for a time as a witness to them of what was coming upon them. God was going to refuse to speak to them for a time for their disobedience and rebellion toward Him. It appears from the context that the

3:27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

people bound him and then the Lord would not let him speak to them by way of retaliation. He was thus a reprover to them by his very silence. His dumbness was a witness of the long years in which the nation would not hear the Word of the Lord by any prophet. He testified that there was no hope, for they were a rebellious house and judgment could not be stayed. But yet, his dumbness was not complete, nor constant. The last verse of the chapter proves this fact. “When I speak with thee, I will open thy mouth and thou shalt say unto them, Thus saith the Lord God; he that heareth, let him hear and he that forebearth, let him forebear; for they are a rebellious house”.

After the destruction of Jerusalem, the Prophet’s mouth was opened and his powers of speech were permanently restored, as we read. “And it came to pass...that one that had escaped out of Jerusalem came unto me saying, the city is smitten. Now the hand of the Lord was upon me in the evening afore he that was escaped came . . . and my mouth was opened and I was no more dumb” (Ch. 33:21- 22).

The fall of Jerusalem betokened its absolute treading down by the Gentiles. It was from that time in the hands of Nebuchadnezzar. The times of the Gentiles was a fact. The Jew was in subjection. The loosing of Ezekiel’s tongue at that point has marvelous significance when viewed in its relation to the end when the reversal of conditions is on the way to fulfillment. The times of the Jews are beginning. The loosing of their captivity is a fact in a certain degree. Ezekiel is not only a sign to the people, but he is their type. The rise of Jerusalem will surely come even as its fall. It is on the way to it now, and when it is accomplished, Jehovah will no more be dumb toward His people, the Jews. They will again hear His Voice and, filled with fervor and zeal will rise up and be the evangelists to the world. All these events in the book of Ezekiel have corresponding value in the end time, but in reverse order.

Chapters 4 and 5

The four signs in as we noted, are predictions of the doom which was even at that day hanging over the city, but which the captives in Babylon refused to believe. The false prophets who were in their midst encouraged them in the false hope of their speedy return to their land; hence, the predicted destruction by Ezekiel was thought incredible. And the prophet’s acted-out signs of the people’s condition in the siege that was to come on the city was foolishness to them, but Ezekiel was not thereby excused from his part in the play.

The Tile Sign

Chapter 4

“Thou also, son of man, take thee a tile, and lay it before thee, and

Chapter 4

4:1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

4:2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about.

4:3 Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall* be a sign to the house of Israel.

portray upon it the city, even Jerusalem. And lay siege against it. This shall be a sign to the house of Israel.”

The significance of this is plain. Jehovah would instruct His people of that day, as well as of a later time when they were in a later siege, that He had allowed it. The Roman army came up against Jerusalem, A. D. 70, and it was a far greater siege than that of Nebuchadnezzar’s day, not only in extent of time, but of suffering. We believe it also refers to another siege which is yet to come against Jerusalem in the latter end of the great tribulation, the time of Jacob’s trouble. That will be the worst siege and the greatest famine will be experienced then.

The prophet was commanded to take a tile. It literally means a clay slab which the Babylonians used to write upon. Libraries of such tiles are said to have been uncovered by the work of excavators. Those tiles were almost square, generally fourteen by twelve inches. Some have been found engraven with astrological figures and building plans; hence, we learn that they were used as we use paper. Ezekiel was to draw upon the soft clay a surface a picture of Jerusalem in the siege. The Prophet himself was to act as the; he was the besieger. He was representative of Jehovah who was to act as tho’ he was against Jerusalem, or men who had never destroyed that beloved city. Notice the word “against” in these few verses. It is repeated seven times. Then take the suggestive of the Lord’s attitude right now. Their iniquities and rebellion had separated them from God—¹Isa. 52:2. The first sign, therefore, is the witness of the successful siege of Jerusalem by their enemies. At that time it was the Chaldeans, later the Romans, and still later the armies of the world will be gathered around Jerusalem. Yet they gave no serious attention to the Prophet, but yielded to their foolish dreams believing the false prophets. We see the same condition today. Our age, so boastful, self-righteous and secure in its apparent strength will end in great catastrophes. “Judgment will again be laid to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place” (*“Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” KJV*)—Isa. 28:17. God’s Word shall be fulfilled regardless of Peace Pacts and Peace and Safety slogans. Nothing can stay His Hand when once the hour has struck.

The Posture Sign

“Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it

¹ Isaiah 52:2 “Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”

4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

4:5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall* be uncovered, and thou shalt prophesy against it.

4:8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

4:9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

4:10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

thou shalt bear their iniquity” (4:4).

In the second sign, we are given to see the punishment upon the people, rather than upon the city, as in the first sign. In his own person the Prophet tasted the degradation and judgment which was about to come upon the nation. It is not said that Ezekiel should lie 390 days upon his left side and then 40 days upon his right side continuously. We rather incline to the opposite view; for the fact that he must prepare food to eat during those days excludes this extreme deduction. No doubt he obeyed the command as he understood it and gave the people the sign the Lord desired. The number of days 430 in all are representative of years as the text shows. We are reminded of Exodus, where the sojourning of Israel in the land of Egypt is given as 430 years when God was as a stranger to them. That time was a most emphatic type of this present dispensation when Israel are wanderers on the face of the earth. That Seventy Years in Babylon was but an earnest of this later and greatest captivity that is just about at its final loosing stage. Evidently, the 390 and 40 days, or 430 days, foretell the 430 years of God’s silence or dumbness toward Israel, from Malachi to the anointing of Jesus. Immediately, He began to speak unto them as figured by the loosing of Ezekiel’s tongue. And more than this; as we read, the Lord said expressly to Ezekiel, “I have laid upon you the years of their iniquity x x x So shalt thou bear the iniquity of the house of Israel.” (4:5) Hence, we see that the sign pictured the actual meted-out punishment that was to fall upon the people. The primary application then of the 390 and 40 days must be to the period of their punishment. The Prophet therefore bore in his own person the suffering which the nation was to experience. In a sense he was a type of Christ, as we have noted previously, who bore the iniquities of all mankind in His own body on the tree. It is written of Him, “He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed”—Isa. 53:5.

The Sign of Famine and Defiled Bread

“Take thou also unto thee wheat and barley and beans and lentils and millet and fitches and put them in one vessel and make bread thereof according to the number of the days that thou shalt lie upon thy side...And the meat that thou shalt eat shall be by weight twenty shekels a day. From time to time shalt thou eat it. And thou shalt eat it as barley cakes and thou shalt bake it with dung” “Thou shalt prepare thy bread thereon,”—Chap. 4:9-15.

Here is where the critics are horrified. And some of them actually refuse to acknowledge the God that would require such an abominable thing, as they say. But the Lord realized what He was doing. He knew the storm this would invoke from unbelief all down the centuries; nevertheless He

4:11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

4:12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

4:13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

4:14 Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

4:15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

4:16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

4:17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

Chapter 5

5:1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

5:2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the

insists on Ezekiel's obedience in this matter also. The Prophet too is horrified and in despair as the fact overwhelms him that Jehovah exacts obedience. He cries to Him for a change in respect of the dung. The answer comes that he may substitute cow's dung and Ezekiel must be satisfied with this concession. God's ways are sometimes strange and his will exacting, but if we are in His hand there is nothing to do but obey.

This eating defiled bread is a sign, as the others, of the horrors of the Babylonish siege and the later one, the Roman, and the still future one that is not far distant at the present writing. The eating by weight presaged the scarcity of foodstuffs. It sounded the bell, warning of the coming famine, terrible famine that will be part of the judgment of this doomed world. The defilement of the bread witnesses especially of the unclean conditions that will obtain during the siege and what abominable things the people in Jerusalem will be obliged to eat, even as they have already eaten in the past when they have been scattered, as it is written, "Even thus shall the children of Israel eat their defiled bread among the Gentiles whither I will drive them." It was also announced by Hosea that "they shall eat unclean things in Assyria"—Hos. 9:3-4.

Ezekiel baked the bread as the Lord commanded, while, no doubt the captives looked on the scene with amazement that a priest could eat such food. The least taint of uncleanness was abhorrent to a Jew and much more to a priest. But the Lord was showing them the defilement of His priestly nation and if it was abhorrent to them, how much more to Him to view their corruption; for He is holy. They were only showing out by their eating the bread of defilement, the corruption of the old man. The Lord turns away from man's sinfulness with the same repugnance that Ezekiel felt for the defiled bread. And He desires that they know it.

The Final Sign

Chapter 5

"And thou son of man, take thee a sharp knife, take thee a barber's razor and cause it to pass upon thy head and upon thy beard and take thee balances to weigh and divide the hair" (5:1).

As we noted previously, the hair that is shaved from the beard and head of the prophet witnesses of the scattering of the people. The razor, the sword of God's justice, was to be used to separate them into three parts. The one part was to be burned with fire, a picture of the fate of a part of the people during the siege; and besides the fire, the pestilence and famine was to consume them. Another part was to be destroyed by the sword; still another part was to be scattered unto the four winds, that is dispersed among the Gentiles. The sword would also follow these. Then there was a small number

wind; and I will draw out a sword after them.

5:3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

5:4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5:5 Thus saith the Lord God; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

5:7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

5:8 Therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

5:9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

5:10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

5:11 Wherefore, *as* I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee*; neither shall mine eye spare, neither will I have any pity.

that should be preserved as figured by Ezekiel hiding a few in his garments, symbolic of Jehovah covering a few from the deserved judgments. And some of these latter were also cast into the fire, the latter figuring the refiner's fire, from which a preserved remnant shall come forth as pure gold. They will be blessed and be a blessing to the world as is repeatedly witnessed in the Scriptures—¹Isaiah 6:13; Jeremiah 23:3; Ezekiel 6:8.

All these judgments mentioned came upon the city, the land and the people; but they will come again. The Jews are going back to their land now. The Lord has opened the way, but His people are still in unbelief. They do not as a people see that His face is toward them and that the time is at hand for their restoration to His favor and their place in the world. Hence, their greatest tribulation is yet further. These four judgments await a future fulfillment. And we have the proof of this fact in this very portion. Jehovah speaks in this wise, "I will do in thee that which I have not done and whereunto I will not do any more the like because of thine abominations." Jesus said, relative to the great tribulation, that there was never such a time of trouble in the world and never shall there be again its like—²Matt. 24:21. The abomination of Israel have been greater than other people in the sight of God, because they had great light and responsibility. They profaned the sanctuary of the Lord repeatedly, but the last profanation of His Holy Place will be the worst. They will allow the anti-Christ to put his image in the place where the glory of God was wont to be manifested; hence, their punishment will be more severe. Poor people, how we weep for them when we realize the sufferings that are yet before them.

Chapters 6

The First Message

"And the Word of the Lord came unto me, saying, Son of man set thy face toward the mountains of Israel and prophesy against them. And say, Ye mountains of Israel, hear the Word of the Lord God"—Chap. 6:1-3.

Here we have the solemn message of judgment against the whole land

¹ Isaiah 6:13 "But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof."

Jeremiah 23:3 "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."

Ezekiel 6:8 "Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries."

² Matthew 24:21 "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

5:12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

5:13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

5:14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

5:15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken *it*.

5:16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

5:17 So will I send upon you famine and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken *it*.

Chapter 6

6:1 And the word of the Lord came unto me, saying,

6:2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

6:3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I,

of Israel. The city, Jerusalem, had been mostly in view in the preceding predictions. The mountains were especially the place of idolatry; hence, God was against them. They were called “the high places.” Images and shrines of different kinds were erected upon these mountains where all manner of evil practices were allowed. Moses had predicted that Israel would come to such a low state, and he also spoke the judgment which would follow such departure from God. “I will destroy your high places and cast down your images and cast your carcasses upon the carcasses of your idols and my soul shall abhor you. x x x I will bring the land into desolation and your enemies that dwell therein shall be astonished. And I will scatter you among the nations and I will draw out a sword after you, and your land shall be desolate and your cities waste” (“*And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you...And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.*” KJV)—Lev. 26:30-33.

Is not that an astonishing prophecy given by Moses hundreds of years before it was fulfilled? Jehovah may delay judgment; but it will come. His Word shall come to pass in due time. Tho’ the vision tarry, it will come, as Habakkuk declares. And yet there shall be a remnant as Ezekiel assures to whom the Lord will show mercy. They will acknowledge their sin and loath themselves for the evils that had been committed. In all the history of Israel, as of the Church also, there has been some whose heart was steadfast with the Lord. It has been even so in this present dispersion of almost nineteen hundred years, there has been a remnant also of the Jews—¹Rom. 11:5. And that remnant is increasing in these last days. It is quite a host already with the promise of an abundant harvest.

Ezekiel is commanded to smite his hands, that is, clap them together, and stamp with his feet to express the outward vehemence of the judgment. These manifestations are also signs of exultation and delight; but here they are signs of positive fury and betoken the judgment that is due to fall upon the mountains of Israel.

We have further thought relating to these “mountains of Israel.” In Scripture mountains are generally symbolic of nations; hence, why not at this place also. We thus infer that Israel in the end of the age will have devolved into nations; for this part of Ezekiel’s predictions must have end-time significance as well as the rebellion and departure from Him. Who these nations are we cannot positively state and we do not desire to conjecture; tho’

¹ Romans 11:5 “Even so then at this present time also there is a remnant according to the election of grace.”

even I, will bring a sword upon you, and I will destroy your high places.

6:4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.

6:5 And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6:6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

6:7 And the slain shall fall in the midst of you, and ye shall know that I *am* the Lord.

6:8 Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

6:9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

6:10 And they shall know that I *am* the Lord, *and that* I have not said in vain that I would do this evil unto them.

6:11 Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

6:12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

we have some faint idea on the subject which we may later declare if we have more data to prove our opinion.

The Second Message

Chapter 7

“Moreover the Word of the Lord came unto me, saying, Also thou son of man, thus saith the Lord God unto the land of Israel; An end, an end is come upon the four corners of the land”—Chap. 7:1-2.

This message closes the first prophecy of Ezekiel. All the other elements, angles and forms of the judgment peals that preceded are now compassed and emphasized in this final message. It takes us down to the end of the judgment of that time of Ezekiel; but much more. It takes us down to the judgment of the Roman invasion of the land. An utter end came upon the land in both instances. The people were scattered and the land left desolate; but we also believe this message foretells a future devastation upon the land. The end will come again for Israel because of their sins and apostasy. And the latter will be more pronounced than it ever has been in the past. Hence, the final judgments will be greater than all that has gone before, because the people will deserve it in vaster measure. The apostasy will reach its climax both in Israel and the Church in the end time. And that end is right at hand. Count how many times the word “end” is mentioned in the first few verses of this chapter. And then we find that the end is a time of evil. It is the day of judgment—Vs. 10, 12.

The whole chapter in Hebrew is in the form and rhythm of a poem. It divides into three sections and appears to include all Ezekiel’s predictions taking us way down to the end. No doubt we could call this portion of the first division of the book an outline of the whole. Hence, this present chapter gives us the end of the calamities and the results on the land and the people.

The First Part

This includes the first nine verses and occupies us with the set time for judgment. The Lord had waited long; but the end of His mercy had come. “He being full of compassion often forgave their iniquity and destroyed them not: yea, many a time turned His anger away and did not stir up all His wrath”—Ps. 78:38. But now the cup of their iniquity is full, as also His cup of wrath. They have rebelled more and more and the day of reckoning is at hand. Jehovah’s fury was now ready to sweep over the entire land.

And that judgment came as foretold. His eye did not spare nor His heart pity them. He fulfilled His Word by Ezekiel and Jeremiah. They lived to see its execution.

But this is not the end. There is another end as is unmistakably plain to those who read the Scriptures. When the present wickedness and apostasy

6:13 Then shall ye know that I *am* the Lord, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

6:14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the Lord.

Chapter 7

7:1 Moreover the word of the Lord came unto me, saying,

7:2 Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

7:3 Now is the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

7:4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the Lord.

7:5 Thus saith the Lord God; An evil, an only evil, behold, is come.

7:6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7:7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

7:8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

7:9 And mine eye shall not spare, neither will I have pity: I will recompense thee

has reached its climax there will come the day of reckoning again. It will be “the day of vengeance of our God.” He will speak to the nations in His wrath and vex them in His sore displeasure—Ps. 2. The whole world will be in rebellion against the Lord and against His Anointed King, Christ and His anger will wax hot against them. It will be the “Against” period. God and man, the latter energized Satan, will be in a mighty conflict out of which God will emerge victorious: and then woe to the defeated dupes. They will call to the rocks and mountains to hide them from the face of the Lamb; for He will be as a Lion in that fearful time of wrath. His judgment is as sure to be poured out in the future as it was in the past.

The Second Part

Here is given a description of the doom of that day of evil which was to fall upon the city, Jerusalem—V. 10-18. The decree could not be revoked. It would come in all its terror. Tho’ they blew the trumpet and called the army to the battle none responded. God had put the fear of Nebuchadnezzar into every heart. The people felt that the Lord was angry and would not fight for them; hence, why make any effort to defend the city? They knew their iniquities had separated them from the Lord and His Word was against them. The “rod” mentioned was the king of Babylon at that time. Sword, pestilence, famine would devour them, instead of their adversaries. A few would escape, the remnant whom Jehovah loved, and “they would be upon the mountains mourning as doves.” How pathetic! and truly symbolic of another day, the great day, the terrible day, the end of man’s day and the ushering in of the manifested day of the Lord.

The Third Part

We have the climax of the poem in the third portion—Vs. 19-27. Here we are informed of the cause of all their backsliding and rebellion, which brought the judgment upon them. It was their “silver and gold.” The pre-exile prophets declare the same fact. Jerusalem and the whole land of Palestine enjoyed great prosperity and indulged in extravagant living before the captivity. “Their land is also full of silver and gold, neither is there any end of their treasures”—Isa. 2:7. As riches increased their vanity increased, and also their desire for pleasure, even as is the case today, hence, the captivity came. Many saints are cut back, made helpless and unable to do even one thing for the Lord, because they are chastened of Him. He has put them in this condition of captivity. But there is always a cause, even as we read here. The Lord desires that His people know that He does not wantonly afflict them. And the chastening will not continue forever, nor will it be too severe. When it has yielded the peaceable fruits of righteousness (¹Heb. 12:11),

¹ Hebrews 12:11 “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the Lord that smiteth.

7:10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

7:11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of their's: neither *shall there* be wailing for them.

7:12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

7:13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

7:14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

7:15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

7:16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

7:17 All hands shall be feeble, and all knees shall be weak *as* water.

7:18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

7:19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls,

that is, when the object is attained the Lord will deliver His people. “Bread corn is bruised; but He will not be forever threshing it; neither will He break it with the wheel of His cart, nor bruise it with horsemen” (*“Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.” KJV*)—Isa. 28:28.

In the case of Israel, God’s wrath was at fever heat. He declared that it would fall upon His heritage and then they would realize the utter worthlessness of their riches. They would cast the silver and gold into the streets, for it would not deliver them. Zephaniah in his earlier prophecy of the national calamity made a simple declaration. “Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of the Lord’s jealousy. He shall even make a speedy riddance of all them that dwell in the land” (*“Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.” KJV*)—Zeph. 1:18

And the Apostle Paul gives a similar testimony of the conditions in Christendom at the end. “Men shall be lovers of their own selves, covetous,” meaning lovers of money; x x x “lovers of pleasure more than lovers of God”—2 Tim. 3:2 & 4. The very same evidence of Israel’s departure from God, characterize the present religious age. Worldliness, money-loving and money-spending, pleasure-seeking and luxurious living abounding and increasing on every side, witnesses to all who have ears to hear that the judgment of God cannot be much longer delayed. The Lord will soon take His faithful people out of this corrupt scene and then the prophesied woes will begin to fall upon the world.

And we can plainly see that Ezekiel’s prophecy relates to these times. There is no mistake about it. He declares, “My face also will I turn from them and they shall pollute my secret place; for the robbers shall enter it and defile it”—V. 22. This refers to the setting up of the image of the beast called the abomination of desolation (¹Matthew 24:15). This event comes to pass in the latter part of the seven years marked out by prophecy as the time of the great tribulation upon the Jew—²Daniel 9:27.

It will be the greatest insult to the Lord that has yet been handed Him.

¹ Matthew 24:15 “**When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)**”

² Daniel 9:27 “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

neither fill their bowels: because it is the stumblingblock of their iniquity.

7:20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

7:21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

7:22 My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it, and defile it.

7:23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

7:24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

7:25 Destruction cometh; and they shall seek peace, and *there shall be* none.

7:26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

7:27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the Lord.

Chapter 8

8:1 And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

8:2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of

John in the book of Revelation tells us of this blasphemous counterfeit in a fuller sense than any of the other prophets. What they hint at he reveals. The wicked apostate nation, as well as the whole of the world will be judged according to their attitude to the image set up in the Holy Place in Jerusalem. They will receive a mark in their right hand, or in their foreheads which will protect them from the anti-Christ's wrath, but expose them to the wrath of the Lamb. IT will be the sign that they are marked for perdition—Rev. 16.

Visions Concerning Jerusalem

Chapters 8

“And it came to pass in the sixth year, in the sixth month, in the first day of the month, as I sat in mine house and the elders of Judah sat before me that the hand of the Lord fell upon me”—Chap. 8:1.

We here commence another section of the first division of the book. And it marks an important epoch, being emphatically dated by the prophet. As we noted previously these dates have corresponding value at the present time. We are positively assured they are on the way to fulfillment in reversal order, as note page 7 and 8 of our exposition. Ezekiel received his first vision in the fifth year of King Jehoiachin's captivity (which was also the beginning of his exile) and is answered in our day by the year 1927. The sixth year, one year later would find its correspondence in 1928.

This section is in four decided scenes, each one comprising a chapter. First, the prophet is shown all the dreadful abominations that were manifested in the temple—Chap. 8. Second, the sighing faithful remnant were marked by the man with the inkhorn and thus preserved from destruction—Chap. 9. The vision of the coals of fire follows, to which is added the vision of the glory—Chap. 11. The final revelation of the section is the vision of the depravity of the leaders of the people and the departing of the glory—Chap. 11.

While these visions had some relation to the conditions at the time of Ezekiel, yet their greater correspondence is to end-time events. Here surely we are able to see their application to the book of Revelation. We called attention to the image of anti-Christ that will be set up in the temple which is shortly to be built in Jerusalem thus defiling the secret place—Rev. 13. And there will be a sealed and preserved remnant. They receive the mark of God and, hence, are preserved from the mark of the beast—¹Rev. 7:4-8.

¹ Revelation 7:4-8 “And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.”

his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

8:4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

8:6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

8:7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8:8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

8:9 And he said unto me, Go in, and behold the wicked abominations that they do here.

8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

8:11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

Answering to the coals of fire vision, the record in Revelation informs us of fire from the altar being cast upon the earth—¹Rev. 8:5. And the glory which is even now returning to Jerusalem will again depart, but only temporarily, for the little while the Gentiles will have control of the city, 42 months—²Rev. 11:2.

Visions of Abominations

These further revelations to Ezekiel were given him in his house while the elders of Judah surrounded him. They probably had come to him expecting to hear a new word from the Lord. Suddenly the hand of the Lord is upon the Prophet and he beholds the glorious likeness of the Man upon the throne. The word for “fire,” in the Septuagint translation of the Bible, is “man.” There is a similarity between these two words in Hebrew. The one is “esh,” and the other is “ish.” Anyway, fire, or man, we know it is the Lord Jesus Christ in His millennial glory that Ezekiel’s visions on that throne. His hand takes hold of the Prophet and he is lifted up between the heaven and the earth and is brought by the Spirit to Jerusalem. It is here he is given to see the image of jealousy which was northward at the gate in the entry. It was an idol.

The Den of Serpents

Ezekiel now beholds a hole in the wall and is commanded to dig into the wall. He discovers a secret door which he opens and enters into a chamber. It was a den of serpents and seventy ancient men of Israel were offering incense before those beasts. It was idolatry after the manner of Egypt. The leader’s name is mentioned and this must have been a great surprise to the Prophet; for Jaazaniah was the son of the illustrious and God-fearing scribe, Shaphan, who received from Hilkiah the book of the law and read it before King Josiah—³2 Kgs. 22:8. Those wicked men in that chamber of death had forgotten all about that time of reformation. They thought God could read the imagery of their mind: for they said, “God hath forsaken the earth”—V. 12.

Remember that this was a vision. Ezekiel, like John on the isle of Patmos is carried forward to future times and saw coming events rather than what was transpiring in his day. And yet there was a slight correspondence

¹ Revelation 8:5 “And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.”

² Revelation 11:2 “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.”

³ 2 Kings 22:8 “And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.”

8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth.

8:13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

8:14 Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

8:15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

8:16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

8:17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

8:18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

at that time also. But these things were not actual. There was no chamber of serpents in the temple, neither was there an image of jealousy like the Prophet saw. The Lord showed Ezekiel what was in the peoples' mind. Note the word "imagery." Their heart was not cleansed from sin. "The imaginations of the thoughts of the heart are evil and only evil continually" ("*every imagination of the thoughts of his heart was only evil continually.*" *KJV*) (Gen. 6:5) is written of the natural man. He cannot worship God acceptably even tho' he is religious. In fact the religiousness generally gives rise to self-righteousness which is a stench in the nostrils of the Lord. Jesus said of such, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23:33. These scenes which Ezekiel is allowed to look upon are symbolic references to the apostatized condition of the nation at the end.

The Weeping Women

The Prophet is now instructed to turn and view another abominable scene. He is brought by the Spirit to the gate of the Lord's house and there he beholds some weeping women. He is told that their tears are for Tammuz. He was the Babylonish god of Spring, and was supposed to die each Fall, and go down to Hades; then revive each returning Summer. The women celebrated the death of this god as the decay of earth's reproductive powers. And with the ceremonies were connected some of the vilest practices, which is always the case with false worship, as is seen today in all heathen lands.

Sun Worship

Ezekiel for the fourth time is forcibly taken by the Spirit and brought whithersoever He lists. This time He takes him into the inner court of the Lord's house where he beheld twenty-five men with their backs toward the temple and their faces toward the sun. There were sun-worshippers; and the worst of the abomination was the fact that they were priests who were there to fulfill their appointed courses in the order of the Lord. Their attitude was one of defiance, as tho' they were declaring by their turned backs that they had willfully rejected Jehovah and His worship. This too was identified with the temple and the worship of Jehovah. It proves their heart was not tuned in with heaven. A phrase in the closing part of verse 17 is very mysterious and strange, "And lo they put the branch to the nose." It probably, was some shocking and wicked rite connected with the lusts of the flesh in some horrible manner; and no doubt refers to something vicious and hateful in the end time.

There are sun-worshippers today. The cult is growing. A few months before the late war, there was a great sun-festival held in Paris. Thousands took part in its orgies and immoralities. There are a multitude of these folks in the English speaking world. They have turned away from the Sun of

Chapter 9

9:1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

righteousness and are worshipping the creation rather than the Creator. And the latter is the real understanding of the vision. In the end men will worship nature and call it God. They are doing so at the present time. The proof that these four abominations have their counterpart in the latter time is found in verse 17. The Man on the throne addresses the Prophet saying of the people “that they have filled the land with violence and have returned to provoke me to anger.” That could have no meaning whatever as relating to Ezekiel’s time, for the people were not returning then. They were going away. Last year, 1928 corresponds with the sixth year of the Prophet’s exile. There must have been some events which answers to these terrible abominations shown to Ezekiel. The Jews going back to their land in unbelief, expecting to worship God in their high handed, lifted up condition of heart may be the solution. Their self-righteousness and self-justification are abominable to Jehovah: also their dependence upon the arm of flesh. Maybe this refers to Israel as well as Judah. The ten tribes are also to be restored to the Lord. They may be the ones that are in view; their religion, worship and all connected with them being out of harmony with the Lord: hence, abhorrent to Him. The whole heart of the nation is sick: for elders, priests and women were involved in those abominations. Isaiah diagnosed the case long ago and it still is true. “From the sole of the foot, even unto the head there is no soundness in it; but wounds and bruises and putrifying sores. They have not been closed up nor mollified with ointment”—Chap. 1:6. Hence, the Lord must deal unsparingly with the people. His fury will not be turned away until they turn to them.

Chapter 9

The Man and the Inkhorn

“He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand”—Chap. 9:1.

The vision of chapter nine is closely connected with the preceding one of the worship of idols. Judgment must follow even tho’ Jehovah’s people are the guilty folk. And Ezekiel sees the judgment. It is discriminating character; for all are not guilty. There is always the sorrowing, faithful few that sigh and cry for the abominations that are committed. The messengers are commanded to mark them; but for the sinners there is no mercy shown. They had defiled the temple and now the temple was to be further defiled by their dead bodies.

The men that are called to execute judgment are six in number. They come with slaughter weapons in their hands, ready for business. Some claim they represent angels, but with this we do not agree. The word plainly declares six men came at the call of the men who have a part with the Lord

9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

9:4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

9:5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

9:6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

Jesus in judging the world. Angels are not to be the judges of men, but otherwise. Men are going to judge the world and also angels—¹1 Cor. 6:2, 3. In all the Scripture relative to the time of judgment the angels refer to men, glorified humans, who are linked with Christ, the God-Man in His cleaning-up work in the world. They are a part of His Body. In the book of Revelation the angels mentioned there almost invariably refer to men.

Ezekiel, chapter nine, forcibly reminds us of chapter seven of John's book. There we read of the sealing of 144,000 of the children of Israel. The judgments of God cannot fall until this company have been sealed and thereby protected from the judgments which will fall upon the apostates of Israel. As they who sighed on account of the abominations were marked by the angel with the inkhorn, so the 144,000 will be marked and escape the impending doom. The signs of grief over the dreadful conditions were proof that they were loyal to Jehovah and His worship. Likewise at the present time in the midst of the evils that are manifest in Christendom there is a faithful remnant who sigh and cry for the abominations, and to whom the Lord is saying, "Because thou hast kept the Word of my patience I also will keep thee from the hour of trial which shall come upon all the world to try them that dwell upon the earth" (*"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."* KJV)—Rev. 3:10.

This word "mark" is the last letter in the Hebrew alphabet. It is "Tav" and signifies "cross." The letter T was a cross in the old Hebrew script as well as in the Phoenician and Samaritan. The cross was also used in the Egyptian language, and it was a sign of life. The blood sprinkled on the door posts of the Hebrew's houses in Egypt was in the form of a cross, over the top and down the sides—²Ex. 12:23. They were thus protected from the angel of death, the judgment that was coming upon Egypt.

The word of command "Begin at my sanctuary," reminds us of the word of Peter, "For the time is come that judgment must begin at the house of God and if it first begin at us, what shall the end of them that obey not the Gospel of God"—1 Pet. 4:17. The Lord is walking in the midst of Christendom today judging everything contrary to His mind, separating and correcting those that yield to His words. Later, He will judge Israel. He says, He separates "between cattle and cattle." He will correct those that will yield

¹ 1 Corinthians 6:2, 3 "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

² Exodus 12:23 "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*."

9:7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

9:8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9:9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land *is* full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

9:10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

9:11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Chapter 10

10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

to His discipline; but the many will be cut off in the overflowing devastations that are coming upon the nation.

In the vision Ezekiel beholds the command carried out to the letter. So in the end it will be. There is no such a thing known as spiritualizing these judgment peals of Jehovah. The world will find this out one of these days when it is too late to escape the deluge of destruction that will be meted out to a world that has rejected the atonement of Calvary. The religious synagogues of which many are the temples of Satan, will be filled with the dead bodies of the slain, and especially will this be the case in the temple in Jerusalem where the image of the beast will be the idol, and allowed to rule and arbitrate the destiny of the people for a short time. There the dead bodies of the Jews will fall and thus defile the temple that was already defiled by idolatry. The touch of a dead body meant defilement for seven days (¹Num. 19:11) and now Ezekiel views the holy place (for so they considered the sanctuary) filled with the dead. The Prophet is shocked as he was when he was told he must eat defiled bread (Ch. 4) and a cry of horror escapes his lips. “Ah, Lord God! Wilt Thou destroy all the residue of Israel in Thy pouring out of thy fury upon Jerusalem?” Ezekiel is confounded and dumbfounded. What can Jehovah mean? Was it not contrary to God’s holiness to defile the place dedicated to Himself? And would He destroy all the people? These were the questions that engrossed the Prophet. He could not understand the Lord. He is answered immediately. The iniquity of the house of Israel and the house of Judah were filled up. God could no longer pity, nor spare. He must show that He is Sovereign. His commands were carried out. The man with the inkhorn made the report saying, “I have done as Thou hast commanded me.”

Judgment is His strange work; nevertheless He must work. Men have very little idea of what horrors are near at hand. Some have their eyes opened, but few are living in the power of the vision; hence, their testimony falls on unbelieving hearts. But if some do not believe? “shall their unbelief make the faith of God without effect?”—Rom. 3:3.

Visions of the Coals of Fire—The Departing Glory

Chapter 10

“Then I looked and behold in the firmament that was above the head of the cherubim there appeared over them, as it were a sapphire stone, as the appearance of the likeness of a throne. And He spake unto the man clothed with linen and said, Go in between the wheels, even under the cherub and fill thine hand with coals of fire, x x and scatter them over the city. And

¹ Numbers 19:11 “He that toucheth the dead body of any man shall be unclean seven days.”

10:2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

10:3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

10:4 Then the glory of the Lord went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

10:5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

10:6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

10:7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took thereof, and put it into the hands of *him that was* clothed with linen: who took it, and went out.

10:8 And there appeared in the cherubims the form of a man's hand under their wings.

10:9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10:10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

he went in my sight"—Chap. 10:1, 2.

The Prophet is again privileged to behold the throne in the firmament above the cherubim. It is the throne of the Lord Jesus Christ, and thus we are instructed that He is sitting on that throne now; for these visions all relate to happenings of the present day. In this vision Ezekiel does not see the Man on the throne; but His voice is heard. The man clothed with linen, the same one we saw with the inkhorn, is commanded to go in and take coals of fire and scatter them over the city. He appears to be the executor of the judgment on Jerusalem. He is the Lord Himself; but in another character than King. He is the Judge. We see Him in the same official place in the book of Revelation. "Another Angel came and stood at the altar having a golden censer and there was given unto Him much incense that He should offer it with prayers of all saints upon the golden altar which was before the throne. x x x And the Angel took the censer and filled it with fire of the altar and cast it into the earth"—Rev. 8:3-5.

This Angel is none other than the Lord Jesus Christ Himself, even as other angels mentioned in Revelation are the overcomers of this church age associated with Him. He is the only One that could offer the prayers of the saints upon the incense altar, even the very same One who is found worthy to take the book from the hand of the One sitting on the throne and open the seals—Rev. 5. He is the King-Priest into whose hands all judgment is committed. John views Him pouring out of the wrath of God upon the whole earth; while Ezekiel beholds Him as judging Jerusalem.

The man clothed with linen enters in between the wheels as these glorious living creatures stood at the right side of the house; while the cloud filled the house. We have remarked before that this cloud was a visible sign of the Lord's favor toward Israel, and it shall be so again when they acknowledge Christ as their King and are the acknowledged people of God. The time figured here, when the Prophet beholds this visions, refers to the present day when the favor of God has in measure returned to the nation; but they are not cognizant of it. Hence, He will withdraw Himself again for a season because of their unbelief. Ezekiel the seer, beholds the glory of the Lord going up from the city. It stood over the threshold for a while and the whole house was filled with the cloud, and the court was full of the brightness of the Lord's glory. It is a gradual departure which is shown the Prophet, as tho' the Lord is loath to leave the city and the people which He loves. But the judgment must come. They are not yet ready for the blessing which He is ready to give them. And they will show forth this condition of heart by making a covenant with the revived Roman Empire for seven years—¹Dan. 9:27. That will proclaim the fact that the Lord is again rejected; hence, He

¹ Daniel 9:27 "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."

10:11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

10:12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

10:13 As for the wheels, it was cried unto them in my hearing, O wheel.

10:14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

10:15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

10:16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

10:17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature was in them.

10:18 Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

will depart with His glory for a while.

We would naturally infer that after the man had taken the coals of fire from the altar and gone out to scatter them over Jerusalem, that the next even would be the burning of the city. But no, that is not the case. There is a digression in the program. Ezekiel sees the glory of the Lord instead. And that is significant and proves the former statement regarding the vision. The coals of fire presage judgment; but the Lord will not be present in the city when the burning takes place. The cherubim move on. These wonderful creatures are similarly described in chapter one, with the exception that here the eyes are made more prominent. They are seen as everywhere upon them, symbolic of their manifold wisdom. They are omniscient even as the Lord, their life. And yet what a pattern for us, they are obedient to the command of the Man on the throne. The Prophet emphasizes the fact that it was said in his hearing, “O Wheel,” which may be translated, “Roll on,” or “O Wheel, whirl.” This is suggestive of what the attitude of the Church to Christ should be; but, alas, how little of this subjection is manifested. Yet we are assured all the redeemed who constitute this matchless company will have shown, and are showing continually this dependent attitude toward Christ, the Head of the Body.

We notice a striking change in the order of the faces of the cherubim from that of the opening vision. There the face of the man and the face of the lion are on the right side; while the ox and the eagle are on the left. But now the cherub appears as identical with the ox—Chap. 10:14. And yet the Prophet expressly declares that the moving picture at this time was not different from the former vision. It must teach that the “ox” expresses the character of the cherubim more than the other faces. And this most wonderfully instructs us; for the ox speaks of service and sacrifice. Hence, we infer that the very essence of the life of the cherubim is a giving up of themselves to do the will of their Master. Who of us are in this class, “led as sheep to the slaughter and killed all the day long?” (“*As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*” *KJV*)—Rom. 8:36. The cherubim are truly representative of Christ’s very life as the Gospel records show Him to us. Matthew the Kingly One; Mark the Laborer and Servant; Luke the sympathetic Brother of man; John the soaring Soul, mounting up to heaven’s gates and “listening in” to heavenly sounds. These characteristics are all manifested in His people as they yield to Him; and these are represented by the living creatures which Ezekiel beholds by the river Chebar, figurative of the Great Stream of living water whereby they are nourished, sustained and refreshed—the very Spirit of God Himself.

10:19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the Lord's house; and the glory of the God of Israel *was* over them above.

10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

10:21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

10:22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Chapter 11

11:1 Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

11:2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

11:3 Which say, *It is* not near; let us build houses: this *city is* the caldron, and we be the flesh.

11:4 Therefore prophesy against them, prophesy, O son of man.

11:5 And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

11:6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

When the command, “Whirl, wheels,” was given, everything moved. The cherubim and the wheels beside them went. The wings of the cherubim were raised, and up from the earth the living ones were lifted, the wheels never swerving from their sides. They were inseparable. The cherubim stood and the wheels likewise. The Spirit was in absolute control, the Accelerator and Director all in One. The glory of God is seen as departing from Jerusalem. It will not be forever, however, nor even for a century. In a few years the Glory will return, never to leave Jerusalem again. Jehovah will bide His time until the Jews learn the weakness of the flesh upon which they are now leaning, when the anti-Christ and the allied nations will have proved their perfidy and then they call upon Him whom they have pierced. Then the glory will return and Jerusalem will be a praise in the earth and the Jews will be the blessing to the world. They will be the channel of salvation to all mankind. Abraham's blessings will have their fulfillment then: “In blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed”—(Genesis 22:17- 19).

Chapter 11

Judgement Against Leaders

“Moreover, the Spirit lifted me up and brought me to the east gate of the Lord's house which looketh eastward, and behold at the door of the gate five and twenty men among whom I saw Jaazaniah, the son of Azur and Pelatiah, the son of Benaiah, princes of the people”—Chap. 11:1.

This chapter has much in little. It is wonderfully condensed portion of the book. It concludes the visions concerning Jerusalem and her doom, also the withdrawal of the vision of glory. The departure of the latter had begun; but here we see the marvelous creatures actually going up from the city. However, before this consummation, we read of a vision which Ezekiel records of the wicked princes and a prophecy against them. The Prophet had been watching the departing of the cherubim and the glory of the Lord, when he is again taken hold of by the Spirit, in the vision, and carried to the city of Jerusalem, 500 miles distance, where he beholds twenty-five men. He recognizes two of them. Jaazaniah and Pelatiah. He had seen a man by the name of Jaazaniah in the eighth chapter among the twenty-five men that he beheld with their backs to the altar (ch. 8:19); but these cannot be the same men. The former company were of the priests; these latter are of princes, or leaders of the people. Together they show us the complete corruption of the chosen people. They have all gone astray. The priesthood and princes were steeped in wickedness and defied God. The judgments previously announced thru Jeremiah and now also thru Ezekiel were coming to pass. The names of

11:7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

11:8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

11:9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

11:10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the Lord.

11:11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

11:12 And ye shall know that I *am* the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

11:13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

those mentioned are interesting. (We may learn lessons from Scriptural names.) Jaazaniah—"He will be heard of the Lord," is the son of Azur—"Helper;" while Pelatiah—"Delivered of the Lord," is the son of Benaiah—"Built up of the Lord." These names indicate that the men were not living in the power of their names, even as Christians at the present time are not doing. They had turned away from God and His Word and were walking in deliberate disobedience. They devised mischief, we read, and gave wicked counsel, which caused the people to offend. In regard to the prophesied judgment, they said. "It is not the time to build houses. This is the caldron; we are the flesh." They were aware of Jeremiah's letter wherein he told the captives that they would be in Babylon a long time—Jer. 29. They ridiculed that divinely given counsel. They denied the word of the Lord, calling Him a liar, as it were. They declared that Jerusalem was the caldron, or seething pot and that they were the flesh and would be protected in that city which Jehovah loved. But alas, how mistaken they were. There is no safe place for the rebellious and disobedient. God's government must be maintained, otherwise how can He judge the world. The only safe place in the universe is in the will of God. Jehovah's rule must be upheld by saint and sinner. Jerusalem in the hands of the wicked is as Sodom, or Gomorrah—¹Rev. 11:8. It means something to obey God; and it means something to disobey Him, as the folks will find shortly. God is not mocked. It is still true that "whatsoever a man soweth that also shall he reap" (*"for whatsoever a man soweth, that shall he also reap."* KJV)—Gal. 6:7.

All this rebellion and disobedience of the people, and the consequent judgment of God find a repetition in the beginning of the next age. Religious leaders in Christendom and among the Jewish people, like those twenty-five, reject His inspired Word and refuse to accept His ultimatum—His Son, or judgment. They will rise up in defiance of the claims of Christ. They are doing so at the present hour in which we write; daring to insist on bringing peace to a rebellious world. It is a false hope. "There is no peace, saith my God, to the wicked"—Isa. 57:21. These leaders as well as the whole world will shortly realize that the Word is true. When the judgments of God are poured out, the world will learn righteousness.

The Prophet faithfully delivered his unpalatable message. As he spoke, the Lord gave the sign of its inspiration. Pelatiah suddenly died. Judgment fell upon Him immediately. He probably was one of the most daring in his defiance of God, sneering no doubt at the Lord's messenger, when sudden death overtook him. It was the seal of God upon the message. Ezekiel was overcome with the summary manner in which God dealt with

¹ Revelation 11:8 "And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

11:14 Again the word of the Lord came unto me, saying,

11:15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

11:16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

11:17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

11:18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

11:20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

11:21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

the man. He fell upon his face and entreated God for the remnant of Israel. He feared that all the people would be cut off. He is such a marvelous type of the true prophets of God. They reveal the will of God, prophesy of the terrible plagues and sorrows which overtake people in their sins, and yet at the same time, they weep over the erring. They have the mind of God in this respect and pray for the salvation and blessing of the people of the Lord, even as we to today when we see them letting down and yielding to the influences of the world. Notice, how God answered Ezekiel's prayer.

Restoration and Blessing

“Again the Word of the Lord came unto me, saying, Son of man thy brethren, even thy brethren, the men of thy kindred and all the house of Israel, wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore, say, Thus saith the Lord God, Although I have cast them far off among the heathen and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they will come . . . I will even gather you from the people and assemble you out of the countries where ye have been scattered. And I will give you the land of Israel”—Chap. 11:14-17.

The Prophet has cause to rejoice. It is the first comforting message he has received: for tho' the Lord does not repent of the edict to cast them out of the land, yet, he tells of their gathering back again. Furthermore, there is a special message to the little remnant that was always faithful to Jehovah—"I will be to them a little sanctuary." Then follows the great future restoration and regeneration promise. It is the cheering note today for the Jewish people. Their regathering is sure. The blessings promised must come. God is able to perform all He has promised. Not one word shall fail of aught that we read of the final restoration and exaltation of the Jew. To deny the literal regathering of the ancient people of Jehovah is to deny the Word of God. Their return from exile is here definitely promised to Ezekiel and it could not refer to the remnant's return from Babylon (as recorded in Ezra and Nehemiah); for the people as a whole were not regenerated at that time. Their heart of stone was not taken away. They did not receive a "heart of flesh," which refers to the new birth that will be the experience of all the people in that happy, halcyon day of their regathering. They will be filled with the Spirit. The Latter Rain will be poured out upon them and they will be submerged in the divine overflow. Oh, what a people they will be! It will be wonderful to contemplate that nation when God's blessings rest upon them. Literal prosperity will follow as well as spiritual. They will be an obedient nation and as such will eat the fat of the land. Nothing will be denied them. They will bask in the sunshine of Jehovah's love. And we are glad and

rejoice for them and with them. These great promises were not fulfilled to that feeble remnant who returned after the Seventy years of captivity in Babylon. These great visions of the national restoration still are future. They will become realities when the Lord Jesus Christ, their King, takes to Himself His great glory and reigns. But, alas, Ezekiel did not view that great event. Instead he saw the departure of the vision of Glory which sounded the death knell to Israel's hopes at that time.

Glory Departed

“Then did the cherubim lift up their wings and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city. Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision I had seen went up from me”—Vs. 22-25.

We are sure Ezekiel was disappointed after getting such a message of blessing and restoration, to see the Blessor Himself depart; for the glory of the Lord gradually withdrew from the temple where it had dwelt. But blessed be God! The promise is sure. Jehovah must return and fulfill all His Word to His people. The Glory of the Lord stood upon the mountain on the east side of the city. That mountain is the Mount of Olives. It is the very same mountain upon which Jesus stood before He ascended to His Father—¹Acts 1:12. And it is on that very same mountain that “His feet shall stand” when He returns—²Zech. 14:4. Is that not significant? These cherubim joined to the Man upon the throne standing there upon that mount are representative of the Lord Jesus Christ and His people in the day of the Lord. At that time, the Body of Christ will be with Him. “His feet,” that is, a company of His people who constitute the lowest part of His Body, will stand on the mount of Olives. The Head of the Body will be upon the throne. His heavenly people will actually be manifested as Himself in that day. We can hardly grasp the marvelous fact, that we are a part of Christ—“bone of His bones and flesh of His flesh,” but then it will be actually seen. And all the temple and city, yea, and finally the whole earth will be filled with the glory of the Lord. Oh, the marvels of that day which is dawning! We shall be a part of that Glory that shall lighten the world. Now we see thru a glass darkly; but then face to face. The Church of Jesus Christ is a wonderful people because of their wonderful

11:22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

11:23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

11:24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

11:25 Then I spake unto them of the captivity all the things that the Lord had shewed me.

¹ Acts 1:12 “Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.”

² Zechariah 14:4 “And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall* be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

Lord and Life; but how much more wonderful are the overcomers among them. These shall sit upon the throne as the Wife of the Lamb; for they shall be worthy. They have made themselves ready—¹Rev. 19:7.

There are some Christians who do not consider the mystical Body of Christ in the marvelous sense that Scripture warrants. They do not deny that the Church is the Body of Christ, but at the same time they give her an inferior place. Now our body is one with our head, tho' it is true the head rules and regulates the body; yet all the members share with the head. So likewise with the Body of Christ. Some folks imagine it presumptuous to claim such honor; they think it humility to bewail their inferiority complex, but that is simply unbelief. It glorifies God to believe Him and walk in the power of what He has provided for us in Christ. The feet of the personal Christ, the Man, Jesus, say six feet tall, the Head of the Church could hardly be visible from Jerusalem. It will take a great company of His people, redeemed and glorious, to fitly represent Him there.

Then there is another point in this connection upon which saints disagree. It is whether Christ Himself will be seated on the throne in Jerusalem, or represented there by one of the royal seed of David. We are of the latter opinion, because Christ's throne is of universal import. Furthermore, His whole body of people shall reign with Him, and a choice company shall reign as His queen, conjointly sharing His throne honors. How could such a great multitude reign in Jerusalem? It would be impossible. The heavens shall be the home of the glorified Church of Jesus Christ. The Lord said to the twelve Apostles, "In the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel"—Matt. 19:28. Where in Jerusalem or in all Palestine is there space for all these rulers? The government, or kingdom of our Lord and His Christ is no little two-by-four affair; but a world-wide empire with rulers and rulers, kings and kings, governors and governors, all in beautiful harmony and subjection to the one great and glorious Lord, Jesus, Head and King over all. That is what a close study of the Scriptures teach and we believe it will be just that way.

Chapters 12

Symbolic Messages and Parables

"The Word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not. They have ears to hear, and hear not; for they are a rebellious house."—Chap. 12:1-2.

Chapter 12

12:1 The word of the Lord also came unto me, saying,

12:2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

¹ Revelation 19:7 "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

12:3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

12:4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

12:5 Dig thou through the wall in their sight, and carry out thereby.

12:6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

12:7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon my shoulder in their sight.

12:8 And in the morning came the word of the Lord unto me, saying,

12:9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

12:10 Say thou unto them, Thus saith the Lord God; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

12:11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.

12:12 And the prince that is among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

We commence another section, the fourth, with chapter twelve. All that the Prophet has spoken of the doom of Jerusalem, the visions he had seen, the signs he had acted out for the people's benefit fell on deaf ears. They were neither heeded, nor heard. Hence, now the Lord speaks again to Ezekiel and announces a speedy judgment. Furthermore, the Prophet receives a series of messages and parables. The two phrases, "The Word of the Lord came," and "Thus saith the Lord" are repeated again and again in this sub-division and give character to its contents. It is a solemn portion, truths of deep import emphasized and made striking; and of vital interest to us at the present time if we have ears to hear.

Near and Certain Judgment

The prophet is now commanded to act out the removal of the people from Jerusalem. He was a sign to them. As he did, so certainly should they do. He was to prepare as for a journey. He probably dressed as a traveler, a pack on his back, sandals on his feet and a staff in his hands. He was to remove from the house, in their sight, all the things that were movable. Then he was to go from one place to another as tho' on a journey. He was to dig thru the wall and carry his stuff out thru the hole with his face covered. He obeyed the voice of Jehovah to the letter. What a laughing stock he must have been to the people. How they must have jeered and ridiculed the man of God as he played the part which the Lord commanded him. Oh, how little God's people today know of this absolute obedience to the will of the Lord. We say the prophet was a sign to the people, but did they consider, or repent? Oh, no, they did not. They continued on in their rebellion and unbelief as the Lord knew that they would. In the morning He spoke to Ezekiel concerning the attitude of the captivity to his message. He enquired as to what the people said unto him. Furthermore He told the Prophet what to answer.

"This burden concerneth the prince in Jerusalem and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them. They shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth. They shall dig thru the wall to carry out thereby. He shall cover his face that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it tho' he shall die there.—Vs. 10-14.

Herein is the explanation to Ezekiel's odd performance. He is acting out the doom that awaits the king in Jerusalem, as well as the people that are encouraging him in his self-willed disobedience. Zedekiah is the prince that is meant. It is a prophecy of his fate which was almost literally fulfilled when he attempted to flee from Jerusalem after it had fallen into the hands of

12:13 My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

12:14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

12:15 And they shall know that I *am* the Lord, when I shall scatter them among the nations, and disperse them in the countries.

12:16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the Lord.

Nebuchadnezzar's army. His eyes were put out and he did not see the ground. We find the details of his flight in ¹Jeremiah 39:4 and 52:10, as also ²2 Kings 25:1-7. It was a marvelous prediction—a moving picture indeed. Ezekiel acted out a moving trip, but Zedekiah actually moved according to the picture. Many critics have sought to explain the miracle by saying, Ezekiel acted out this little play after the events had transpired in Jerusalem. Others have claimed it was written after the fall of the city and the capture of Zedekiah as he was seeking to escape; hence, the Prophet added some details that were not present in order to make it more striking. But neither of these explanations explain. This is the Word of God! Ezekiel did not prophesy these things of himself. Jehovah inspired him to so act, speak, and write: but such perfect fulfillment of the minutest details of these predictions are an unpalatable dish for the critics; hence, they seek to disprove them.

All these visions, messages, and signs which have so far occupied us are closely connected and were predicted before the city was destroyed. And everyone had a fulfillment, in a sense, at that time; but that is not all. As we noted, they have a future reference also. And especially is that the case in the present prophecy; for while it had a marvelous fulfillment, yet there is another one close at hand. Jerusalem will be in another siege, the greatest that has ever been known. All the nations of the world will have armies gathered around the city in the will and purpose of God. The prophets tell us of that day. It is even the day of Jacob's trouble (Jeremiah 30), the like of which has never been known and never will be experienced again. The usurping prince of this later day will be the false prophet, the second beast of which we read in Revelation, chapter 13.

¹ Jeremiah 39:4 "And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain."

Jeremiah 52:10 "And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah."

² Kings 25:1-7 "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

12:17 Moreover the word of the Lord came to me, saying,

12:18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

12:19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

12:20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the Lord.

12:21 And the word of the Lord came unto me, saying,

12:22 Son of man, what is that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

12:23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

12:24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

“Moreover the Word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness. And say to the people of the land. Thus saith the Lord God of the inhabitants of and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment”—Vs. 17-19.

Here is an additional message, Ezekiel is again the Peoples’ sign—as he is doing so shall they do. It tells of the affliction and terror that should come upon them. The land also would show the results of the invasion of the enemy. It should be desolate and waste. But Israel heard not. The captivity before whom he was acting believed none of his words. They sneered at the predictions of judgment, tho’ part of them had fallen at that time, yet they refused to acknowledge others that would follow. It is the same today. Ezekiel is talking loud, a real “Talkie,” to the Gentile as well as the Jew. The signs of the truth of his prophecies are before their eyes; but what attitude are they talking? The very same as those captives in Babylon. They are not heeding his words. Jehovah expects them to see that His Word in the past has been fulfilled, and turn to Him in repentance. He is giving them an opportunity while He waits; but He waits in vain as is more manifested in the following portion.

“And the Word of the Lord came unto me, saying, Son of man what is the land of Israel saying? The days are prolonged and every vision faileth. Tell them I will make this proverb to cease”—Vs. 21, 22.

The above words are exactly what the unbelieving folk say today. And especially the Jew agrees with the rebellious of Ezekiel’s day and says, “Oh, there is nothing to the future of Jerusalem and the restoration of Israel. It is only a dream. It is a long time that the Jews have been looking forward to that fulfillment, but it is all foolishness.” These are some of the present day utterances of the same unbelieving heart. But God will show them. He is not going to delay much longer. They will be obliged to change their tune shortly, or at least the words of their song, and say instead, “The days are at hand, and the fulfillment of every vision.” The rebellious will be shut up by seeing the prophecies coming to pass before their faces. The false prophets will be silenced even as they were in Ezekiel’s time. If the people had believed the messenger they would have repented and cried to the Lord for mercy. Unbelief was the cause of their condition and it is the cause of all their sorrow, as well as all men’s sorrow at the present time. They will not believe that God has spoken, tho’ His Word is being fulfilled before their eyes. They think themselves secure. They say, when we tell them of the advent of Jesus, even as the Apostle Peter tells us they would, “Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of creation”—2 Peter 3:3, 4. This is the spirit

12:25 For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

12:26 Again the word of the Lord came to me, saying.

12:27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

12:28 Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

Chapter 13

13:1 And the word of the Lord came unto me, saying,

13:2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

13:3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

13:4 O Israel, thy prophets are like the foxes in the deserts.

that has permeated Christendom. The coming of Jesus is looked upon as a foolish phantasm. The judgment of the world in righteousness by that Man, Jesus Christ, whom God has ordained to this purpose, is ignored, rejected, and ridiculed (¹Acts 17:31); but every man will stand before that bar of justice. The people, because of the talk of the false prophets' foolishly dream that the world is getting better. They have a wonderful program prepared—national peace and a millennium of prosperity and reformation for the world; but God has a different one. He has revealed it by the Old Testament prophets in visions and messages which have been confirmed by our Lord Jesus Christ and His Apostle, in the writings in the New Testament. Hence, these two series of books of the Bible are a double witness to the revelation which God has given to man. "In the mouth of two, or three witnesses shall every word be established" (*"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."* KJV)—Matt. 18:16.

But the Church, as well as Israel, refuses to believe that God's program is the one that will have the stage. They set aside the Word of prophecy. They say, "The vision is for many days to come," and know not that the fulfillment is at the door. "My Lord delayeth His coming," the evil servant declares. But the Lord will speedily rise up and end the false hope and security which is all about us. "When they say, Peace and safety, then sudden destruction comes," (*"when they shall say, Peace and safety; then sudden destruction cometh upon them,"*—1 Thess. 5:3 KJV) is the inspired Word. And we are very near that moment, so near that we are amazed that so few realize its immanency and are stirred to its possibilities.

Chapter 13

False Prophets and Prophetesses Arraigned

"And the Word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the Word of the Lord. Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit and have seen nothing"—Chap. 13:1, 2.

In these verses, the Lord accuses the false prophets and prophetesses of several charges. The first one is that they have spoken out of their own hearts. That is, their messages originate with themselves. They were not based upon the "Thus saith the Lord," but were the product of their own minds. They expressed the thoughts and desires of their darkened hearts and

¹ Acts 17:31 "Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."

13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

13:6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

13:7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

13:8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

13:10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*:

13:11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

gave no heed to the Word of God. Oh, how pertinent is this accusation to conditions in Christendom. How can anyone deny the application? The false prophets abound. They are far in excess of the true ones. And their words have far more weight with the people. They believe them rather than the real prophets because they do not desire the Truth. They are false to God and they want false teachers and false words. How sad, but true!

These charges of Ezekiel not only applied to conditions then, but are really spoken to religious leaders and religious bodies of our time. Because of the false prophets the churches are in a state of apostasy. They have seen vanity and lying divination, saying, “The Lord saith; and the Lord hath not sent them.” They are self-called and self-appointed. They become the mouth pieces of lying spirits. They are the messengers of a false hope and a false peace, and behind them stands Satan, the father of lies. These lying spirits possessed the prophets in Israel’s day (1 Kgs. 22, 19), and they are still seeking and finding outlets for their devilish dreams. It is predicted of the last days that people will give heed to seducing spirits and doctrines of demons (¹1 Tim. 4:1) and we need not refer that condition to any future time. It is here now. Seducing spirits sure enough!

The Lord then pronounces condemnation upon false prophets. He is against them. His hand is upon them for punishment. Three things are mentioned of which their punishment shall consist—first, they shall be outcasts from the congregation of the Lord; second, their names shall not be mentioned in the writings of Israel; third, they shall not enter into the land of Israel. This threefold judgment of these wicked men, who were a curse to the people at that time, figures a judgment of worse traitors to Jehovah in the end whose names shall be blotted out of the book of the Lord and out of the memory of the people of Israel. They will lead the poor folk astray in the end, because they will reject the Word of the Lord and substitute for it the wisdom of men.

Paul’s writings are full of warnings as to the departure of the ministers in Christendom from the Truth, and its attendant evils; but there will also be the Jews. These Gentile and Jewish leaders will be a double witness to error and the anti-Christ, and bring the most terrible woes upon the world. Jude’s little epistle of 25 verses describes these terrible men and their eternal doom in vivid, striking words, and there is no imagination, nor fiction about his outburst of righteous wrath. And remember that this letter is just as much God-breathed as any other portion of the Holy Writings.

These false messengers have defiled the Church of God with their

¹ 1 Timothy 4:1 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;”

unholy, erroneous doctrine, and Paul declares by the Spirit of God, “If any man defile the temple of God, him will God destroy; for the temple of God is holy which tempt ye are” (*“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” KJV*)—1 Cor. 3:17. The church, that is, all believers constitute the spiritual temple of God. It is founded upon the Truth, the doctrine concerning the Lord Jesus Christ—His virgin birth, His vicarious death, His resurrection and ascension to heaven, and His coming again. Any rejection of these essential items of Scripture defiles the temple. It is the most devilish corruption and blasphemy. And God will destroy the wicked leaders, the false prophets who are making merchandise of the Gospel.

Ezekiel describes them as building a wall and then plastering it with untempered mortar. Let us note how suggestive this language is of the present conditions. A wall is for defense. Those leaders among the Jews banded themselves together and invented all manner of schemes to escape the judgments of God; for only thus could they justify themselves and vindicate their false message. But their unity and fellowship was of the flesh. There was no living faith or power holding them together. They daubed it with untempered mortar, answering to man’s power, strength, loyalty and oaths, to cement and make them an invulnerable multitude.

Oh, how marvelously the description fits present conditions, both religious and political. The worldwide unions, confederacies, both of the church and nations, which are before our eyes, are the result of the false teachers and prophets and their cleaving together is simply of man. It is a whitewashing which will not stand when the judgment of God hits the combinations. They will crumble when the great hailstones fall upon the refuge of lies. The mortar will then be seen in its true character. In Genesis, chapter eleven, we are shown an illustration of Prophet’s day, but more especially of the present day. The people were as one, “One language and of one speech.” They were all agreed to build a city and a tower, one whose top should reach to heaven. They desired to make a name for themselves. Is it not a forcible reminder of what the nations and churches are endeavoring to do? The false prophets have made them to hope for the possibility of a world empire and world unity—church and state to be as one. But alas, the cement is manmade; the unity is of the flesh and not of the Spirit; hence, the slime will not stand. The untempered mortar will give way and the great building will fall. All the schemes, ambitions, inventions and confederacies of men will collapse when the Lord shakes the earth. Judgment will sweep over all these destructive critics and all the things that men have built and their prophecies will come to naught. There must be the unity of The Spirit to hold men together, or they will never stick. Only such a union will stand in the evil day. Listen to the mocker of Jehovah—“Lo when the wall is fallen, shall

13:12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13:13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

13:14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

13:15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

13:16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

13:17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

13:18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

13:19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

it not be said unto you, Where is the daubing wherewith ye have daubed it?"—V. 12. When these divine predictions are fulfilled, when a boasting, Christ rejecting world and an apostate church are submerged in the dreadful judgments of a wrathful God, what help will all the nice sounding words, the silly vaporings of false prophets afford? The whitewash will be dissolved, the unity be a thing of naught, and the defilement of the temple seen in its true light. Then every one will receive his due reward. Strict justice will be meted out to the prophets. It will be a day of woe for them.

Fate of the False Prophetesses

The false prophetesses in Israel come in for their share of the fiery indignation of the true Prophet. They too were scored. And if he had been like some of the prophets today, they would have received a double portion, for even true prophetesses are not spared by these latter day servants of the Lord. They seem not to have read that God ever used a woman for anything except to darn socks, wield the potato masher and the scrub brush. But maybe they will be surprised how many women will come in for the reward of having "labored with Paul in the Gospel." And they will have missed the reward of having helped them, as the Apostle admonished his true yokefellow—¹Phil. 4:3.

Ezekiel's denunciations were against false prophetesses, who spoke out of their own mouth, even as the prophets of Belial. They were a soothsaying class, sewing something to their arms and wearing veils to appear as tho' of a mystic character. They claimed magic skill, occult science, as it is now styled, somewhat of the character of mediums today. They dressed for the part, we would infer from the language, or gave their poor dupes amulets to wear to protect them from evil. We have much of this occult science in our midst. The trinity of evil doctrine—Christian Science, Unity and Spiritualism—belong to this class. And all are the offshoot of women; for tho' Unity apparently has a man as its founder, its teaching began with Mrs. Eddy. She is the mother of that lusty, demon empowered son also. The majority of its philosophies and teaching came from so-called Christian Science. And these three occult religions all claim to be founded on Christian ethics; but they are far from Christian. They have no foundation, but the flesh, no death, no resurrection, no ascension, no coming again of the Lord Jesus Christ in a material sense. They give a philosophical interpretation to the most precious Christian doctrine and destroy the Christian hope of a true heaven, a living God, a personal Lord, and an abiding Comforter in the form

¹ Philippians 4:3 "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names are in the book of life."

13:20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

13:21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

13:23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

Chapter 14

14:1 Then came certain of the elders of Israel unto me, and sat before me.

14:2 And the word of the LORD came unto me, saying,

14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

of the Holy Spirit. God's wrath and condemnation rests upon these terrible delusions, and it is woe to those teaching these errors. But there is a further thought here.

Women in Scripture invariably represent religious bodies. Hence, we would infer that these false prophetesses represent in the fullest sense all the false religions in Christendom. All those bodies of people calling themselves Christian, yet teaching for doctrine the commandments of men, having left the true doctrine of the Church, are meant. They are truly deceiving the people, claiming infallibility like the Romish system, or otherwise leading folks astray from the simplicity which is in Christ.

The description of these false prophets and prophetesses fits the above interpretation. "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life"—V. 22. These wicked men and systems prophesy lies, say smooth things, preaching "peace and there is no peace," even as a former verse implies—V. 10. The righteous are saddened with the error that is broadcasted; but the wicked rejoice. Modernism with its deadly poison is strengthening the hands of the evil. Crime is increasing by leaps and bounds and the cause of it may in great measure be laid at the door of these false teachers and systems of iniquity that claim to be religious. There is no fear of God among the people for there is no God, according to the falsifiers; and death is the end of all, or at least there is no judgment after death, and no hell or eternal punishment. The young people are not taught to respect the Bible as the inspired Word of God; hence, are blasphemous and impudent, without even natural affection. Oh, if the Lord does not interfere in a very short time, men will be as the beasts. There is no hope for a world that casts off God and rejects His Son, refusing to acknowledge His right to their life.

Message To The Wicked Elders

Chapter 14

"Then came certain of the elders of Israel unto me and sat before me. And the Word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart and put the stumbling-block of their iniquity before their face. Should I be enquired of at all by them? Therefore speak and say unto them, x x x I the Lord will answer him according to the multitude of his idols"—Chap. 14:1, 4.

Those elders appeared before the Prophet presumably to enquire of the Lord as to His will; but there was no need of this conference. Ezekiel had faithfully uttered the messages of judgment and impending doom and they had heard and rejected them; yet now they come and enquire of the Lord.

14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

14:5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

14:6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.

14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

14:8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

14:10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

14:11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

14:12 The word of the LORD came again to me, saying,

And He answered the fools according to their folly. They manifested the wickedness of their hearts and the depths of degradation into which men fall who reject light. They become hypocritical. These elders come with pious, religious pretensions. It sounded well to enquire of the Lord; but He knew their hearts. They were full of idolatry. Should I be enquired of such? Jehovah asks. To seek the Lord in such a condition of willful evil is an open defiance of Him. Yet this is the same condition people are manifesting these days. They are professing godliness, but denying the power. Lovers of pleasure more than lovers of God, tho' pretending to be religious while idols are set up in the heart. Men are money mad. The dollar is their god; but they will attend the services at church, as they call the religious exercises. They will take an interest in the Bible class study; but they do not want reality. They are just playing at religion, and God will have none of it.

Those elders appeared to be alright; but God knew their heart. We cannot deceive Him. The Lord calls to repentance. "Turn yourselves from your idols," He calls. But if they do not, He announces that He will deal with the miserable hypocrites. He will answer the unrepenting idol-worshiper who separates himself from the Lord. He says He Will deceive those that dare to deceive others. "I will stretch out my hand upon him and I will destroy him from the midst of my people Israel"—V. 9. There were many deceived and deceiving prophets in Israel. They cared nothing for the spiritual welfare of the people; but prophesied for filthy lucre.

The Four Inevitable Judgements

"The Word of the Lord came unto me, saying, Son of man when the land sinneth against me by trespassing grievously, then will I stretch mine hand upon it and will break the staff of bread thereof and will send famine upon it and will cut off man and beast from it"—Chap. 14:12, 13.

With the above citation we begin the portion devoted to the four sore judgments due to fall upon the land. At the time of the prophecy the land was Palestine; but at the end it is the whole world that is threatened with these dire judgments, tho' Palestine will not be accepted by any means. It will not be Holy Land to Jehovah, but rather unholy, even as the plain of Sodom and Gomorrah when He rained down fire upon it.

Jesus said, "Nation shall rise against nation and kingdom against kingdom and great earthquakes shall be in divers places, and famines, and pestilences" (Luke 21:11) and these are only the beginnings of sorrows, He adds elsewhere—¹Matt. 24:8. Men cannot, or do not want to believe that these four evils or any evils are coming upon the world. According to their

¹ Matthew 24:8 "All these *are* the beginning of sorrows."

14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

argument a world famine can now be overruled by transport, pestilence by disinfection and war by peace leagues, etc.; but there is the earthquake problem to face. What about the shaking earth? How control its tremors? is the question. And yet the other judgments are just as sure to come as the earthquakes, regardless of all the precautions, peace pads and perfection of scientific discoveries of man.

Famine

The first of these judgments mentioned by Ezekiel is famine. Whether they will come in the order mentioned is not clear. We incline rather to the opposite view, for John in the Patmos visions gives war as the first sign of judgment—Rev. 6. The Lord informs the Prophet that these exceptionally sore evils are coming because of exceptional defiance and rebellion of the world. The end time will show forth the wicked heart of man in greater magnitude than has ever been manifested. The whole world will be in a state of anarchy against God. They will refuse to bow to His ultimatum that Gentile times are over and His Son is King. They will refuse to let Him be seated and insist on holding the sceptre in their hands. God will rise up against them. He will build up the tabernacle of David which is fallen down and seat His Son upon the throne of Judah even as it is written—¹Acts 15:16. The prophets all agree as to this fact and vainly do men seek to defy and defeat Deity. It is impossible. The strength of men is nothing to His power. He is supreme, and tho' they have achieved much, and will finally confederate and gather together to forestall and hinder the fulfillment of the Scriptures, yet Jehovah will conquer. In fact when men are secure, when they are confident that all is well, then is the moment that God will show them that they are nothing, and less than nothing—vanity of vanities. He will let them go on from strength to strength, achievement and prowess, and when they have reached the summit of their ambitions and are sure there is nothing more to wish, or fear, “then sudden destruction will come upon them, as travail upon a woman with child, and they shall not escape”—1 Thes. 5:3.

As was said, Men do not believe that a world famine is possible; but the fact remains, that God says it will come, and it will. Famines are realities in the world even now. Three of the greatest famines in history occurred within the last ten years. China has suffered two terrible woes of this description since 1914 and Russia another. These have been the greatest famines recorded in any country in any time. Men and women were reported to be dying by the thousands in the streets. It is even said that China has a perpetual famine. Why does not the world with its marvelous facilities rush provisions to them? You would think the Christian world, as we love to call

¹ Acts 15:16 “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:”

ourselves, would be the first to help their fellowman, do unto them as they would be done by, and thus pave the way for the Gospel; but alas, they need the Gospel as well as the Chinese. They are just as much heathen in heart, unless they have been born again. There is no difference—"All have sinned and come short"—Rom. 3:23.

Noisome Beasts

The second of these end-time woes is symbolic we believe rather than literal, tho' the latter may be a fact also. We have no record in the, history of Palestine that such a calamity, as that of wild beasts, ever came upon them; but the Gentile world powers are represented as wild beasts by the Prophet Daniel (Ch. 7), showing their beastly character as viewed by the Lord. John, the Revelator, also refers to men as beasts—Rev. 13. Hence, we believe such are meant by the Prophet.

The Lord Jesus, in His Sermon on the Mount, sets earthquakes as the second of these sore judgment evils, saying, "There shall be famines and earthquakes in divers places"—Matt. 24:7. And there have been many of these lately. In 1920 an earthquake shook China and was felt around the world. The greatest shaking fell upon an area 15,000 miles square, while vast landslides engulfed whole villages. A million were reported killed. It is ranked as the most destructive earthquake in the history of the world. And there have been many more since that one. Just now as we write there was an earthquake which shook the whole eastern coast of the United States. Its tremors were felt even in Canada. These are warnings that others will follow.

War

The third of these judgment woes is war. "If I bring a sword upon the land and say, Sword, go thru the land, so that I cut off man and beast from it," as Ezekiel says (v. 17), or as the Lord Jesus expresses the matter, "Nation shall rise against nation and kingdom against kingdom"—Matt. 24. In other words, a world war is predicted. We had one recently; but another is inevitable. Nothing can stay the clogs of war. God has spoken and no peace is possible until Jesus Christ appears and puts down war forever. Tho' it may seem that we are pessimistic when we predict the failure of all these peace pacts and peace efforts, yet we are assured that God's Word shall be fulfilled.

Who would ever have imagined the late war as a possibility, or estimated the havoc it would occasion, or the changes it would make? And likewise with the future. No one can truly paint the picture, the sombre, dire spectre of the coming war that is sketched for us in the Word of God. Its unspeakable horrors, as well as unbelievable changes, are without parallel, tho' we have a slight pattern in the late war. Ten years ago there were forty-one kingdoms in the world and now there are but seventeen of those

14:15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

14:16 *Though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

14:17 Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

14:18 *Though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

14:19 Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

14:20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

14:21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

14:23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

remaining. Twenty-four thrones including three of the greatest empires have collapsed. Furthermore, the world has been in a ferment ever since ready at any minute to break forth again into a mighty conflagration. And this will continue with but a short time of peace until Christ is seated on the throne of empires. As Ezekiel prophesies, “Thus saith the Lord God, Remove the diadem and take off the crown. Exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, until He come whose right it is to reign, and I will give it to Him” (*“Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” KJV*)—Chap. 21:26. We are living in a time of great upheavals. There has been nothing comparable to the changes in Europe since the down fall of the Roman Empire; but we say, The worst is yet to come.

Pestilence

The fourth of these sore judgments is pestilence. It is the sure follower of war. It comes mysteriously, generally without any signaling, yet it will be here on schedule time. Ezekiel is made to speak for God, in no uncertain tone, “If I send a pestilence into that land and pour out my fury upon it in blood to cut off from it man and beast, tho’ Noah, Daniel and Job were in it,” yet it would come. No power, no science, no anti-toxin, no remedy, no men, tho’ they had favor with God, could stay that epidemic. We had a similar plague tho’ on a much smaller scale after the late war. It seemed to appear simultaneously in every country of the world and took an enormous toll of life. The total world mortality has been estimated at not less than twelve million people. It was an, epidemic without a parallel; but there will be another that will exceed its terrors. And it is not far away. A worse influenza will fly upon the four corners of the world and the death rate will reach more than twelve million at this later date. If any escape the three other judgment woes, he is liable to fall under this plague; for God’s declarations as to these judgments cannot fail. The Word is more emphatic on this point than is generally the case; no doubt because men claim that they can do away with these evils. But the Lord insists that they cannot do one thing to avert these calamities. Even prayer will not change His program. No, not any supplication, not even of His choicest servants, can avail to turn away His anger when once He has whetted His sword and risen up to the judgment.

The declarations are especially significant at this place. Twice, three of the mightiest men of prayer, are mentioned. They were righteous men who had power with God; but here it is declared that tho’ they were in Jerusalem they would deliver only their own souls by their intercessions. “Prayer changes things,” folks are wont to say so glibly these days; but here are four

Chapter 15

15:1 And the word of the LORD came unto me, saying,

15:2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

15:3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

15:4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?

15:5 Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

coming evils that prayer will not change. Noah, Daniel and Job, the three men Ezekiel is inspired to mention, were witnesses and intercessors at three different epochs, each a time of judgment. Noah, before the deluge, prayed and was the means of saving his family. Daniel prayed for the Jewish nation in Babylon and his prayers brought results. His people were delivered out of Babylon. Job prayed for his friends and God spared them. These men and their times are typical of end events. All three of them figure the true Jewish witnesses of God at the judgment period, who, tho' they will be righteous, God-fearing, praying men, will not be able to change God's plan, or purpose. They shall only deliver their own souls. Then there is a word of comfort for those men, the remnant of the end. In the midst of the four judgments, they shall be preserved.

Parable of the Unfruitful Vine

Chapter 15

“And the Word of the Lord came unto me, saying, Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it; and the midst of it is burned. Is it meet for any work? Behold, when it was whole it was meet for no work; how much less shall it be meet for any work when the fire hath devoured it.”—Vs. 1-4.

Beginning with this chapter we have three divinely inspired parables which show us further of the false hopes which the people in Jerusalem and also the captives in Babylon still cherished relative to the captivity which was even then coming to pass. But “hope springs eternal,” the poet has said; and surely in this instance it is a fact. Zedekiah, the last king of Judah, the weakling scion of a princely race, refused to acknowledge the authority of God in his tenure of the throne. He would not step down and let Nebuchadnezzar have the dominion which Jehovah had conferred upon him. But he was not alone to blame for insisting upon his rights, as he reasoned; the people had encouraged and strengthened him in his false position. The princes and leaders listened to the false prophets and heeded their words instead of the true men of God.

Zedekiah rebelled against Nebuchadnezzar, tho' the latter had set him upon, the throne of Judah, as subject to Babylon, after his second invasion of Jerusalem. Zedekiah and the people with him were looking for help from the alliances which they had formed with other nations. They had even asked Egypt for help, as Ezekiel informs us—Chap. 17:15. That was rebellion against God; hence He was gradually executing judgment upon the land and the city; yet Zedekiah refused to believe the verdict of his own eyes. He

15:6 Therefore thus saith the Lord GOD;
As the vine tree among the trees of the
forest, which I have given to the fire for
fuel, so will I give the inhabitants of
Jerusalem.

15:7 And I will set my face against them;
they shall go out from *one* fire,
and *another* fire shall devour them; and ye
shall know that I *am* the LORD, when I set
my face against them.

15:8 And I will make the land desolate,
because they have committed a trespass,
saith the Lord GOD.

continued in his impenitent state and hoped things were not as bad as they seemed. And the captives in Babylon also shared the same hope. It is even so today. Men refuse to believe the Word of God and the evidence that is before them. The signs of the times are brimful of illustrations of the truth of the fulfillment of Scripture. We are amazed beyond measure at these things and marvel that men are not awakened to the immanency of the coming of the Lord.

The first of these parables which are joined together in this section, is an apt and interesting illustration of Israel. The Lord, thru the Prophet, asks a few questions about the vine. The people's confidence and boast was in the fact that they were the vine of Jehovah. The false prophets were no doubt encouraging them with the beautiful words of Scripture, such as the prayer of Asaph and other portions, quoted often as referring to them. "Thou hast brought a vine out of Egypt. Thou hast cast out the heathen and planted it. Thou preparedst room for it and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea and her branches into the river. Why hast thou then broken down her hedges so that all they that pass by that way do pluck her?"—Psa. 80:8-14. But they seemed to overlook the many other Scriptures which told of the judgment predicted to fall upon the vine and the vineyard, because of the wild fruit which the vine brought forth. Isaiah declares that Jehovah had done all that was possible to make that vineyard profitable; but nothing availed. When it was time for fruit, He looked and it only brought forth wild grapes. Jehovah's patience was at last exhausted, as we read; "And now go to; I will tell you what I will do to my vineyard. I will take away the hedge thereof and it shall be eaten up and break down the wall thereof and it shall be trodden down. I will lay it waste. It shall not be pruned, or digged; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it; for the vineyard of the Lord of Hosts is the house of Israel, x x x and he looked for judgment and behold oppression; for righteousness, but behold a cry"—Isa. 5:5-7. We also hear the witness of Hosea against the vine, "Israel is an empty vine; he bringeth forth Fruit unto himself; according to the multitude of his fruit, he hath increased the altars; according to the goodness of his land, they have made goodly images"—Hosea 10:1.

Hence, we see that their boast of being Jehovah's vineyard was a foolish boast. The vine is good for only one thing, as Ezekiel intimates in his parable, that is, to bear fruit. Apart from the grapes it brings forth, it is good for nothing. The wood cannot be used for any purpose whatever. Will men take a piece and put a vessel thereon? the Prophet asks. It is good for nothing, but to be burned with fire. When it is cast into the fire, we learn it is burned

at both ends and even in the midst. He is revealing the certain fate that is about to overtake Jerusalem. It is to be burned with fire because it was an unfruitful vine. And so it came to pass. When Nebuchadnezzar's armies came up and besieged the city in the ninth year of Zedekiah, the walls were broken down and the city burnt—2 Kgs. 24 and Jer. 52.

The parable of the vineyard, as given by the Lord (¹Matt. 21:33) also refers to Israel as is plainly evident. He declares that the Lord sent His servants to gather the fruit, but they beat one, stoned another and killed another. Finally, the Son was sent; but they treated Him even worse than the servants. Hence, He asks, "What will the Lord of the vineyard do unto those husbandmen?" (*"When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"—Matt. 21:40 KJV*) He allows them to pronounce judgment upon themselves, which they do, as their answer indicates; "He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen which shall render him the fruits in their season." And this judgment came upon Jerusalem and the people even as in the time of Ezekiel.

But the day is coming in which the Lord will visit His vine again. He is already anticipating that time. He has been visiting the Gentiles for almost two millennia; but He is about to transfer His attention to the Jews. He will visit them shortly; first in judgment, then in grace of which fact the next parable abundantly witnesses.

The Abandoned Child

Chapter 16

Chapter 16

16:1 Again the word of the LORD came unto me, saying,

16:2 Son of man, cause Jerusalem to know her abominations,

16:3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

16:4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

"Again the Word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem. Thy birth and thy nativity is the land of Canaan. Thy father was an Amorite and thy mother an Hittite," etc.—Chap. 16.

The second parable is a beautiful story of grace. There is no detailed description of the unmerited favor of God found in the Scriptures than our lesson. It is not only an incomparably fascinating story, distinct and unusual, but instructive as well. We are taught in parabolic fashion the sovereignty of God in the matter of the blessing of humanity whether in the case of Israel, the Church, the individual. It is all of grace. God's dealings with Israel are taken as a figure of all His ways with mankind. We have their past, present and future history set forth here to show that they not chosen and set apart for God, because of any intrinsic holiness in themselves. Nay! according to the parable, it was their needy, naked and neglected condition that called forth His pity. The allegory may be divided into five parts.

16:5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

16:6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

16:7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

16:8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

16:9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

16:10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

16:11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

16:12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

16:13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and brodered work; thou didst eat

Jerusalem's Original Condition

The First Part

We learn the purpose of the parable in the first part of the chapter. It is that Jerusalem may know her abominations: but it is not meant for her only; for the whole nation is included in the application as is easily seen. First, Jerusalem's origin is mentioned. "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite." We know that does not apply to Abraham and Sarah, from which the nation sprang; but it refers to the city whose origin was Canaanitish. The Amorites were the original possessors of Palestine as we learn from ¹Genesis 15:16. The Hittites are also mentioned in Genesis as the inhabitants of the land—²Gen. 23:3 and 10. Jerusalem is thus described as of an ignoble and unclean source. Her condition is likened to that of a babe cast out into the open field and left to the mercy of the elements and wild beasts of the land. Can we imagine a more helpless state than of an infant in such a case? It is the picture of absolute weakness, and such is the lesson the Lord desires us to learn from the narrative as regards Jerusalem, Israel or ourselves as a part of humanity. We were as good as dead, even as was the babe in the field. The sentence of death passed on all men in Adam; hence, God must undertake our case; and this He did, as the parable shows.

Jerusalem's Changed Condition

The Second Part

"And when I passed by thee and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live." The Lord declares that He passed by Jerusalem when she was naked and unclean. He saw her pitiable condition and spoke the word that made her live. Immediately there was a change. He then washed and clothed her. Furthermore, He entered into a covenant with her. "Yea, I swore unto thee and thou becamest mine," we read. He caused her to multiply as the buds of the field. She was adorned with jewelry—bracelets upon her wrists, a chain for her neck and earrings for her ears. She became beautiful with the comeliness which He put upon her; bedecked with gold and silver, arrayed in fine linen and silk and brodered work. Jerusalem was brought up out of shame and dishonor and made famous. She was the capitol city of the kingdom of the chosen people of the Lord. A golden crown was put upon her head. Her renown went forth. The nations heard of her beauty and prosperity.

The above is a striking allegory of Jehovah's mercy to His people.

¹ Genesis 15:16 "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

² Genesis 23:3, 10 "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying...And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,"

fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

16:14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

16:15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16:16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

16:17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

16:18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

16:19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD.

16:20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto

The city represents them. It refers in a striking manner to Jerusalem's place as the city of the great king Solomon. She was at the zenith of her fame at that period. God is describing her beauty and renown, that she, as well as all people, would realize her iniquity in departing from her Benefactor. All these details are mentioned to show us His grace toward her. There is no word of gratitude from her toward Him.

Now as we remarked, This is an illustration, the most perfect in Scripture, we might say, of the grace bestowed not only upon Jerusalem, but upon all mankind. "Thy father, an Amorite thy mother a Hittite," reminds us forcibly of David's confession concerning himself, which applies to all of us. "Behold, I was shapen in iniquity and in sin did my mother conceive me"—Ps. 51:5. We were all as that babe, perishing in the field, the world, without hope and without God—helpless and undone. The Lord must speak that word, Live, into our hearts in the power of the Spirit, and we, tho' spiritually dead, hear His voice and live. The washing with water, the anointing with oil, type of the Spirit, the precious words denoting His ownership, "thou becamest mine," all apply to the sinner who believes on the Lord Jesus Christ. Also the clothing, the beautifying and crowning, all illustrates what the marvelous grace of God has provided for every trusting soul. Our salvation from its beginning to its end is altogether of grace; hence, we never have any cause to boast except in the One who has done all these things for us.

Jerusalem's Apostatized Condition

The Third Part

"But thou didst trust in thine own beauty and played the harlot because of thy renown and pouredst't out thy fornications on every one that passed by," etc.

In this second part of the realistic parable, we have the root cause of all failure and every fall. "Thou didst't trust in thine own beauty," or wisdom, or strength, etc. Here all departure from God may be traced—a leaning upon oneself, instead of the Lord. We shortly play the harlot when this is the case. Pride produces independence. Jerusalem was proud of her renown; but she did not acknowledge the Giver of the greatness. Instead of worshipping Him in His appointed way, Israel established the "high places" and imitated Canaan's false worship. The wickedness of the Amorite and Hittite, the original owners of Canaan, were reproduced in Jerusalem. Their little babes were sacrificed to Moloch, the terrible god of the Canaanites—Vs. 20, 21. All the love and grace bestowed upon them by Jehovah were forgotten. They left the Light for darkness, the Good for evil. And the Lord upbraided them.

"In all thine abominations and thy whoredoms, thou hast not remembered the days of thy youth when thou was naked and bare and was polluted in thy blood"—V. 22. He reminds them of their helpless condition and the grace bestowed upon them, which they appear to have forgotten. He

them to be devoured. *Is this* of thy whoredoms a small matter,

16:21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

16:22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

16:23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

16:24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

16:25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

16:26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

16:27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

16:28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

16:29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

16:30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

endeavors to awaken them to a sense of their utter ingratitude by reciting to them their sinful departure from Him and their running after other lords and lovers. He accuses Jerusalem of seeking the idol-gods of Egypt, Assyria and Chaldea and courting them. So great became her abominations that the daughters of the Philistines were ashamed of her lewd ways. And that worship of false deities was linked with the basest and grossest immoralities. The most shameful and vilest things of the flesh were practiced. The one-time faithful city became as a harlot in the estimation of Jehovah: for He addresses her as such, “O harlot, hear the word of the Lord”—V. 35. The same evil condition is manifest in the end of this age. Yea, it is worse. The professed witness for God, the Church, has departed from the Lord in heart, if not in name. The apostasy of Christendom at the present time overshadows that of Jerusalem; but what will it be in the final period when the anti-Christ will demand and receive the worship of both Jerusalem and Rome.

Judgement Announced

The Fourth Part

“Thus saith the Lord God, Because thy filthiness was poured out and thy nakedness discovered thru thy whoredoms with thy lovers, x x x behold therefore I will gather all thy lovers with whom thou hast taken pleasure and all of them that thou hast loved, x x x and I will discover thy nakedness unto them, that they may see all thy nakedness and I will judge thee as women that break wedlock and shed blood are judged and I will give thee blood in fury and jealousy”—Vs. 36-38. Here we learn that Jerusalem is no more the beloved city. The Word of the Lord is now addressed to her as the “harlot.” She has committed spiritual fornication, which in the sight of the Lord is much more heinous than physical fornication. The latter is a sin against man, the former is against God. It is the dreadful sin of Christendom today. They have left the Lord, their Head and Husband and are joined to others. As all the abominations of the heathen are said to be found in Jerusalem, so may be said of Rome and her daughters, who answer to Jerusalem. Her doom was to be as that of women who break wedlock. Stoning, according to law, was the judgment of such—¹Lev. 20:10. That was the reason that the scribes and Pharisees brought the woman to Jesus, who had been taken in such an act of sin, for Him to pronounce judgment upon her. He had been showing grace and talking grace and they desired that He put Himself on record as saying that it was not necessary to keep Moses’ law; but His wisdom was unsearchable. He said, “He that is without sin let him cast the first stone.” He was not doing away with the Law of God. He was simply applying it to all men, as He wrote on the ground. It brings the sentence of death to all humanity. “There is no difference...all have sinned;” and the sentence of death to all is written in the dust out of which man was taken; “Dust thou art

¹ Leviticus 20:10 “And the man that committeth adultery with *another* man’s wife, *even he* that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death.”

16:31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

16:32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

16:33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

16:34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

16:35 Wherefore, O harlot, hear the word of the LORD:

16:36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

16:37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

16:38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

16:39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

and unto dust shalt thou return.”

But to return to our subject, Jerusalem, as representative of the people of the Lord, was judged as a woman who had proven false to her husband; and so shall be the doom of the Church—Rev. 18. The judgment would be complete, the proof of which was, that she would cease playing the harlot. “Thou shalt also give no hire any more.” Samaria is mentioned, and her daughters as the elder sister of Jerusalem, and Sodom and her daughters as her younger sister—V. 46. Their corruption was great, it is added; but Jerusalem’s perfidy is worse. “As I live, saith the Lord God, Sodom, thy sister hath not done as thou hast done.” Jerusalem had more light and was of a more religious character than Sodom; hence, her sin is said to be greater. It is always the case. High profession and privileges call for greater responsibilities; and failure is greater in such cases, as is also judgment. Jesus expressed the above in His scathing arraignment of Chorazin, Bethsaida and Capernaum, cities which had been visited by Him and had seen His mighty works, but were not converted—Matt. 11. Those allied cities were no doubt “the daughters of Jerusalem,” mentioned by the Prophet as being guilty with the mother. In the antitype, we know that the Protestant sects answer to the daughters of Jerusalem. They are the offspring of the Mother Church, Rome, and in their last state are as depraved and apostatized as is she—¹Rev. 3:16. How terrible!

Jerusalem’s Restored Condition The Fifth Part

“Nevertheless, I will remember my covenant with thee in the days of thy youth and I will establish unto thee an everlasting covenant”—V. 60.

The chapter ends with comforting words of assurance to Jerusalem. She will have a restoration to a far greater estate than she formerly enjoyed. Even Samaria and Sodom are promised a restoration; but that does not signify that the wicked dead of those cities will be raised to enjoy the rejuvenation. “They are suffering the vengeance of eternal fire,” we are informed—Jude 7. How do the present-day restitutionists apply that Scripture? The national restoration of Israel and Judah as well as many other peoples are promised. Moab, Ammon, Assyria and Egypt have such assurance; but how the Lord will accomplish that we cannot say. We must leave those difficulties as well as other seeming impossibilities with Him; but of this we are sure, there will be no resurrection of the wicked dead except for judgment—²Rev. 20:12.

Jerusalem’s blessing is close at hand. Just a little while and those

¹ Revelation 3:16 “**So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.**”

² Revelation 20:12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.”

16:40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

16:41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

16:42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

16:43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

16:44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter.

16:45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

16:46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

16:47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

16:48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her

wondrous promises will have become history. Jehovah will make a new covenant with Jerusalem. She will receive Samaria and Sodom, not as sisters, but as daughters. They will be added to her in the coming days of blessing: but it will not be done by means of the law covenant, but by Jehovah's covenant, that of grace. He promises sure mercies to her. "I will establish my covenant with thee and thou shall know that I am the Lord"—V. 62. And her mouth will be closed then. No more boasts of self-righteousness will be heard from Israel. They will lay their hand upon their mouth when it comes to telling of their own works; but their mouth will be opened to rejoice in the Lord and His goodness toward them, of which fact Ezekiel, as well as all the other prophets, assure.

"In that day shall this song be sung in the land of Judah: we have a strong city. Salvation will God appoint for walls and bulwarks"—Isa. 26:1.

The Two Eagles and The Cedar Chapter 17

"Son of man, put forth a riddle and speak a parable unto the house of Israel, and say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colors, came to Lebanon and took the highest branch of the cedar"—Vs. 2, 3.

In the above parable, we again are shown the sin of Jerusalem and the treacherous character of the last king, Zedekiah. In the latter, we have a hint of the false king of the end. This parable like the former one, ends with a restoration promise which will be fulfilled when God exalts the branch of David, which is Christ. A King shall reign in righteousness and blessing will be assured to Jerusalem. The parable is most interesting and the riddle easily solved.

The great eagle mentioned first is plainly Nebuchadnezzar, the king of Babylon. Jeremiah mentions his speed as that of the eagle. "For thus saith the Lord, Behold, he shall fly as an eagle and shall spread his wings over Moab"—Jer. 48:40. "Behold, he shall come up and fly as the eagle and spread his wings over Bozrah"—Jer. 49:22. Daniel describes the Babylonish Empire as rising up out of the sea in the form of a lion with eagles' wing—¹Dan. 1:1, 2. Nebuchadnezzar was the world ruler for that time. He was so constituted by Jehovah. Jeremiah announced him as such (²Jer. 27:5), and

¹ Daniel 1:1, 2 "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god."

² Jeremiah 27:5 "I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

daughters, neither did she strengthen the hand of the poor and needy.

16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.

16:51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

16:52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

16:53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

16:54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

16:55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

16:56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

16:57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

16:58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast done,

Daniel addressed him as “King of kings; for the God of heaven hath given thee a kingdom, power and strength and glory”—Dan. 2:37. And now Ezekiel describes him as the eagle, the kingly bird, with strong and long wings, denoting both the great power and vast dominion which was his by divine authority. The words, “full of feathers,” instruct us concerning the multitude of his subjects, while the “divers colors” picture the different nations of his empire.

The eagle came to Lebanon and took the highest branch of the cedar. “He cropped off the top of his young twigs and carried it into a land of traffic. He set it in a city of merchants.” The cedar of Lebanon strikingly symbolizes the royal house of David, which Nebuchadnezzar the eagle conquered. The top of the cedar’s young twigs aptly describes the carrying away of Jehoiachin the second of the trio of kings of the transition period of the seventy years captivity in Babylon, the city of merchants. Then Mattaniah, the youngest son of Josiah, was made king over Judah, and his name was changed to Zedekiah. Ezekiel described this action in verse 5. “He took also of the seed of the land and planted it in a fruitful field. He placed it by great waters and set it as a willow tree.” And Zedekiah would have done well for himself, the city and the people, if he had continued in submission to Nebuchadnezzar who had thus exalted him. He was placed like the willow, a lowly tree, beside great waters. That is, he was dependent upon the waters, even Babylon, for his increase and prosperity. His roots were under him. He would grow and flourish if he was content to abide as the spreading vine of low stature; but alas, he rebelled.

The other eagle mentioned in the parable was Hophra, king of Egypt. Zedekiah foolishly turned to him for help. He bent his roots toward him and that was his undoing. It was not only rebellion against the king of Babylon; but it was rebellion against God. He had given Nebuchadnezzar authority over Jerusalem and the Jews as well as all lands and all people. He is a most marvelous type of Christ, the King of kings and Lord of lords who shall shortly be seated upon His throne of universal empire. He will have authority from God and all kings must acknowledge His rulership and come under His sway. To do otherwise will be to destroy themselves and bring their country into disrepute and danger, even as was the case at the time of Nebuchadnezzar’s exaltation. We say this first ruler of Gentile times is a striking figure of Christ, the First and Last Ruler of Jewish times. The shadow is a forcible reminder of the Substance which is slowly making its appearance upon the horizon of the morning.

Interpretation of Parable

“Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold the king of Babylon is come to Jerusalem and hath

which hast despised the oath in breaking the covenant.

16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

16:62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

16:63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Chapter 17

17:1 And the word of the LORD came unto me, saying,

17:2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

17:3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

17:4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

17:5 He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

17:6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

taken the king thereof and the princes thereof and led them with him to Babylon”—V. 12.

We have the divine interpretation and application of the parable given by the Lord to Ezekiel. After the statement that the king of Babylon had come to Jerusalem and taken the king's seed and made a covenant with him, his perfidy is related. It was especially criminal because it was the breaking of a solemn contract. Zedekiah had entered into a binding covenant with Nebuchadnezzar. He had sworn by God to abide by his oath—¹2 Chron. 36:13. Ambassadors from Moab, Tyre and Sidon came to Jerusalem to confer with Zedekiah, no doubt with a view to a combined federation against him—²Jer. 37:5-7. He sent ambassadors into Egypt and no doubt expected great help from that quarter. The joy in Jerusalem was great over that event; for the people expected that allied combination to deliver them from the power of Nebuchadnezzar. But no indeed! They only delivered themselves up to destruction as the sequel proved, tho' there was a slight respite. The Chaldean army retired for a short time and the Jews thought they were free from that yoke: but the latter captivity was the will and purpose of God for them and there was no changing of His blue print. Men may change their minds, but God's Word must be fulfilled regardless of what is in the way. Hence, shortly the Egyptian was called home and the Chaldeans resumed the siege—³Jer. 39:1. Zedekiah's doom was announced by Ezekiel, the Prophet of God, and nothing could stay that judgment. "Therefore, thus saith the Lord God; as I live, surely, mine oath that He hath despised and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him and he shall be taken in my snare and I will bring him to Babylon and I will plead with him there for his trespass that he hath trespassed against me."

These words prove that the man was but a figure of a greater and a more guilty king; for tho' he did break his covenant and his oath with Nebuchadnezzar; yet the record does not show him wilfully wicked. He

¹2 Chronicles 36:13 "And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel."

² Jeremiah 37:5-7 "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. Then came the word of the Lord unto the prophet Jeremiah saying, Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land."

³ Jeremiah 39:1 "In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it."

17:7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

17:8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

17:9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

17:10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

17:11 Moreover the word of the LORD came unto me, saying,

17:12 Say now to the rebellious house, Know ye not what these *things mean*? tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

17:13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

17:14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

17:15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

17:16 As I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised,

saved Jeremiah's life—¹Jer. 38:10-13. He appears to have had respect for the Prophet; but he was a weakling in the hands of more pronounced, dominating, wicked, rebellious men. They were his Nemesis. He was unduly influenced by them. He lived in torments "between the devil and the deep sea," as it no doubt seemed to him. The man he figures is the usurping king of the end who will refuse to yield the reins of government to the Lord Jesus Christ. He will insist on the throne of empires and the doom will fall upon him, a greater judgment than fell upon Zedekiah. The latter tried to escape from Jerusalem when he saw there was no hope for the city; but he and his family were taken captive and carried to the headquarters of Nebuchadnezzar at Riblah. There he was arraigned and sentenced. His sons were slain before his eyes, which was the last sight that he ever gazed upon. His eyes were then put out and he was bound with chains and carried to Babylon where he died a prisoner—²Jer. 52:11. Nebuchadnezzar was used of God to punish a faithless Jew; but in the beginning of the Jewish times the tables are going to be turned. A faithful covenant-keeping Jew will meet out the punishment to faithless, covenant breaking Gentiles—³Rev. 19:19, 20 and ⁴2 Thes. 2:8.

Restoration Promise

"Thus saith the Lord God, I will also take of the highest branch of the high cedar and I will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it and it shall bring forth boughs and bear fruit and be a goodly cedar"—Vs. 22, 23.

Israel is again in view here in these blessed promises. Her hope of restoration and blessing is sure. The continuation of the allegory of the

¹ Jeremiah 38:10-13 "Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison."

² Jeremiah 52:11 "Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death."

³ Revelation 19:19, 20 "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

⁴ 2 Thessalonians 2:8 "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:"

and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17:17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

17:18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

17:19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

17:20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

17:21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

17:22 Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

17:23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

17:24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

parable reveals the fact that the end of that people is peace. The cedar is the house of David, thru whom the Messiah of Israel was to come. Christ is the promised young shoot which will be planted by God upon an eminent place in the mountain of the height of Israel. We read of this tender young twig in the book of Isaiah. "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots"—Isa. 11:1. "He shall grow up before Him as a tender plant and as a root out of the dry ground"—Isa. 53:2. The high mountain refers to Mount Zion. The Kingdom of Messiah is pictured in these closing verses. All the trees (the nations) shall know that Jehovah has reinstated His people into His love and favor. "The high tree," the king of the usurping empire of the end, will have to come down. The Gentile world power, "the green tree," will be dried up. Israel, "the low tree," will be exalted. "The dry tree," will be filled with sap and expand and flourish and refresh the whole earth. The barren nation will come into her place as the fruitful tree of destiny under whose shadow all nations shall rejoice. The Lord will do the impossible. The hated, accursed people, a hiss and byword in the world, will be the toast and the boast of all peoples. Some one may say, I do not believe that. Well, your unbelief will not hinder its fulfillment. The Lord has spoken it. He will do it. He even says, "I have done it," because it is so real to Him.

God's Judgement Justified

Chapter 18

"The Word of the Lord came to me again saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge?"—Vs. 1, 2.

Ezekiel is again the recipient of God's favor. He is given another message. Remember it is the Word of the Lord to the nation Israel. They were not owning their guilt, or God's justice in their chastisement. They were blaming their fathers for their punishment. They said, "The way of the Lord is not equal"—V. 25. He answers them and insists that His ways are just and right; but that they are not able to discern the fact. It is an interesting controversy. The Lord reasons with them. He says, that they must not say, "The children's teeth are set on edge because the father's ate wild grapes." (*"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge."*—Jer. 31:29 KJV) Jeremiah also mentions this proverb in his prophecy and adds briefly what Ezekiel gives us more fully, "But every man shall die for his own iniquity; every man that eateth the sour grapes his teeth shall be set on edge" (*"But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."* KJV)—Jer. 31:30.

Chapter 18

18:1 The word of the LORD came unto me again, saying,

18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

18:3 As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

18:5 But if a man be just, and do that which is lawful and right,

18:6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

18:7 *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

18:8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

18:10 If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

18:11 *And* that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored

The Lord continues to declare thru Ezekiel His righteous dealing, with Israel as well as all men. "Behold, all souls are mine; as the soul of the father so also the soul of the son is mine. The soul that sinneth it shall die"—V. 4. Here is the principle upon which He deals under law. Men are responsible for their own sins. He will judge the individual, the father, or son, according to his own conduct. He is sovereign in every case. He is the Creator and He will so judge all. If the sins of the fathers fall upon the children, it is because the children follow the wicked way of their fathers. The person that sins shall be punished for His own sins. That is as relating to the individual; but when it comes to Jehovah's national dealing with the people, then there is a difference. The latter is not the question here.

"If a man be just and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, etc., x x x he shall surely live, saith the Lord God"—Vs. 5-9.

There are 14 negative and 2 positive conditions contained in these verses relative to the obtainment of life. The little word "if" begins three paragraphs in this section. Law has an "if" to its blessings. Jehovah is declaring the conditions whereby men may be just under law. Obedience was the basis of even the earthly parity of Israel. In fact the Old Testament speaks more of their blessings upon the earth, than in heaven; for they were an earthly people. The state after death is rather shrouded in mystery, or at least somewhat veiled. The resurrection of the dead was known in Old Testament times; but the doctrine of that fact is not found. Hence, we say that the life promised for obedience to the Law appears to have to do with Israel's natural life and prosperity in the land, as well as their eternal life. However, this much is clear, The Law exacted obedience, both negatively and positively. In verse 6, false worship is the theme. Eating upon the mountains, the high places, was forbidden, because that was fellowshiping the worship of idols. This prohibition refers to the first table of the Law where God demands the worship of His people. "Thou shalt have no other gods before Me," was there written. The grossest lusts of the flesh were connected with idolatrous practices, hence, these sins are mentioned in connection with others against the neighbor, which refers to the second table of the Law. Ezekiel is declaring that the man, who had done all that the Law demanded and abstained from all that was forbidden, was pronounced just. He therefore, "shall surely live." But note:

"If he beget a son that is a robber, a shedder of blood and that doeth the like of any of these things, x x x he shall not live. He shall surely die."

Here is the opposite case. The question here is this, Shall the son of a righteous father live, if he is wicked? Will the merits of his father save him?

the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

18:13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

18:14 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

18:15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

18:16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

18:17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18:18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

The divine answer is; "Nay! He shall not live. He shall surely die." He would not even live out his allotted time on earth much less get eternal life.

"If he beget a son that seeth all his father's sins which he hath done and considereth and doeth not such like, x x x he shall not die for the iniquity of his father. He shall surely live."

Here is another case considered so that the people who had used the proverb of the sour grapes might be completely answered and admonished. A wicked father has a son who does not follow him in his sinful ways. Shall the son die for his wicked father? There were many examples of this fact in their own history. We have the record of several wicked kings whose sons were models of righteousness and piety. Take the example of Hezekiah, that God-fearing exemplary reformer. He was the son of Ahaz, a wicked king. Josiah one of the best kings of Judah, was the son of Amon, a rebellious idolater, and grandson of Manassah the worst king of Judah. In such a case the inspired answer comes. "The son shall not die for the iniquity of the father." That message was to silence them and refute their reasonings as to the children suffering for their father's sin. They desired to excuse themselves and lay the guilt at their father's door. But the Lord refutes all such reasonings.

"But if the wicked will turn from all his sins that he hath committed and keep all the statutes and do that which is lawful and right, he shall surely live. He shall not die."

As was noted, the people accused the Lord of injustice. And Jehovah answered them with patience and gentleness; but He denied the accusation. He insists that the wicked man will live if he turns from his wickedness, and the just man will die if he turns from his righteousness. But that no man will die for the sins of others, neither will he live because of the righteousness of others. That reasoning of Jehovah was to a people in relation to Him thru the Law Covenant, which says, in substance, Do, and thou shalt live. He judges them, "the house of Israel, every man according to his ways." Hence, He exhorts, "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you your transgressions, x x x and make you a new heart and a new spirit; for why will ye die, O house of Israel?"

Law commands man to do the impossible. God will let him find out by his own experience how weak and helpless, ruined and sinful, he is. Law tells man to cast away his transgression and renew a right spirit within him. How can a man do that? It is utterly beyond him. David realized that he was unable to fulfill the Law's demands; hence, he threw himself upon the mercy of God and found it an ocean divine. He became a man after God's own

18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

18:24 But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

18:25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

18:26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

18:27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

18:29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart

heart. God did for him what he could not do for himself. He created a right spirit within him—Ps. 51. All that God demands of man under Law, He bestows in His grace thru our Lord Jesus Christ, and then we can be all that He requires. In the thirty-sixth chapter, we hear Jehovah making this very statement. He promises to give Israel “a new heart.” He no longer tells them, “Make you a new heart.” When that fulfillment comes they will have learned how unable they are to establish a righteousness of their own, or give to God what He requires.

A Lamentable Dirge

Chapter 19

“Moreover, take you up a lamentation for the princes of Israel, and say, What is thy mother? A lioness. She lay down among lions. She nourished her whelps among young lions”—V. 2.

Jehovah is here heard voicing His grief over the destruction of the dynasty of David. Those words of sorrow and regret were put into the mouth of Ezekiel. They are not his words, as expositors would lead us to think, but the words of the very same “One” who later wept over the coming destruction of Jerusalem. Thru the Prophet, He is lamenting over the fate of two of the kings of Judah, called lion’s whelps and princess by Ezekiel. There appears to be some connection between the two. They were both taken captive, but to different countries and died in the land of their exile. Also they both reigned three months. The one, Jehoahaz, was the son of the good king Josiah; but he did not follow in his father’s footsteps, tho’ he did not have much chance to make a record good or evil. Just prior to the times of the Gentiles, Pharaoh Necho, king of Egypt, came up to Jerusalem and took him captive to land of the Nile. He put his younger brother, Eliakim, on the throne as subject to himself and changed his name to Jehoiakim. Shortly after, Nebuchadnezzar was stirred to go up and take the dominion over Judah. He was given the scepter in the will of God. Jehoiakim became his servant and reigned eight years subject to him. At his death, Jehoiachin, his son, was made king; but his sway was short-lived. In three months, he was taken captive to Babylon. He is the second prince to whom the lamentation refers. His brief reign ended Judah’s dynasty; for tho’ Zedekiah reigned eleven years after the exile of Jehoiachin, yet, he was a usurper. Jehovah had given the domination of Judah to Nebuchadnezzar.

The lioness, the mother to whom Jehovah refers in the dirge, is primarily Judah. He speaks of her and her young lions, viewing them from their place as His people. “Judah is a lion’s whelp,” prophecy declared—

¹Gen. 49:9. Balaam, the false prophet, who was made to declare the truth at

¹ Genesis 49:9 “Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?”

and a new spirit: for why will ye die, O house of Israel?

18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

Chapter 19

19:1 Moreover take thou up a lamentation for the princes of Israel,

19:2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

19:3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

19:4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

19:5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

19:6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

19:7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

19:8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

19:9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

19:10 Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

19:11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

one point in his career, says, “Behold the people shall rise up as a great lion and lift up himself as a young lion”—Num. 23:24. Christ will fulfill this prophecy at His second advent when He appears in glory and power to take possession of His Kingdom, as “the Lion of the tribe of Judah”—Rev. 5:5. No doubt the lioness also refers to the wife of Josiah whom history declares was a great woman. She was the mother of Jehoahaz and the grandmother of Jehoiachin. The present chapter in its sorrowful lamentation is an illustration of the facts convincingly stated in the previous chapter—that a good father may possess an evil son. He cannot transmit his piety to his offspring: but he does not bear the responsibility before God of his son’s evil conduct. Each man stands for himself before God. He must bear the results of his own iniquity unless He accepts Christ, as we are instructed by the Gospel of God in the New Testament.

This lamentation of Israel’s downfall by Jehovah is written in the Hebrew in the form of a poem. It has two parts. The English translation is said not to do it justice. It is sublime and beautiful. We have already had the first part of the rhythmical dirge. The second will follow.

“Thy mother is like a vine in thy blood, planted by the waters. She was fruitful and full of branches by reason of many waters”—V. 10.

Israel, not Judah, is figured by the vine in many portions of the Scriptures. Israel refers to the whole of the twelve tribes, or at least ten of them. Judah stands for two tribes. Many were the blessings enjoyed by the nation. She was even like a vine planted by the waters, always green and growing, “full of branches.” The period emphasized here, in the eulogy of her (V. 11), is during the reign of David and Solomon. Those were her halcyon days when she was noted among the nations as the mighty one whom Jehovah blessed. She had strong rods for the backs of those who refused to acknowledge her sceptre. Her stature was exalted among the thick branches; her tributaries owned her headship and authority. She was supreme for a little while; but alas, she was lifted up and Jehovah was perforce obliged to abase her. Observe her fall—

“She was plucked up in fury. She was cast down to the ground and the east wind dried up her fruit. Her strong rods were broken”—V. 12. How perfect is the description of the circumstances! At the moment of her exaltation, Israel began to decline—“Pride goeth before destruction and an haughty spirit before a fall.” He that exalteth himself shall be abased. Jehovah came in and she was plucked up. He allowed the “east wind,” Babylon (Chap. 17:12), to blow upon her pride and wither her fruit. They spoiled the vine. Her exile in Chaldea is pictured in verse 13. “Now she is planted in a wilderness, in a dry and thirsty ground.” And this fiery judgment was caused by the attitude of her kings. They were not obedient to the

19:12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

19:13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

19:14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

Chapter 20

20:1 And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

20:2 Then came the word of the LORD unto me, saying,

20:3 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.

20:4 Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

20:5 And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, *I am* the LORD your God;

20:6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land

commandments of the Lord and they caused the people to err. She has no strong scepter to rule. Thus ends the sorrowful elegy of Jehovah over the princes and the land. None of Judah has ever sat upon the throne of David since that time. No marvel that Jehovah lamented. He knew the long years that lay between the fall of the tabernacle of David and its setting up—¹Acts. 15:16.

The people did not know. But the prophets all agree that Jehovah shall build it again and set up His King upon the throne. The Lion of the tribe of Judah shall come in power and take the scepter and assert His right to reign over the house of David. A gala day shall yet dawn for the oppressed people when times of refreshing shall come from the presence of the Lord. He who is the true Vine, who has grown out of the Root of David will be manifested and the Jews, the stock of Abraham, will be grafted into the fruitage and fatness of that Vine and their branches will run over the wall of Judeah, and all nations will enjoy the wine of the land of Canaan. They will be the means of blessing to the dry and thirsty world. And that day is hastening to its dawning. In the meantime, Ezekiel predicts some more gloom for his people as the following chapters prove; for, as we have said before, These prophecies have not yet been fulfilled in their widest sense.

Final Messages to Jerusalem Before Its Fall

Chapters 20 to 24

In these chapters, the Prophet predicts further and more furious judgment upon the nation and upon the land. The first, chapter 20, is the calling of the nation before the court of Jehovah, He shows them why judgment is to be pronounced against them. Then in chapter 21, the sentence given has no uncertain sound—“the sword of the Lord shall be drawn out against them.” (“*therefore shall my sword go forth out of his sheath against all flesh from the south to the north*”—Chap. 21:4 KJV) The next message is another accusation of the people and Jerusalem—Chap. 22. The corruption of all classes—priests, prophets, princes and the mass of the people, is described. In chapter 23, the wickedness and vileness of Samaria and Judah is uncovered and commented upon. It corresponds in a fashion with chapter 19. Chapter 24, the last prophecy of this section, is a most pregnant message. It was spoken on the day when the siege of Jerusalem began, B. C, 598. It was also the day on which Ezekiel’s wife died; hence, we are assured that it is of marvelous significance as relating to the end. The answer to that date is 1981, which is not far away. Jehovah will probably show Himself in some marvelous manner for the Jews in that year. It will signify a crisis time for them. We will examine each of these chapters in detail.

¹ Acts 15:16 “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:”

of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

20:7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

20:8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

20:9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

20:10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

20:11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

20:12 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.

20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

20:14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

20:15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had

The Nation's Arraignment

Chapter 20

“And it came to pass in the seventh year, in the fifth month, the tenth day of the month that certain of the elders came to enquire of the Lord and sat before me. Then came the Word of the Lord unto me, saying, Son of man, speak unto the elders and say unto them, Thus saith the Lord God—Are ye come to enquire of Me? As I live, saith the Lord, I will not be enquired of by you”—Vs. 1, 2.

The nation's sin in Egypt is the first item in the catalogue of their misdemeanors. Jehovah is bringing them upon the carpet, as men say, to answer to Him. This was at the time when the elders came to enquire the why of His judgment of the people and the land. He says that He will not be enquired of by them; but He will rather enquire of them. And then, as we intimated, He reviews their sins and shows them the why of the judgment that is falling and which will fall harder. He read those elders' hearts and knew that they were not honest in their enquiry. It was only a sham; for there was no real repentance. If any man, at any time will come contrite in heart to the Lord, and enquire of Him, He will hearken and answer his query; but men cannot put on airs with Him. They cannot come as the superior and ask Him the why and wherefore of His doings; for the Lord is the Sovereign. He is under no obligation to man to answer his unbelieving, impudent questions; but if he comes as a suppliant, beseeching his favor, he will not come in vain. Hence, we know from God's answer that those men were not broken, or contrite. They were rather demanding in their enquiries. So the Lord tells them that He will not be enquired of by them. “Wilt thou judge them?” He says to the Prophet. “Declare unto them the abominations of their fathers.” Ezekiel stands here as Christ. He is addressed as “Son of man,” and is commanded to set before the people their sins and pronounce judgment upon them. The Prophet is addressed twice more in this section as Son of man which emphasizes it as a most important part of his prophecy. Ezekiel lays out before them all their sins and shows them their guilt that they may realize that the Lord has cause for the judgment which He has brought upon them.

We believe this chapter has a correspondence with the present year, A. D. 1929. In some special manner, Jehovah is answering His ancient people as to their rebellion and disobedience, even if we cannot see it. Christ is the Judge, appointed and anointed by God, to judge all men. And we believe He is on that judgment seat at this very time. That day of judgment has commenced already. Christendom is being judged as a false wife and will shortly meet the doom of such. “She shall be burned with fire” (“*she shall be utterly burned with fire*” *KJV*)—Rev. 18. But the Jews also are being

given *them*, flowing with milk and honey, which *is* the glory of all lands;

20:16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

20:17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

20:19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20:20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

20:21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

20:22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

20:23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

20:24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

20:25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

shown their sins and are judged accordingly, by the Judge—¹Acts 17:31.

The meeting, which was held in April of this year for the furtherance of the Sanhedrin assemblage, is no doubt the answer to those elders coming to Ezekiel in that day, to enquire the why of things. These elders of the year 1929 may not be honest in their hearts either. They may be hypocritical in their enquiry as to the reasons for the crucifixion of Jesus of Nazareth. They may really desire to justify the sentence of death which the Sanhedrin of that far-off day affixed; but God may answer them in His own way. Also there are other pregnant happenings of this year as to the Jew. The trouble between them and the Arabs is very significant. It may lead to some most auspicious event as regards them. The site of their temple may come into their hands thru some events that are in progress now. God is for this people of destiny, tho' He may not be visibly working. Nevertheless, He is back of every move in their direction and all that happens to them is for their ultimate blessing even if it otherwise appear.

Outline of Chapter 20

The first verses, 1 to 9, declare the history of the people in Egypt. The second part, verses 10 to 17, reviews the conduct of the first generation of Israel in the wilderness. The third part calls attention to their sins in the land, verses 27 to 32; and the disobedience is voiced as more pronounced because of the greater blessings. The last verse of this catalogue of iniquity proves that in their heart was the desire to be like the heathen round about them. They wanted gods of wood and stone, and we can readily see why that was the case. Gods of wood and stone do not convict of sin, nor judge, nor punish sinners. They did not want the true and living God who exacted obedience; but their wants in this respect were not considered. Jehovah was their God as they would soon realize and which the next section, verses 33 to 44, informs us. They are told that God will rule over them, whether they want Him, or not. "As I live saith the Lord; surely with a mighty hand and with a stretched out arm and with fury poured out will I rule over you, and I will bring you out from the people, and I will gather you from the countries wherein you are scattered." Consider these words Their very chastisements are the witness that God has not cast them off forever. He declares that He brings them out from all the places where they have been scattered; and after that signal proof that He is sovereign in their destiny, He says, Again they shall pass under the rod. That is, after He has gathered them back to their land, He will purge out from among them the rebels and transgressors. And tho' this last punishment shall be in Palestine, it will be as tho' in the wilderness, because they will

¹ Acts 17:31 "Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."

20:26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

20:27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

20:28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

20:29 Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

20:30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

20:31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

20:32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a

not acknowledge Jehovah Jesus as their King. They will accept another who shall come in his own name, the false one. That will stir up the anger of the Lord against the rebellious nation, which will bring the tribulation.

Now we know that these last verses apply to the people at the end time; hence, we are assurdly correct in our interpretation of the prophecy of Ezekiel. And the fulfillment of these restoration promises are right at hand. The Jewish people will be brought back, accepted and blessed in their own land, regardless of all men and wicked spirits who are set against them to hinder such a consummation. Jehovah has made them a curse to the whole world; like-wise He will make them a blessing.

And then the Jews will loathe themselves for all their wicked ways. Poor people, they will learn their own unrighteousness, and find their only hope is God, even as we are doing in our day. “Ye shall know that I am the Lord when I have wrought for you,” Jehovah tells them. Then great deliverance from the world, and later from all the nations gathered against Jerusalem for the battle of Armageddon, will be the unanswerable proof to them that God is for them. Never again can they doubt His choice of them and His love for them: and they will magnify the Lord forever.

“Moreover, the Word of the Lord came unto me, saying, Son of man, set thy face toward the south and drop thy word toward the south and prophesy. x x x Thus saith the Lord God, Behold, I will kindle a fire in thee and it shall devour every green tree in thee and every dry tree. The flaming fire shall not be quenched; and all faces from the south to the north shall be burned therein. And all flesh shall see that I, the Lord, have kindled it. x x x Then said I, Ah, Lord God! they say of me, Doth he not speak parables?”—Vs. 45-49.

Yes, it is a parable. The forest refers to Judea. The fiery judgment is again predicted—a judgment which will sweep thru the land of Palestine like a forest fire sweeps everything before it and which cannot be quenched until everything is consumed. Ezekiel is obedient and faithfully delivers the message, or if not he is delivering it today among all nations. He is a talkie on the stage of the world today, telling of events relating to the Jews, which shall be fulfilled. One more dreadful judgment shall sweep over them at the very same time that Jehovah judges all nations, and that is the last time they will ever come under the rod. There will be a remnant left that will repent of their evil ways, and thru those few, the Lord will people Palestine and bless the earth. The Prophet faithfully delivered the message; but the people refused to understand. They said, Doth he not speak parables? The people rejected the Word then, and they are rejecting it today. The word of warning and repentance falls on unhearing ears even as in Ezekiel’s day: but that does

mighty hand, and with a stretched out arm, and with fury poured out.

20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

20:38 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.

20:39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

20:40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

20:42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

not stop the Lord from speaking His Word, nor from fulfilling the same. Ezekiel is given another message of hastening judgment.

The Song of the Sword

Chapter 21

“And the Word of the Lord came unto me flaying, Son of man, set thy face toward Jerusalem and drop thy word toward the holy places and prophesy against the land of Israel. x x Thus saith the Lord, Behold, I am against thee and I will draw forth my sword out of his sheath and will cut off from thee the righteous and the wicked”—Vs. 1-3.

Here we seem to feel the pent up anger of the Lord as we read this further message of impending judgment. Critics feel the power of the utterances and insist that the Prophet is speaking, and is carried away with “maddened fury, and wild excitement” into a denunciation of the nation. But we know that this is not the case. It is not the Prophet who gives way to his feelings, but the Lord Himself; as the very first verse instructs.

Oh, what a night of horrors and of sorrows is coming upon Jerusalem and the land of Palestine and also upon the whole world. When Jehovah says, He is against the land and the nation; there is surely trouble ahead. When God draws out His sword from its sheath, what hope has the man, or people, He is against and whom He has yearned over? At last He will forget mercy in the frenzy of His righteous wrath. Listen to His words to Ezekiel—

“Seeing then that I will cut off from thee the righteous and the wicked; therefore, shall my sword go forth out of his sheath against all flesh from the south to the north, that all flesh may know that I the Lord have drawn forth my sword out of his sheath. It shall not return any more. Sigh, therefore, thou son of man, with the breaking of thy loins, and with bitterness sigh before their eyes”—Vs. 4-6.

It was a prophecy of a widespread judgment, including Jerusalem and Judea and all Gentile nations; for this refers to the end time. It was not at all fulfilled in the Babylonish invasion of Palestine. We marvel that Bible expositors see so little in this great prophetic book. That sword song will have its complete fulfillment, shortly. “All flesh,” the world, will feel the keen edge of Jehovah’s sword; but they, will not know the cause of the carnage. Men think that they are going to make wars to cease, and they mean it; but it is written otherwise. The sword is going to go thru the land. The Lord hath a controversy with the people and “by fire and His sword, will He plead with all flesh, and the slain of the Lord will be many” (*“For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.” KJV*)—Isa. 66:16.

20:44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

20:45 Moreover the word of the LORD came unto me, saying,

20:46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

20:47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

20:47 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

20:48 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

Chapter 21

21:1 And the word of the LORD came unto me, saying,

21:2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

21:3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

21:4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

The Prophet is commanded to sigh, as tho' in pain before the people's eyes. They saw the deep inward sorrow of his soul. He was showing the feeling of the Man of sorrows over the judgment which was inevitable. God must punish the rebellious and defiant, Ezekiel sighs and sighs again, and Jehovah instructs him to tell the people the cause of his pain and foreboding. "Because it cometh; and my heart shall melt and all hands shall faint and all knees shall be weak as water." It was sure and certain and the Prophet was exercised about his message. He believed the Word of the Lord; hence, he was acting like it. When preachers feel their message, they make folks feel it. If they believe that the Lord is coming, they preach and write like it and the people feel the power of the Truth. Likewise, when men know that judgment is coming upon, this world, because men are impenitent and wicked, what can they do but tell it? And they feel their message, and cry and sigh before the Lord, praying that men will repent and believe the Gospel.

We have some understanding of the Prophet's feeling. His was no dry-eyed, formal ministry, but a ministry of tears. It was not time to rejoice; but a time to weep and sigh for the sorrows of others. Likewise today, in the case of those who are in fellowship and sympathy with the Lord in His purposes of mercy and judgment; and yet also in sympathy with poor fallen humanity of which we were a part and would be still, except for the grace of God. Oh, our hearts are bursting with sadness and with sighing for the pains and sorrows of humanity. We would surely dry every tear and assuage every wound if we could; but we cannot do it. We can only witness to the Truth, and pray that some will hear and heed the message.

Ezekiel was called to show forth in his actions, the dreadful days that were just ahead for Judah and Jerusalem; and we are called upon to show out the same behavior in the end. Sometimes we are asked. "Why do you pray so much?" or "Why do you cry when you pray and sigh like you were in trouble?" "What is the cause of your tears?" The enquirers are surprised that we are so exercised about these things that are still future. They cannot understand that we take these prophecies so much to heart. They do not know that it is the Holy Spirit who makes us feel the import of these writings. Yet, on the other hand, we marvel that there is so little of the sighing and the crying among us who profess to believe that these dreadful days are coming upon the world. And they are coming. There is no doubt about it. Listen to some more of the song of the sword. Remember it is Jehovah who is singing and not Ezekiel. The latter is just the writer of the words.

"Again the Word of the Lord came unto me, saying, Prophesy, Thus saith the Lord: A sword, a sword is sharpened and also furbished. It is

21:5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

21:6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

21:7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

21:8 Again the word of the LORD came unto me, saying,

21:9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

21:10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.

21:11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

21:12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

21:13 Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be *no more*, saith the Lord GOD.

21:14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

21:15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it*

sharpened to make a sore slaughter. It is furbished that it may glitter. Should we then make mirth?"—Vs. 8-10.

Jehovah declares the sword is ready for slaughter. There is no mistaking the language. It is for the nations today to heed. They are already prepared for war and they shall have abundant opportunity to use the armaments. The sword is ready. It is sharpened and it is polished. We see the signs of war even tho' men prepare for peace at the same time they are preparing for war. While we are writing on this very chapter, the press is declaring the prospects for national friendship and good feeling that has been established by the coming together of Ramsey McDonald of England and President Hoover of the United States. They had a little conference all by themselves while they smoked the pipe of peace and buried the hatchet like two good Indians. But that sword which hangs before our eyes speaks louder than their words of fealty. Whom shall we believe? God, or men? We say, God; hence, we know that their words cannot hinder war.

The Prophet asks, Is it the time for mirth? This has no reference to the joy of the Lord, but to worldly enjoyment and indifference to the things that are coming to pass. It is time for the saints to get filled with the Spirit and walk in the light of the Lord and be ready to rise at the first trumpet blast and escape the slaughter of the sword. It is time for them to trim their lamps and let nothing becloud their vision, or hinder their testimony. Jesus said that the world would be merry-making in the time of these judgments. As it was in the days of Noah—"they were eating and drinking, marrying and giving in marriage until that Noe entered into the ark. x x x So shall also the coming of the Son of Man be"—Matt. 24:38, 39. It is the same character that Paul tells us will be evidenced by the religious, as well as the irreligious masses of the last days—"lovers of pleasure more than lovers of God." While the sword is drawn, sharpened and polished, they are dancing around the golden calf, making merry and forgetting God and the judgment that is hanging over them: but the weeping will come.

The Prophet acts out the crying and howling of the people. He is commanded to smite upon his thigh and clap his hands together in view of the coming terrors. And solemnly the Lord declares, "I will also smite my hands together and I will satisfy my fury"—V. 17. Hence, we see that Ezekiel demonstrates the feelings of the Lord as well as that of the people.

The Second Part of Song

"The Word of the Lord came unto me again, saying, Also, thou son of man, appoint thee two ways that the king of Babylon may come: both shall come forth out of one land, and choose thou a place, choose it at the head of the way to the city. Appoint a way that the sword may come to Rabbath of

is made bright, *it is* wrapped up for the slaughter.

21:16 Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set.

21:17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

21:18 The word of the LORD came unto me again, saying,

21:19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

21:20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21:21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver.

21:22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

21:23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

the Ammonites and to Judah in Jerusalem, the defenced, for the King of Babylon at parting of the way, at the head of two ways to use divination. He made his arrows bright; he consulted with images. He looked in the liver”— Vs. 18-20.

The first part of the sword song describes the actions and tells us the name of the chosen instrument which has been called to use the sharpened and polished death-dealing weapon. It is Nebuchadnezzar, the King of Babylon. He is seen in the vision of the Prophet as using divination in deciding which way to go, whether in the direction of Jerusalem and Judah, or Rabbath and the Ammonites. He appears to stand at the head of two ways, ready to avenge himself on these two peoples, and waits for a sign as to which road to take. “He shook his arrows to and fro,” is a better translation of the phrase, “he made his arrows bright.” It was a custom in those heathen countries, and is yet, to use enchantments, sorceries, witchcraft, etc., that they might be guided in their undertakings. The King took two arrows and wrote upon the one the name of the one city and upon the other, the name of the other city. These were then shaken in the quiver and one drawn out, which was the city designated. Nebuchadnezzar in this case used images, or teraphim, which he consulted and “looked in the liver.” The meaning of this peculiar phase is that they killed a sheep and looked at its liver which, they imagined by the different lines, or tracings, gave them directions as to the way they should go. And in this instance it appeared to direct the King of Babylon according to the will of God. He was the chosen instrument of Jehovah; hence, he got the correct leading whether others did, or not. He pulled out the arrow which bore the name “Jerusalem;” hence, the siege of that city began.

When the leaders of the Jews heard of Nebuchadnezzar’s divination, they branded it as a false sign. They still hoped that all his efforts would fail and the city would not be taken; but the hand of God was guiding all. His prophets had declared the end from the beginning; and so it must be. It was His will to destroy the city by the hand of the King of Babylon to whom He had given the dominion, and nothing could stay His hand. It is marvelous to see how sure are Jehovah’s judgments. Here was Nebuchadnezzar, somewhat undecided as to the way he would take; but Jehovah was not undecided. He decided for the King and sent him in a hurry.

But the above has much greater significance for us today than that marvelous occurrence. We have here a prophecy that is still future of which the former was but a little type, or pattern. Nebuchadnezzar figures Christ, in many respects. We see it more and more as we study the prophetic books of that time. He was given world-wide dominion by the edict of God. All those rebelling against him, as the Jews did, were guilty of rebellion against

21:24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

God. He was a chosen instrument to show forth the power and sovereignty of God and he was made to acknowledge it—Dan. 4. Of course in that experience he does not figure Christ, but rather the Gentile nations of the end who shall be made to own the sovereignty of God in the matter of the rulership of the world which His own hands have made. They too, as Nebuchadnezzar, will praise and honor Him that liveth forever, “whose dominion is an everlasting dominion and His kingdom is from generation to generation.” And all the inhabitants of the earth are reputed as nothing and He doeth according to His will in the army of heaven and among all the inhabitants of the earth and none can stay His hand, or say unto Him “What doest thou?”—Dan. 4:34, 35.

But we say, Nebuchadnezzar is a most striking figure of Christ, only by resemblance, as we have noted, but also by way of contrast. His reign tolled the bell for the dynasty of David. The Jews were set aside and the Gentile domination began which has continued unto this day. Christ’s reign will toll the bell for Gentile rule and signal the rise of Jewish dominion for the world. The tabernacle of David, which has fallen down, will be set up again and David’s Son and Heir will have the throne. All nations were commanded to yield to Nebuchadnezzar when God gave him the kingdoms of the world—¹Jer. 27:6-8. Likewise, in the case of Christ. God will insist that all men everywhere shall fall down and worship at His feet and acknowledge that He is King to the glory of God the Father—²Phil. 2:11. In due time, He will appear to assume dictatorship and sovereignty over all nations and there will be no consulting of amulets of any kind. God’s Word will decide the moment when He shall rise up to take the throne of empires. In the meantime, another will come in his own name, even as Jesus intimated (³John 5:43), the usurping king, the wicked counterfeit of the end. Ezekiel speaks directly to him in this prophecy, tho’ it is apparently said to Zedekiah, who was holding the place of ruler in Jerusalem in defiance of God and His ruler.

¹ Jeremiah 27:6-8 “And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to *pass*, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.”

² Philippians 2:11 “And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

³ John 5:43 “**I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.**”

21:25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

21:26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is low*, and abase *him that is high*.

21:27 I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

21:28 And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

21:29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

21:30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

21:31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

21:32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

“And thou wicked, profane prince of Israel, whose day is come when iniquity will have an end. Thus saith the Lord God, Remove the diadem and take off the crown; xxx exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it to Him”—Vs. 25-27.

Is that not a marvelous prophecy? There can be no question that the words had a slight fulfillment in the case of Zedekiah; yet it looks far beyond him to the coming wicked king, the usurper of the throne. Note the striking language of the revised version of verse 25—“And thou, O, deadly wounded, wicked one, the prince of Israel, whose day is come in the time of the iniquity of the end,” or punishment, or judgment of the end. There can be no mistaking of those words. They refer to the anti-Christ, the counterfeit king of the last days. We read of him receiving a deadly wound which is healed, and that astounding miracle will make all the world to wonder after the beast—¹Rev. 13:3. The prophecy undoubtedly refers to the time of the great tribulation when the transgressors have come to the full—²Dan. 8:23. The translation of verse 26 is also different in the revised version. “Diadem” should be mitre, referring to the head-dress of the high priest. And this too is suggestive as tho’ the counterfeit ruler wears both the crown the king and the mitre of the priest assuming the offices of Christ as Priest and King. The pope is this counterfeit today. He a crown and mitre. But we believe there will be another, tho’ he may not usurp both characters. In fact there are two men of the end, the king and false prophet, who appear to fit the picture. However whether one, or two, the fulfillment of the prophecy will come. The overturning times are near. Thrice Jehovah states, “I will overturn.” Even so will the perplexities of nations continue and the removing of crowns until the Christ has come whose it is to reign. The saints wait for Him to come and catch them to heaven. The Jews wait for Him to gather them home to heaven in Palestine. The world waits for Him to come and bless the earth with His refreshing presence.

Then follows a prophecy of judgment upon Ammon. The sword will fall upon these people. This is the last stanza of the song of the sword. The chapter ends with judgment which undoubtedly refers to the last days; for the same words are used—“In the time of the iniquity of the end”—V. 20. R. V. The Ammonites no doubt refer to the religious folks of the last days who claim the name of Christ, but who will be in league with the anti-Christ. We noted in the beginning of the chapter, that Nebuchadnezzar had some

¹ Revelation 13:3 “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

² Daniel 8:23 “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.”

Chapter 22

22:1 Moreover the word of the LORD came unto me, saying,

22:2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

22:3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

22:4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

22:5 *Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.*

22:6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

22:7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

22:8 Thou hast despised mine holy things, and hast profaned my sabbaths.

difficulty in determining which city he should first overthrow, Rabbath, or Jerusalem. He was directed toward the Jewish capital instead of the Ammonitish one. We believe this latter fact has its answer in the week of judgment in the fact that Christ will abase the king of Jerusalem before any other king. He will arise to the help of His Jewish people before He fulfills any of His other purposes. The false king and prophet will be cast immediately into the lake of fire and afterwards He will deal with the nations religious and otherwise—¹Rev. 19:20. Thus will be fulfilled Jer. 25:27—“Thus saith the Lord, xxx Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send.”

Judgement of the Bloody City

Chapter 22

“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 show her all her abominations. Then say thou; Thus saith the Lord. The city sheddeth blood in the midst of it, that her time may come. She maketh idols against herself to defile herself”—Vs. 1-4.

Before the sword-song is actually carried into effect, the city is again shown her wickedness that she may know why judgment is pronounced against her. She is called “the bloody city” on account of all the blood that has been shed in her midst. It was once a faithful city, as Jehovah laments, a city full of judgment and righteousness; but now, alas, she has become a harlot, and murderers lodge within. Prophets and the righteous have been killed in her midst. The Lord Jesus Himself so arraigned the city prior to His own rejection and death. The people laid that still greater sin to the charge of Jerusalem after His scathing words of judgment and actually fulfilled His prophecy. “Wherefore, behold, I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify and some of them shall ye scourge in your synagogues and persecute from city to city; that upon you, may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation”—Matt. 23:34-36.

The judgment of Jerusalem after the rejection and crucifixion of Jesus, happened within one generation, which is thirty-three years; therefore, in the end time we may look for the same consummation within the same

¹ Revelation 19:20 “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

22:9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

22:10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

22:11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

22:13 Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

22:14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

22:15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

22:16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

22:17 And the word of the LORD came unto me, saying,

22:18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

22:19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

period of time. All the things that are written of the coming of Christ, all the happenings of that crucial time, the judgment of Jerusalem, the nations and the world; and more, all the blessings prophesied for that period will be fulfilled within thirty-three years. Hence, as we know the beginning of the epoch, the date of the first flurry of the world war, 1914, we need not be ignorant of the time when they will end. Thirty-three years from 1914 brings us to 1947, and this too is one of Ezekiel's dates. It is the answer to the five and twentieth year of his captivity—Ezek. 40:1. It signaled the fourteenth year after the city of Jerusalem was smitten. The year 1947 will signal the day of its rising.

But to return to our chapter. Jerusalem is called “the bloody city” because of the blood that has been shed there. It will be so again. Blood will flow because of their rejection of Christ. The leaders of that day dared to exclaim, “His blood be upon us and our children.” (*“His blood be on us, and on our children.”—Matt. 27:25 KJV*) And so it has been ever since. They have been as Cain, homeless wanderers among the nations. “The wandering Jew” can truly be applied to them as individuals and as a nation. According to the accusations of the Prophet, or rather the accusations of Jehovah Himself, they were guilty of all the sins in catalogue. Therefore, punishment came upon them; and it will come again.

“And the Word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross. All they are brass and tin and iron and lead in the midst of the furnace. They are even the dross of silver...Therefore I will gather you into the midst of Jerusalem. As they gather silver and lead and tin into the midst of the furnace to blow the fire upon it to melt it, so will I gather you in mine anger and in my fury and I will leave you there and melt you.”—Vs. 18-20.

Jerusalem is here likened to the melting pot, the fiery furnace where Jehovah will punish His people. It was there where they rejected and condemned the Righteous Branch of Jehovah, denied crucified Him; hence, there they will suffer in the last, the tribulation, which is soon to fall upon the people. The Prophet declares that they will be gathered for that very purpose, which prophecy is being fulfilled today. They are being gathered as wood for the fire. A furnace is for two purposes—refining and destruction—when referring to the chastisement of Jehovah's people. In this message, the question is of punishment. Israel as a whole is seen as dross; but there will be a remnant in the midst that will be as the silver, refined by the fire of persecution and tribulation—Mal. 3:1-3.

“And the Word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof. They

22:20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

22:21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22:22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

22:23 And the word of the LORD came unto me, saying,

22:24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

22:25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

22:26 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.

22:27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

22:28 And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

have devoured souls. They have taken the treasure and precious things. x x Her priests have violated my law and have profaned my holy things. They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean and have hid their eyes from my sabbaths and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey to shed blood and destroy souls to get dishonest gain”—Vs. 23-27.

The Prophets, Priests and Princes, leaders of the people, are arraigned before Jehovah as the curses of the land and city. They were the cause of the corruption of the people. The Prophets are the first accused. They were called and set apart as Jehovah's messengers, chosen to stand before Him and bear His words to the people. But instead of doing so, they were giving the people a vision of their own heart, and not a message out of the mouth of the Lord, saying, "The Lord hath said, Ye shall have peace, when there was no peace"—Jer. 23. Thus they were acting as the destroyers of the people rather than the deliverers.

The Priests were failing also in their appointed office. "They have put no difference between the holy and the common, neither have they caused men to discern between the unclean and the clean."—V. 26. The priestly vision was obscured because their heart was not true. The Princes also are accused. They like the Prophets are described as "ravening the prey" (V. 27), because they were seeking gain. The people followed the corrupt example set before them—"like priests; like people." They oppressed the poor and needy in the land. The people were having no direct word from the Lord thru the prophets; no teaching of the separation between clean and unclean from the priests; no example of righteousness, incorruptibility and impartial judgment from the princes.

In the midst of all these conditions, we are shown the heart of God. "I sought for a man among them that should make up the fence and stand in the gap before me: but I found none"—V. 30. The prophets might build up a wall of their own material—of "untempered mortar;" but the Lord would not own such a protection but would break it down, as He plainly states—Ezek. 13:14.

The spiritual building and untempered mortar depicted here are much in evidence in the midst of Christendom today. The modernistic trend in religion, the preaching and lecturing which abounds on every hand, is simply whitewashing the people. It is daubing with untempered mortar to say to a world of rebellious sinners, There is peace; for there is no peace to such folks. The words of these false prophets give temporary comfort; but lead men to rely upon false foundations for salvation. They build a counterfeit structure with their lying messages, glossing over men's sins and deceiving the people.

22:29 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.

22:30 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.

22:31 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.

Chapter 23

23:1 The word of the LORD came again unto me, saying,

23:2 Son of man, there were two women, the daughters of one mother:

23:3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

23:4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria *is* Aholah, and Jerusalem Aholibah

23:5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

23:6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

23:7 Thus she committed her whoredoms with them, with all them *that werethe* chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

Only the Word of God can build the wall which will stand the onslaughts of the enemy. The counterfeit will not stand. Jehovah looked for a man to stand in the gap and fill up the breach, so that He would not destroy the city. That is, He looked for a mediator to interpose himself between the people and His deserved wrath; but He found none. And this will be the condition at the Judgment of the world. While God has been propitiated toward all men by the death of Christ, yet the Jews as a nation have rejected that Sacrifice most shamefully. Hence He will not stand in the gap neither fill up the hedge until they have been chastised. The uttermost tribulation which has been prophesied must come; but that day will be shortened by the mercy of God, or no flesh should be saved—¹Matt. 24:22.

Aholah and Aholibah

Chapter 23

“The Word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother, and they committed whoredoms in Egypt, x x x in their youth, And the names of them were Aholah, the elder, and Aholibah, her sister. They were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah and Jerusalem is Aholibah”—Vs. 1-4.

Again the Prophet speaks a parable to illustrate the duplicity of Samaria and Jerusalem. The former city refers to Israel, the latter to Judah. The national fellowship with Assyria and Chaldea is viewed by the Lord as whoredom. There is a similarity between this message and that given in chapter 16, with this difference—a later time is portrayed here. The separation of the Kingdom into Samaria and Jerusalem, as they are called, is prominent and their national defilement is lamented.

These two women figure Samaria and Jerusalem, the capital cities of the two Kingdoms, Israel and Judah. They were daughters of the same mother—the Israelitish nation—hence, were sisters. And they proved their relationship by their wicked conduct, even as Jehovah intimates. Aholah—“her tent”—represents Samaria. Aholibah—“my tent is in her”—figures Jerusalem, which aptly illustrates the fact that she had been the true sanctuary of the Lord. Samaria, on the contrary, had a worship of her own. Israel, the ten tribes, left Jerusalem the place where God had put His Name and set up a false system in Samaria—1 Kgs. 12. Yet both of these cities claimed relationship with Jehovah, regardless of their idolatry and unfaithfulness. And this is abhorrent to the Lord as He plainly intimates in the following:

¹ Matthew 24:22 “And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”

23:8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

23:9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

23:10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

23:11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

23:12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

23:13 Then I saw that she was defiled, *that* they *took* both one way,

23:14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

23:15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

23:16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

23:17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

23:18 So she discovered her whoredoms, and discovered her nakedness: then my

“And Aholah played the harlot when she was mine, and she doled on her lovers, on the Assyrian, her neighbors”—V. 5.

Samaria is first accused and judged. Her wickedness began in a more pronounced way when Jeroboam divided the nation, the ten from the two tribes, and disrupted the Kingdom. They departed in heart from the Lord and depended upon Egypt and Assyria. Hosea described their condition, saying, “Ephraim also is like a silly dove without heart. They call to Egypt. They go to Assyria”—Hos. 7:11. The Lord knew their way. He delivered them into the hand of the nation upon whom they doted and that was the very one that was used to punish them. That is the manner of Jehovah. He allows our own foolishness to chastise us. “Wherefore, I have delivered her into the hand of her lovers, into the hand of the Assyrians upon whom she doled. These discovered her nakedness. They took her sons and daughters and slew her with the sword and she became famous among women: for they have executed judgment upon her”—Vs. 9, 10. We find this history recorded in 2 Kings. Shalmaneser, King of Assyria, came up against Hoshea, King of Israel, and he became his servant. Later, Hoshea conspired against Assyria, sending for help, not to the Lord, but to Egypt; for which treachery Shalmaneser led the people of Samaria to Assyria and imprisoned the king—2 Kgs. 17.

“And when her sister Aholibah saw this, she was more corrupt in her inordinate love than x x x her sister in her whoredoms. She doted upon the Assyrians, her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men”—Vs. 11, 12.

Jehovah in His message thru Ezekiel is relating to us the thoughts of the hearts of the people. The wickedness mentioned was not physical evil, or fleshly attraction, not whoredom in the natural. It was a desire and seeking after fellowship with the other nations to which the Lord objected. His people went to those other nations for help. They looked to them because they admired the perfection of the strength of their armies and the power of their organizations. The captains and rulers looked big and great. They were impressed by the magnitude of their regimental cohorts and they desired to be like them. They felt honored and important when they were in their company. The same thing is manifested among the religious folk today. The true people of God are snared by the big folk, big things, big crowds, etc. Organizations of all kinds, religious rallies and roaring reverberations, recitations and reformations—these take the place of Gospel repentance and regeneration. The latter is too slow and old-fashioned. Up-to-date meetings and business, men’s ideas and ideals are yielded to in every case. The Word of God, with its exhortations, admonitions and instructions, is ruled out. The separation of the Church from the world is a thing of the past. The influence

mind was alienated from her, like as my mind was alienated from her sister.

23:19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

23:20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

23:21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

23:22 Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23:23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

23:24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

23:25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

23:26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

23:27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt:

of the world is not only felt among the people of God; but it is ruling. And this is the condition that Jehovah abhors. It is what He names adultery, spiritual adultery. The Church is false to her Lord, her Husband, even as was the nation, Israel; she too will be judged for her sin. She is a Harlot, as He terms her—Rev. 17.

“Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side”—V. 22.

As we intimated, Jehovah allows His people's own ways to chastise them. Aholah, (Samaria) was punished by Assyria whom she admired and sought after, because of their national strength and power, and now her sister Aholibah, (Jerusalem) meets the same fate. She has not been warned by the example set before her, but rather imitates the unfaithfulness and foolishness of her sister. In fact she appears to be worse than Samaria. Her lovers are legion according to the accusations of the Lord. Jerusalem was enjoying even greater privileges and blessings; therefore, her wickedness and apostasy was greater. When Ahaz, King of Judah, was pressed by Syria and Israel, he sent to Tiglath-pileser, King of Assyria for help from his enemies, with these words. “I am thy servant and thy son; come up and save me”—2 Kgs. 16:5-8. And he took of the silver and gold in the house of the Lord and presented it to the Assyrian king. Isaiah, the Prophet, had come with a message of comfort and strength from the Lord; but his words were not believed by King Ahaz—Isa. 7. He went to Damascus to meet Tiglath-pileser and he saw there an altar which he admired. He sent the fashion of it to Urijah, the priest, who copied it with all the workmanship thereof. This strange altar was set up in Jerusalem in defiance of the Word of the Lord—2 Kgs. 16:10-20. Can you not see how the wrath of Jehovah was stirred to the boiling point? Not content with unbelief in the Word of the Lord, they go further and openly flaunt a false altar in the place where the Lord had put His Name. No marvel that they were punished by the hands of the very ones they loved.

“Behold, I will raise up thy lovers against thee. x x x I will bring them against thee on every side. The Babylonians and all the Chaldeans and all the Assyrians; x x x they shall come with chariots, wagons and wheels with an assembly of people which shall set against thee buckler and shield and helmet round about. x x x And they shall judge thee according to their judgment”—Vs. 23, 24. The holy and righteous God in His wrath moved those nations, whom His people, admired, to come up and heap upon them all the punishment they desired. He not only allowed the chastisement but He called for it. Jerusalem had walked in all the ways of her wicked sister, Samaria; yea, she had even outdone her, according to the divine estimate. Therefore, she was appointed to drink the same cup: for tho' she had seen the

so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

23:28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand of *them* whom thou hatest, into the hand of *them* from whom thy mind is alienated:

23:29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

23:30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

23:31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

23:32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

23:34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

23:35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

23:36 The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

23:37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they

punishment which Jehovah administered to the northern kingdom, yet she continued in her evil course. And so it is at the present time. Nations reap what they have sown and other nations go right on without taking warning. They continue in their self-willed rebellious course, according to the will of Satan, rejecting the Word of God and are guilty of the same wickedness as the nations which have drank and are drinking the cup of divine displeasure. Then the Lord gives to Ezekiel a final rehearsal of their sins and the punishment meted out.

“The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? Yea, declare unto them their abominations that they have committed. Adultery and blood is in their hands, and with their idols have they committed adultery. They have also caused their sons, whom they bare unto me, to pass for them thru the fire, to devour them”—Vs. 36, 37.

The above recapitulation of the sins of the Lord's people takes us to the end of the chapter. Jehovah wants them and all people to know why those sisters were punished. Sometimes the chastisements, which the Lord inflicts, are a mystery to His people; but there is no riddle in the case of Israel, or Judah. They deliberately left Him for other lovers; other gods, which they worshipped and to whom they sacrificed their children. He witnessed against them. The other nations were used, as we have noted, to punish them. Again, we desire to emphasize the fact to which we have called attention before, that we have a pattern here of the punishment that shall fall upon Christendom, and upon the Jews during the seven years of judgment. “For thus saith the Lord God: I will bring up a company upon litem, x x x and they shall stone them with stones and dispatch them with their swords. They shall slay their sons and their daughters and burn up their houses with fire”—Vs. 46, 47. “Whatsoever a man soweth, that shall he also reap,” and so shall the nations.

We say, therefore, that this narrative has more instruction for us than even its relation to Israel and Judah. These women Aholah and Aholibah, are more than representatives of Samaria and Jerusalem. They are striking figures of the two divisions of Christendom—Catholicism and Protestantism. The elder representing the former who left the true center of worship—Christ as the sole means of salvation—and set up another altar. She made sacraments, penances, the Church and Mary's prayers means of propitiating God (and she continues to depend upon their efficacy) instead of the sacrifice of Jesus Christ on Calvary. This answers to the apostasy of the ten tribes—leaving Jerusalem and building their altar in Samaria—separating from the two tribes—1 Kings 12. The Reformation dates the time of the divisions of the visible Church. The outward unity was lost from that time. Men arose who declared the Truth of the Gospel. The Scriptures had fallen into their hands, and they read them. They saw that Jesus was the Savior, and they

bare unto me, to pass for them through *the fire*, to devour *them*.

23:38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

23:39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

23:40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

23:41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

23:42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabceans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

23:43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them*?

23:44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

23:45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

23:46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

heralded the fact in no uncertain manner. Hence, there was a great turning to God. Protestantism, as the new movement was called, became a reality in the world. The remnant, two tribes, as it were, began to build again upon the foundation which Paul laid in the beginning of the age—"Jesus Christ and Him crucified" (1 Cor. 2:2)—¹1 Cor. 3:11. God was pleased with those protesters against error and evil and backed them up with mighty power.

Catholicism has never had a revival. There has never been any manifestation of the conviction of the Holy Spirit in their midst since the separation. It appears that God gave them up as a whole, tho' individuals have met the Lord and been saved. Protestantism, on the contrary, has had many revivals. God has worked mightily again and again in their midst. Twenty-two, or three years ago, the present revival began. A mighty wave of conviction by the power of the Spirit came upon Protestantism. It quickly spread around the world. Thousands were saved. God thundered in pentecostal fashion, sending signs and wonders to confirm the preaching of the Word; but, alas, Protestantism, as a whole refused to hear and heed the voice and conviction of the Spirit. They refused to acknowledge their need of repentance, refused to accept the witness of those who had repented and were filled with the Spirit, tho' these latter had the signs following them. The ministers, the leaders of the people would not humble themselves. The greater number held fast to their integrity, as they would say; and their church, or sect followed their example. They ridiculed the power of the Holy Spirit, and mocked the speaking in tongues, belittling it in every possible way. The marvelous healings and miracles were scorned. The honest-hearted, true saints of God were called "fanatics," "nuts," "false witnesses," or in other words, "liars." The descendants of folks that had been persecuted, afflicted, tormented and mocked at for the Truth in their day of revival, now turned and treated these latter revived saints in the same manner. Methodists, Baptists, Presbyterians, Lutherans, Brethren of all the different cliques and classes, with one accordness turned away from the latter-day revival. Some individuals in these sects received the Revivalist and were blessed; but Protestantism as a whole did not know the day of their visitation, even as Judah when Christ came. She has followed the example of the elder sister, Aholah, and is going on into the prophesied darkness of the end. It is the truth, deny it who will. Light rejected brings darkness as Scripture witnesses (²John 12:35) and is evident before our eyes. The apostasy in Protestantism has spread rapidly since the Latter Rain and the attendant revival has been

¹ 1 Corinthians 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ."

² John 12:35 "Then Jesus said unto them, **Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.**"

23:47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

23:48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

23:49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

Chapter 24

24:1 Again in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

24:2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

24:3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

24:4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

24:5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

24:6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

24:27 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

rejected. Aholibah is almost ready to be spued out of the mouth of the Lord, even as Aholah was rejected. The mass of profession without any possession is sickening to the Lord. The sisters are so very much alike today they can hardly be distinguished, the one from the other. They are both ready for the caldron. The fire is smoldering. Jehovah's wrath is at the boiling point and will come down upon the false witness for Christ. Oh, that men would flee from the wrath to come even in this world, as well as eternity!

Parable of the Boiling Pot

Chapter 24

“Again, in the ninth year in the tenth month in the tenth day of the month, the Word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day, the king of Babylon set himself against Jerusalem, this same day”—Vs. 1, 2.

This chapter records a most important and impressive message in more ways than one. In the first place, it is the final message of this series, as well as the final message of Jehovah to His people before the fall of Jerusalem. It informs us of the very date of the siege of the city by the Chaldean army. And the fact that Ezekiel is commanded to write the date of the occurrence, makes it doubly emphatic. It has great significance as relating to the end time, as have all these dates of Ezekiel.

The Prophet in his dates always reckoned from the first year of his captivity. It was the same year of Jehoiachin's exile—598 B. C. The fatal siege of Jerusalem, which had been so long announced at last arrived. It sealed its doom. But the marvelous part about it is, that Ezekiel received the information directly from the Lord before the actual happening, and he was at least 500 miles from the city. Talk about wireless, Radio, etc., what do you call that for quick service? Higher criticism and infidel scoffers are dumb in the face of such definite statements of the wisdom and knowledge of God. The Prophet gives us a parable and then a sign that his words were true.

The boiling pot, or caldron, is the symbol of Jerusalem. The guilty people themselves are the contents of the pot. The choice bones and select of the flock represent the princes, the leaders. They were to be consumed in the doom that was coming on the city. The scum is symbolic of the sinfulness of the people. The woe was pronounced against Jerusalem on account of the scum, It was to be burned with fire. Jehovah says, I have set her blood upon the top of a rock that it should not be covered—V. 8. It is as tho' His wrath was stirred as He gazed upon the blood which Jerusalem shed—the blood of Jesus as well as of Stephen and James, and others before them—devoted, loyal servants of God—which was not covered. “Woe to the bloody city. I also will make the pile great. Heap on the wood; make the fire hot; boil well

24:8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

24:9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

24:10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

24:11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

24:12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

24:13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

24:14 I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

the flesh and make thick the broth and let the bones be burned”—Vs. 8, 9, R. V.

Oh, the language is unmistakably plain. It describes a terrible carnage. If God is so unsparing in His anger when it is only stirred up a little, what will it be when His anger is vented in full measure? The wrath of an offended God is in question. He has been rejected by the people whom He loved and provisionally cleansed from their defilement and filthiness. Verse thirteen makes this clear. “In thy filthiness is lewdness because I have purged thee and thou toast not purged. Thou shalt not be purged from thy filthiness any more till I have caused my fury to rest upon thee.” Here is marvelous proof that these prophecies all relate to end events. Where was Judah’s wickedness purged? at Calvary, all readily answer. But what did Ezekiel know of that cleansing stream where all sin and filthiness were judged, atoned for and cleansed in the Person of Christ? Nothing whatever; but the Spirit of God was not ignorant of that Mount of propitiation even in that far off time. He inspired the Prophet. The latter is speaking from the stand-point of the rejection of Christ and His sacrificial work and is looking down to the end where their rejection of Him is the great point at issue. They are to be brought back to Jerusalem, to the city which they love, where also the Lord was crucified, and there He will punish them. The city which witnessed their sin will also witness their judgment. They will think that they are safe in Jerusalem, as we noted in chapter eleven. They said, “This city is the caldron and we be the flesh”—V. 3. They meant to say, that as the flesh is preserved in the pot, or caldron, so they were secure in Jerusalem. But now the Prophet is instructed to tell them that the city is their caldron sure enough, but in another sense. They had deceived themselves when they thought they were safe there. His fury was to be spent upon them in that “bloody city.” And there is no “may be” about it either. Note the finality of His words, “I the Lord, have spoken. It shall come to pass. I will do it. I will not go back; neither will I spare, neither will I repent, According to thy ways and according to thy doings, shall they judge thee, saith the Lord God”—V. 14. Here are solemn words. Men may not hear, nor heed what has been written. They ignore these prophecies to their own eternal ruin. God’s Word shall most certainly come to pass regardless of all men’s dreams to the contrary.

And it is with the fulfillment of Scripture in the end time that we are especially interested. We who are living now and have our spiritual eyes open can see prophecy actually coming to pass. Since the year 1914, the foretold happenings have been phenomenal. We are amazed at how quickly things come to pass when once the due time has arrived. There is nothing slow about God when He begins to work. And He always is right there when the clock strikes the hour. The umpire may call, “strike out,” or “foul ball,” all he desires, the Lord goes right on with the game when His time

arrives. And He never strikes out; but lands a sure winner in every instance. Likewise all those who play ball with Him, those who are really on His side in the game. They will win the pennant not only this year, or next year; but eternal is the victory they will gain.

We say that prophecy is being fulfilled in a marvelous manner. Ezekiel's dates are found to be really up-to-date, as it were. They are pertinent and pregnant of present day activities among the nations especially as regards Jerusalem and the Jews. Hence, the date emphasized in this chapter, the ninth year of the Prophet's captivity, which was 598, B. C., will have a corresponding fulfillment in 1931 in reverse order. The answer to that date has to do with Jerusalem's emancipation, or deliverance from Gentile rule in a more decisive way than hitherto. The Lord Jesus Christ, Antitype of Nebuchadnezzar, will set Himself in some particular manner and assert His right to that city of destiny. We cannot definitely state just what steps He will take, or just how His besiegement of Jerusalem will be carried out, but we can outline our convictions on the subject. As the Jewish people lost their dominion, we might say, at that date in Ezekiel's time (tho' the absolute carrying away of the people was two years later), the reversal would be that they will regain the city in 1931 in a more absolute sense than hitherto. That probably will be the year that the Jewish State will be formed of which Jerusalem will be the capital city. This momentous event will signify that the tabernacle of David is set up and that Christ, King of the Jews, is on His throne. The people will be given another chance to accept Him, and if they do so, all will be well; but if not, all will be ill. He will be obliged to put down by force all the authority and power of the enemy. The allied nations will be coming into power at that time. The revival of the Roman Empire—the United States of Europe as it will be called—is an expected consummation even now. It will surely appear at the same time that the Jewish Nation takes its place among the other nations of the world. These are two predicted events that must appear side by side. The coming of the one necessitates the coming of the other: but they cannot both continue. The one rises, the revival of Rome, to go down and rise no more; the other comes up, the Jewish Nation, to go down no more. We are seeing both of these miracles, the usurping Empire and Christ's Kingdom coming into view before our eyes. How can anyone doubt the finale as prophesied in the Writings of Truth?—Dan. 2:31-45 and 7:7-14. But the Jews will suffer terribly in the conflict for the supremacy of the world. They will be the battle ground; for in Palestine the last great war will be fought.

The Death of Ezekiel's Wife

“Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet

24:15 Also the word of the LORD came unto me, saying,

24:16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

24:17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

24:18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

24:19 And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so*?

24:20 Then I answered them, The word of the LORD came unto me, saying,

neither shall thou mourn, nor weep; neither shall thy tears run down. Forbear to cry; make no mourning for the dead. Bind the tire of thine head upon thee and put thy shoes upon thy feet and cover not thy lips and eat not the bread of men. So I spoke unto the people in the morning, and at even my wife died and I did in the morning as I was commanded”—Vs. 15-18.

Herein is a marvelous prophecy veiled in the apparently heartless taking away of Ezekiel’s wife. It is the second message recorded in this chapter. It amplifies the first prophecy, giving us in figure some interesting as well as fundamental data of Jehovah’s love, yet faithful dealings with His people. The Lord shows us a moving picture with a living actor on the stage. Ezekiel himself plays the leading role in the act. His wife dies. She, called “the desire of his eyes,” is the type of Israel, Jehovah’s wife who was to die to Him. The Prophet’s actions—denied even the solace of tears, or mourning in the least particular—are of a representative character.

We are taught in this object lesson, how deeply the faithful prophets and saints entered into the things of the Lord and how poignantly they suffered. We learn that the greater the part we play in the work of the Lord, the more responsible the place we occupy, the greater are the sufferings we undergo. Ezekiel had to obey God regardless of his personal feelings: and he did. He was a sign. Death had dissolved the marriage tie and taken from the Prophet his beloved wife even as the relationship between Jehovah and Jerusalem was now to be completely severed. And there was no wild lamentation, or expression of sorrow in Ezekiel’s case because he was in a sense representative of the Lord, and also of the people.

The Question and Answer

“And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest *so*? Then I answered them, x x x Thus saith the Lord God; behold I will profane my sanctuary, the excellency, the desire of your eyes and that which your soul pitieth and your sons and your daughters whom you have left shall fall by the sword and ye shall do as I have done. Ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your head and your shoes upon your feet. Ye shall not mourn, nor weep; but He shall pine away for your iniquities and mourn one toward another. Thus, Ezekiel is unto you a sign; according to all that he hath done, shall ye do; and when this cometh to pass, ye shall know that I am the Lord God”—Vs. 19-25.

We have another proof here that the prophet is speaking to people of the end more than even those folks of his time. Those latter were the captives by the river Chebar in Babylon. They were not in Jerusalem and would not suffer in its destruction: for they were already carried away. The people directly concerned were not aware of Ezekiel’s actions, or prophecy.

24:21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

24:22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

24:23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24:24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

24:25 Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

24:26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

24:27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

It is true that the captives loved their homeland and had hopes of returning there; hence the prophecy could refer to them in measure, but the language tells far more than that. It emphatically speaks of the last destruction which shall fall upon the beloved city. Jehovah will once more, for a short time, give up His sanctuary to be profaned by the Gentiles. The usurping king, the anti-Christ and his armies, will again surround Jerusalem and take possession of it after the people have been gathered back, and have become a nation. The people will again have a rude awakening because they will reject their Messiah the second time. They rejected Him in the day of His humiliation. They will reject Him in the day of His glory; and judgment will follow.

Some may say, that the Jews will not know that they are refusing the Messiah. Well, that may be so as to sight; but they have the Scriptures and the Lord holds them responsible to read and heed these writings and not be ignorant of the signs of the times. He is coming according as it is written, even as He did aforetime and the people ought to know the day of their visitation. The very fact that their land has come into their possession without a shot being fired in its deliverance, or any money being paid for its fertile fields, is sign enough. Who but Jehovah could have done such a stupendous thing? And later, when the temple site is given them and they can worship according to the ritual of Moses. Who will have accomplished that miracle? Why do they not see? Who but Jehovah can bring things to pass in that fashion? But their eyes are blinded; especially is this the case with the leaders, the great men among the Jews. They all depend upon the nations whom they praise for giving them the land of their desire, forgetting that God promised it to Abraham, Isaac and Jacob and that it belongs to their descendants by the two immutable things of the Lord—His Word and His oath—whereby He could not fail to give it to them when the due time arrived—¹Heb. 6:18.

Ezekiel is given another word at this time. He is informed that he shall hear of the fall of Jerusalem by one who shall escape. The marvelous wisdom of the prophetic word baffles all finite comprehension. Jehovah will see that one man escapes the ruin and comes immediately to report to the Prophet. He will then hear with his own ears that his prophecy came to pass. In that day, he is told, his “mouth shall be opened.” He will speak to the man with the message, “and he shall be no more dumb.”

¹ Hebrews 6:18 “That by two immutable things, in which *it* was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:”

Chapter 25

25:1 The word of the LORD came again unto me, saying,

25:2 Son of man, set thy face against the Ammonites, and prophesy against them;

25:3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

25:4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

25:5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I *am* the LORD.

25:6 For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

25:7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

“The Word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites and prophesy, x x x and say, Hear the Word of the Lord God. Thus saith the Lord God, because thou saidst, Aha, against my sanctuary when it was profaned and against the land of Israel when it was desolate and against the house of Judah when they went into captivity, Behold therefore I will deliver thee to the men of the East for a possession, etc.”—Chap. 25:1-4.

We have the beginning of a new section with this chapter. Ezekiel is here made to prophesy against seven nations, representative of all the world. It is inconceivable that God should chastise His own people, the Jews, and not punish the other rebellious people. He will judge all nations as we learn here as well as in other portions of the Scripture. These seven nations mentioned are divided into four and three. The first four, Ammon, Moab, Edom and the Philistine are named in chapter 25. They were the immediate neighbors of Israel. Their guilt is laid bare and their overthrow is predicted. These judgments have had a fulfillment, but there is a future literal as well as typical fulfillment. Other nations who are their descendants, or who answer to them in the will or purpose of God, will come into the judgment predicted here. We are assured that the fulfillment of these chapters relate to future events, even as all Ezekiel’s prophecies have a present, or future relation.

The Judgement of Ammon

The Prophet received a former message concerning Ammon—Chap. 21:28-32. These people had a base beginning being descendants of Lot by his youngest daughter. They are generally associated with Moab the offspring of his eldest daughter—Gen. 19:30-38. Thus they both claimed relationship with Israel, the descendants of Abraham; for according to the flesh they were their kin. The Lord introduces Himself to them in one prophecy as “the God of Israel”—Jer. 48:1. This was significant; for to none of the other nations does He speak in this manner of Himself.

Typically both Ammon and Moab represent the great mass of Christendom who have a profession of Christianity without any possession—“a name to live and are dead.” (*“that thou hast a name that thou livest, and art dead.”*—Rev. 3:1 KJV) They are called in Scripture “bastards and not sons,” even as it could be said of these sons of Lot. Their name is legion today, or “lots” we might say, and make a play on words. Ammon, of whom Ezekiel speaks, has the further figurative meaning of being more than mere professors of religion; rather those that are against the Truth. They represent

the higher critic, or Modernist, who, not content to merely reject the Scriptures, would snatch them away from others. Ammon was a raider of Israel's land. They were a warring people and preyed upon others. As the rolling stone they gathered no moss; but were restless, predatory and nomadic. From the first they were enemies of Israel, tho' Moses sought to be friendly and commanded the people, "Distress them not"—Deut. 2:19. All this is interesting when viewed in the figurative sense, and so referring to end-time people, especially religious folk. The true Christian does not bother them. They distress them not, but rather let them alone.

The Ammonite mocked Israel when they went into captivity. They were glad at their City's destruction, and Jehovah took notice of this fact. He punished them. They were taken captive by the men of the East—the Arabs. The latter were to set up their palaces, or tents in Ammon's land and take possession of it. This prophecy has been absolutely fulfilled. The Arabians wander thru what was once Ammon's possession, and yet a greater fulfillment awaits.

Moab's Judgement

"Thus saith the Lord God: because that Moab and Seir do say, Behold the house of Israel is like unto all the heathen: therefore, behold, I will open the side of Moab from his cities which are on his frontiers, the glory of the country, unto the men of the East x x and I will give them in possession. I will execute judgment upon Moab and they shall know that I am the Lord"—Vs. 8-11.

Moab was closely allied with Ammon as we noted. Their country lay to the east of the Dead Sea. They also sneered and exulted over Israel and mockingly declared, "The house of Israel is like unto all the heathen." (*"the house of Judah is like unto all the heathen;"—V. 8 KJV*) They were proud and arrogant. Jeremiah has given us a lengthy account of them and their judgment, chapter 48. Woes are pronounced upon the nation from which there was no escape. They had been permitted to dwell in careless ease and pride for a long time, but finally the Lord refused to tolerate their abominations further. "Pride goeth before destruction and a haughty spirit before a fall." These descendants of Lot refused to humble themselves, hence, they must be humbled. Balaam's prophecy was at last fulfilled. He said the Lord shall "smite the corners of Moab"—Num. 24:17. But this will have another fulfillment; for these people as well as Ammon represent the latter day church member. "He hath settled on his lees and hath not been emptied from vessel, neither hath he gone into captivity, therefore his taste remaineth in him and his scent is not changed."

25:8 Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

25:9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim,

25:10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

25:11 And I will execute judgments upon Moab; and they shall know that I am the LORD.

25:12 Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

25:13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

25:14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

The above verse expresses the condition of these professors of religion most perfectly. They have not been awakened to see their need of a Savior: but simply join the church, because it is respectable and a good example. They have no dealings with God and are never chastened as sons are chastened of the Lord (Heb. 12:5-12) hence, are self-righteous and self-sufficient. They have not been born again, they are not a new creation. He sees and enjoys the world even as the sinner; for he is a sinner, tho' a religious one. Therefore the Lord has a controversy with them and their judgment is sure and certain.

The Judgement of Edom

Edom were the descendants of Esau, the brother of Jacob. They were also connected with Israel by even a closer tie of relationship than Moab and Ammon. Their deeds were even more wicked and defiant than the others. And especially was this the case as regards their attitude toward Israel who were taught to treat them kindly. "Thou shalt not abhor an Edomite, for he is thy brother"—Deut. 23:7. They did not return the kindness but rather otherwise—offended and revenged themselves upon them. Amos reviewed this policy of theirs in these words. "He did pursue his brother with the sword and did cast off all pity and his anger did tear perpetually and he kept his wrath forever"—Amos 1:11. Obadiah in his little prophecy is altogether concerned with Edom and his attitude to Jacob and the punishment that is going to be meted out to him. We read, "How are the things of Esau searched out! For thy violence against thy brother Jacob shame shall cover thee and thou shalt be cut off forever. For thou shouldest not have looked on in the day of thy brother, in the day that he became a stranger, neither shouldest thou have rejoiced in the day of their destruction, etc." (*"How are the things of Esau searched out! how are his hidden things sought up!...For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever...But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress."* KJV)—Obd. 6-12. Edom's judgment is to be executed by Israel. "The house of Jacob shall be a fire and the house of Joseph a flame and the house of Esau for stubble and they shall kindle in them and devour them and there shall not be any remaining of the house of Esau; for the Lord hath spoken it"—V. 18. This prophecy has had a fulfillment as we know; but there awaits another when all flesh, for which Edom stands, shall come under the rod of the Lord.

The Judgement of the Philistine

"Thus saith the Lord God: Because the Philistines have dealt by revenge and have taken vengeance with a despiteful heart to destroy it for

25:15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

25:16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

25:17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

the old hatred, therefore thus saith the Lord God, Behold I will stretch out my hand upon the Philistines and I will cut off the Cherethims and destroy the remnant of the seacoast. And I will execute great vengeance upon them with furious rebukes and they shall know that I am the Lord when I shall lay vengeance upon them”—Vs. 15-17.

The Philistines dwelt on the west border of Canaan. They were originally of Egypt. His genealogy is recorded in Genesis, chapter 10. He is the offspring of Ham, “the black one,” or sun-burnt. He represents God’s view of man as turned away from him. He allows a black man to arise upon the stage of the world to strikingly portray those of the old creation who have had the light of the Gospel, but have not received it. Hence, it has darkened him. The brighter the light, the more penetrating its rays, the darker he becomes when he turns from it. The Pharisee of Christ’s day, the religious, self-righteous, self-sufficient Jew who rejected Him, is an apt illustration of the Philistine. We see him in modern days as the unregenerate church-member, who has been made a Christian, as he would say, by having a little water sprinkled upon him. He claims a right to the things of faith, holding Israel’s land as it were, by the might of force and priority. The Roman Catholic vividly portrays him, saying theirs is the first Church and they always were Christians, because they became members of the Church in infancy.

The Philistine was always the bitter enemy of the children of Israel. The books of Samuel tell us much of their encroachments upon the land of Canaan. The prophets tell us of the vengeance of the Lord against them, and their ultimate destruction. The natural Philistines have apparently disappeared, but the antitypical, are still with us, and God has a controversy with them. He will settle old scores shortly. All these enemies, different phases of religious and irreligious flesh are coming into judgment. The tares are being gathered for the burning, while at the same time, the wheat is being gathered for glory.

With the prophecy concerning the Philistine the first part of this section devoted to the judgment of the nations ends. The next chapters 26-28 contain the prophesied judgment, against Tyrus and Zidon, cities of Phoenicia. These are most interesting containing much instruction for the last days as well as shedding light on former days. We have some marvelous typical pictures in this section.

Prophecy Concerning Tyrus

Chapter 26

“And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that

Chapter 26

26:1 And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

26:2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

26:3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

26:4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

26:5 It shall be *a place* for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

26:6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

26:7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

26:8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people, she is turned unto me. I shall be replenished now that she is laid waste.”

“Therefore, thus saith the Lord God: Behold I am against thee, O Tyrus, and will cause many nations to come up against thee as the sea causeth the waves to come up.”—Chap. 26:1-3.

Here we have the predicted overthrow of another people; but the city alone is named because it boasted against Jerusalem. Observe this fact—the attitude of these nations toward Jerusalem and the Jews, determined Jehovah’s attitude toward them. It was a “tit for tat” affair. Those that mocked and rejoiced at the calamity of Israel had cause shortly to shed tears over their own. “God is not mocked; for whatsoever a man soweth that shall he also reap.” (Gal. 6:7)

Tyrus, meaning “rock” was true to her name. It was an impregnable and impenetrable Phoenician city, partly built upon an island in the Mediterranean Sea and partly on the mainland. The latter was the more ancient part and is mentioned in ¹Joshua 19:29 and there called “the strong city.” It stretched along the shore seven miles and it was there that the majority of the population dwelt. Tyre had a northern harbor 900 feet long protected by walls; also a southern harbor formed by a great sea wall. The harbors could be closed. They were connected by a canal. “Tyrus did build herself a stronghold”—Zech. 9:3. A double wall 150 feet high beside the sea secured the island part of Tyre. “Her merchants were princes and her traffickers the honorable of the earth” (“*Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?*” KJV)—Isa. 23:7, 8. All the ancient cities of the world brought their choicest and best things and laid them at the feet of her who appeared in the description as a queen enthroned on ivory, covered with “blue and purple from the isles of Elishah”—Ezek. 27. Her beauty was perfect.

Tyrus became, prominent during the reigns of David and Solomon, playing an important part in the commercial, political and religious life of Israel. Hiram, King of Tyre sent cedar trees to Jerusalem, as well as workmen, who built David a house—²2 Sam. 5:11. Tyrus also aided in the construction of the temple and the palace under Solomon’s reign—I Kgs. 5:1-12. The men of Tyre were great mariners, masters of the sea and founded

¹ Joshua 19:29 “And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:”

² 2 Samuel 5:11 “And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.”

26:9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

26:10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

26:11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

many colonies. Israel never had war with Tyre and the friendship was cemented by the marriage of King Ahab to Jezebel the wicked daughter Ethbaal, King of Tyre. She was the mother of idolatry among Israel. Tyre sent messengers to King Zedekiah probably seeking to form an alliance against Nebuchadnezzar, the King of nations for his day—¹Jer. 27:3. She was a proud and wicked city and defied God in her arrogant rebellion and then to fill up her cup of iniquity she sinned against Jerusalem and its people as we read in the Scriptures. All the prophets testify against her. Amos speaks of her sins and her judgment, also Joel. Jeremiah and Isaiah predict her downfall; but it is Ezekiel who gives us the complete description of her greatness and grandeur, her resources, her far reaching influences, her luxuries and wealth, as well as the details of her judgment and her ruin—Chaps. 26 and 27. He also introduces us to the last King of Tyre—Chap. 28.

The exultation of Tyre at Jerusalem's overthrow appears strange after their friendship of years, but the throwing down of Solomon's altars to Ashtoreth, the Tyrian's goddess of heaven, which for 350 years had been a pledge of goodwill between Jerusalem and Tyre, was probably the cause—2 Kings 23. The jealousy of Jerusalem's commercial place as the "gate" of the inland traffic, was also a cause of her rejoicing at her fall. "Aha, she is broken that was the gates of the people," expresses the situation. But Jehovah was looking on and it is written, "He that is glad at calamities shall not be unpunished"—Prov. 17:5. Hence, we read Jehovah's arraignment of her, "Behold I am against thee, O Tyrus, and will cause many nations to come up against thee as the sea causes his waves to come up." Then are added predictions of her becoming a spoil to the nations and a fishing place for all people. She was to become as the top of a rock, bare, and despoiled of all her honors and fame. But this great judgment was not all carried out at once. Nebuchadnezzar came and besieged the city on the mainland, and after thirteen years it fell into his hands; but the part on the island escaped. It was protected by a fleet. Every head was made bald and every shoulder peeled; yet had he no wages, nor his army for Tyre, for the service that he had served against it—Ezek. 29:18, 19. The people had removed everything of value to the island; hence, Nebuchadnezzar was not paid, for his trouble, so God gave him Egypt for his compensation.

Then came seventy years of quiet, predicted by Isaiah (chap. 23:15) when Tyre was apparently forgotten by God and man. It seemed as if Ezekiel's prophecy never would have a complete fulfillment; for it was about 240 years until the overthrow of Tyrus was accomplished. Alexander the Great, the famous conqueror of Greece came against the city built on an island. The city was taken after seven months by a crafty scheme on the part of Alexander. The stones, timber and very dust of the city which was destroyed was laid into the sea to erect a massive piece of masonry by which

26:12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

26:13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

26:14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

26:15 Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

26:16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

the other part of the city could be entered by the soldiery. Thus the Word of the Lord was fulfilled. “And they shall lay thy stones and thy timber and thy dust in the midst of the water”—V. 12. The end of Tyrus had come. “And thou shalt be no more; tho’ thou be sought for, yet shalt thou never be found again, saith the Lord God—V. 21. So complete and perfect was her overthrow accomplished that even the exact site of that once renowned city cannot be determined.

Alexander the Great fulfilled another prophecy concerning Tyrus. Years before he came on his mission to destroy that proud city, Zechariah announced the complete annihilation of the wicked city. “Tyrus did build herself a stronghold and heaped up silver as the dust and fine gold as the mire of the streets. Behold the Lord will cast her out and He will smite her power in the sea and she shall be devoured with fire”—Zech. 9:3, 4. Alexander was used of the Lord to fulfill the above. He burnt the city and literally brought it to ashes.

We are confronted continually as we study these prophecies of Ezekiel, with an array of evidence, that is absolutely convincing to anyone who desires to know, of the fulfillment of Scripture. It appears often times as if visions were vain and prophecy forgotten by Jehovah because of the long delay in their coming to pass; but it is not so. God never forgets His Word; but He has not been in a hurry heretofore. His purposes have a due time for their fulfillment. But when the clock strikes the hour, He wastes no time in deliberation. Today is His busy time. He is in a hurry; for so many of His purposes are crowding in for fulfillment. The end of one age is upon us as well as the beginning of another.

The Typical Application

We have enjoyed the history of the strong city, Tyrus, also the fulfillment of her destruction as announced. The minute details of the accomplishment of all that was written of her is interesting; but there is a further fulfillment, a typical one, of this record. Tyrus undoubtedly shadows religious Rome which we have portrayed in Revelation, chapters 17 and 18. Chapter 27 of our book verifies this statement most marvelously. Before we take up its study we desire to note the exact date on which Ezekiel receives the prophecy concerning Tyrus. It is the eleventh year of his captivity, 587 B. C., which answers to 1933 in this end of time. How significant when viewed in relation to Rome, called Babylon in Revelation! We cannot be mistaken. These dates of Ezekiel are more and more seen as blazing sign posts. We can tell almost with certainty when events of importance are to take place by investigating the data that the Holy Spirit has left for us. Some of these dates have already found a fulfillment in the present generation which proves that they all signal some important happening in relation to the

26:17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

26:18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

26:19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

26:20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

26:21 I will make thee a terror, and thou *shalt be* no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

Chapter 27

27:1 The word of the LORD came again unto me, saying,

27:2 Now, thou son of man, take up a lamentation for Tyrus;

27:3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty.

27:4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

Jews and national affairs. In fact the evidence is conclusive that Ezekiel was a Prophet in his recording of these dates, as well as the events on the certain years, months and days. In fact we expect religious Babylon, Rome and her daughters, to be at the height of her glory in 1933. She will get astride the scarlet colored beast and ride him to conquest that year, is what we learn of these chapters here which proves Tyrus is more than a mere political city of commerce.

“Thus saith the Lord to Tyrus; Shall not the isles shake at thy fall when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones and lay away their robes and put off their broidered garments. They shall clothe themselves with trembling and sit upon the ground and shall be astonished at thee. And they shall take up a lamentation for thee and say to thee, How art thou destroyed that wast inhabited of seafaring men, the renowned city, which was strong, in the sea, she and her inhabitants? For thus saith the Lord when I shall make thee a desolate city, x x when I shall bring up the deep upon thee and great waters shall cover thee. When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth. x x with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living”—Vs. 15-20.

Now we know these statements are not said to the city of Tyrus primarily. They are simply addressed to her as the figure of that great city, Babylon, that has made all nations drunk with the wine of her fornication. The next chapter further elucidates and proves the typical application.

Lamentation For Tyrus

Chapter 27

“The Word of the Lord came unto me, saying, Now thou Son of man take up a lamentation for Tyrus and say, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles. Thus saith the Lord; O Tyrus thou hast said, I am of perfect beauty”—Vs. 1-3.

We say, there is unmistakable proof in this chapter that Tyrus is a figurative city. She is shown here as a monster ship of beautiful mechanism, made of material from all cities and all countries, rowing in great waters and gathering precious things from every place. Merchants, mariners and men of war are seen vying with one another to do her homage and enriching her with every conceivable gift. Gold, silver, brass, iron, lead and tin were traded for her wares. The world is figuratively seen here giving to Rome and buying from her, which religiously is easily read. In fact it is astounding when we get the understanding. Gems of priceless worth, emeralds, coral, agate were

27:5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

27:6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

27:7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

27:8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

27:9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

27:10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

27:11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

27:12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

27:13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

27:14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

27:15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

bought at her fairs, as also fine linen, brodered work, with purple and scarlet silks; and for a present, horns of ebony and ivory—Vs. 12-24.

Her eminence and importance as well as her beauty are celebrated. She is magnificent according to the description. The ships of Tarshish sang of her and she was replenished and made glorious in the midst of the seas. She appeared invincible; but, alas, an end came to all of her astounding wealth and honors. We read of the final doom.

“Thy rowers have brought thee into great waters. The east wind hath broken thee in the midst of the seas. Thy riches, thy, fairs, thy merchandise, thy mariners and thy pilots, etc., shall fall into the midst of the seas in the day of thy ruin. And all that handle the oar, the mariners and all the pilots of the sea shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard against thee and shall cry bitterly and shall cast dust upon their heads. They shall wallow themselves in the ashes and make themselves utterly bald for thee and gird them with sackcloth and weep for thee. In their wailing they shall take up a lamentation for thee, saying, What city is like Tyrus, like she that was destroyed in the midst of the sea?”—Vs. 26-36.

Is the correspondence not wonderful? Look at Revelation, chapter 18, if still unconvinced. Here we have the fall of religious Babylon, the anti-typical Tyrus. The merchants are there, singing a dirge and lamenting over her fall, “for no man buyeth their merchandise any more.” All the humbug, sorceries and witchcraft are viewed in the light and seen in their true value. “The kings of the earth who have committed fornication...with her shall bewail and lament for her when they shall see the smoke of her burning; standing afar off for the fear of her torment, saying, Alas, alas that great city, Babylon, that mighty city! for in one hour is thy judgment come.” (Rev. 18:9, 10) All her beauty, renown and riches are viewed vanishing away. Merchandise of gold, silver, precious stones, pearls, fine linen, purple, sick and scarlet and all rare woods and perfume, vessels of ivory, brass, iron and marble are lamented over, even as was the case in Tyrus, the typical city.

This description of these two cities, Tyrus and Babylon, fit religious Rome exactly. She is the ship that is in all waters. The people who claim to be a part of her are in every part of the world. They are enriched by her spiritual blessings, she claims and so teaches, hence she insists that they enrich her materially. The Vatican, the home of the popes consists of the papal palace, the court and garden, the library and museum. Immense treasures from all the world, precious, priceless things of fine arts—sculpture, painting, etc., are stored there, the workmanship of famous and renowned men; with rare and coveted jewels, golden chests of apparel, laces, silken tapestries, rugs and ancient renowned pieces of furniture. The

27:16 Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

27:17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

27:18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

27:19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

27:20 Dedan *was* thy merchant in precious clothes for chariots.

27:21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

27:22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

27:23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, *were* thy merchants.

27:24 These *were* thy merchants in all sorts of *things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

27:25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

27:26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27:27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots,

museum is the greatest in the world; also the library. The wealth of the Vatican cannot be estimated; no one knows the worth of these rare treasures, but it is fabulous. And as Tyrus passed away in her pride and self-glorying, so will this religious system which she figures, pass away, under the judgment-stroke of God.

The instrument of the chastisement of Tyrus in the first instance was Nebuchadnezzar, noted here as the “east wind;” but the Lord Jesus Christ will be the avenger of the last days. He is the Anti-type of that world-renowned man-monarch of the beginning of the times of the Gentiles. He will come from heaven, the king from the north, a King of kings with His armies on white horses and with chariots—Chap. 26:7.

Prophecy of the Prince of Tyrus

Chapter 28

“The Word of the Lord came again unto me, saying, Son of man say unto the prince of Tyrus, Thus saith the Lord God, because thine heart is lifted up and thou hast said I am a God, I sit in the seat of God in the midst of the seas; yet thou art a man and not God, tho’ thou set thine heart as the heart of God. x x Behold therefore I will bring strangers upon thee, the terrible of the nations and they shall draw their swords against the beauty of thy wisdom and they shall defile thy brightness. They shall bring thee down to the pit and thou shalt die the death of them that are slain in the midst of the seas”—Vs. 1-8.

The present chapter, the concluding one of these three that relate to Tyrus is mainly devoted to its proud ruler, also called prince and king. But this ruler is figurative of another and more impressive personality, a prophetic character of mighty import. We will look at the shadow, or type first.

The prince of Tyrus to whom Ezekiel refers was Ithobalus, called in Phoenecian annals, Ithobaal II, being the second of this name. The description of his character informs us that he was the consummation of the pride and wealth of the city over which he was ruler. He became puffed up with pride because of his exalted place and claimed that he was a god and occupied the seat of God. He made great boasts of wisdom and cunning even as the language here teaches, claiming to be greater in this respect than Daniel, we infer. He heaped up riches by trafficking in all manner of business and because of his wealth became still more lifted up. He boasted foolishly in arrogant pride and brought down upon himself the wrath of God. The Prophet announces his doom. The Lord God will bring nations against him and his city, “because thou hast set thine heart as the heart of God.” Instead of living forever, as a god should, he is fated to die a sudden and violent

thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

27:28 The suburbs shall shake at the sound of the cry of thy pilots.

27:29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

27:30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

27:31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

27:32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

27:33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

27:34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

27:35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

27:36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

Chapter 28

28:1 The word of the LORD came again unto me, saying,

death—the death of the uncircumcised, referring to the vile and sinful, the wicked who are separated from God, not only in this life, but banished from Him forever. The description so far fits that of the prince of Tyrus, ruler of an earthly dynasty; but it also describes another who has not yet come. We refer to the false prophet, called the second beast (Rev. 13 and 19), the hireling shepherd (John 10) the wicked one—2 Thes. 2. Daniel tells us of him. “In the latter time x x when the transgressors are come to the full a king of fierce countenance and understanding dark sentences shall stand up”—Dan. 8. Some Bible expositors call this coming one the anti-Christ, but we believe the latter is the first beast—Rev. 13.

“Moreover the Word of the Lord came unto me, saying, Son of man take up a lamentation upon the king of Tyrus and say unto him, Thus saith the Lord God. Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God. Every precious stone was thy covering—the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, and gold. The workmanship of thy tabrets and of thy pipes were prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth and I have set thee so. Thou wast upon the holy mountain of God. Thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways until iniquity was found in thee”—Vs. 11-16.

Oh, what a description! It is superb and glorious and informs us of the surpassing exaltation of the man, the King of Tyrus, mentioned here. But he is more than a man. Such language could never be said of any mere human being. None of these verses could be applied to the heathen King of Tyrus. The description fits the angel called Lucifer who was and probably still is, the most beautiful creature of God; but he fell from that lofty place because of sin and has become the enemy of God. Satan is here portrayed in his original exaltation, and in his fall he is identified with the King of Tyrus. It is because Satan was the power that was behind the Tyrian throne, for Satan is the god of this world. He controls all the world powers to some extent. Hence, we can readily see how it is that these words are addressed to the earthly ruler of Tyrus, and especially as we know that he is a type of the second beast, that wicked prophet, who will work hand in glove with the first beast, Satan energizing both of them.

The description given of Satan as an unfallen being shows that he was a marvelous creature. We learn that Michael, the angel of power, still recognizes in him somewhat of the grandeur of his unfallen state; for he did not bring a railing accusation against him, when he was resisting the resurrection of Moses; but said, “The Lord rebuke thee”—Jude 9. We thus

28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

28:3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

28:5 By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

28:6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

28:8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

28:9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

28:10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

28:11 Moreover the word of the LORD came unto me, saying,

28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

learn that he has not yet been despoiled of his beauty, or power; also that he is greater than Michael.

As Lucifer, “he was in the garden of God and every precious stone was his covering.” He was the perfection of light, like God, tho’ only a creature. He was “the anointed cherub,” the divinely chosen, exalted being which was set in the very throne of God, “walking up and down in the midst of the stones of fire.” He dwelt in the fiery presence of a holy and righteous God. He possessed a place of dignity and excellency that none of the other spirit creation could claim, being “upon the holy mountain of God.”

These words could never apply to any human of the natural creation, neither can the following. “Thou wast perfect in thy ways from the day that thou was created till unrighteousness was found in thee;” but sad, sad finale, unrighteousness was found in him. He aspired to be as God. We read of him in this connection in Isaiah 14. He is figured there as the King of Babylon; but it is the same personality as seen in Ezekiel. Listen to the language of the self-centered ego. “I will ascend into heaven. I will exalt my throne above the stars of heaven.” (“*I will ascend into heaven, I will exalt my throne above the stars of God*”—Isa. 14:13 KJV) “I will sit also upon the mountain of the congregation in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High;” Now we know this was the heart utterance of Lucifer. It could not be a mere man talking thus; and it was sin. Lucifer wanted the place of the throne of God. He wanted to be as God, the Father, and as Christ, in the throne of God as Creator and as Redeemer. The one above the stars; the other in the sides of the north. And it was thus he fell; but we believe it has also a reference to the anti-Christ. He also will aspire to be as God. “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God showing himself that he is God”—2 Thes. 2:4. It is the throne of Christ, the God-Man that he will possess. He will usurp that place on earth and will hold the Lord’s scepter for three and one-half years. Satan as cast down (Rev. 12) from his place in the heaven lies, will fill and energize that man of sin. Christ will be compelled to wrest the dominion from him by power.

But to return to Satan the hand behind the man’s throne. His sentence of judgment has not yet been executed. He is still in the heavenlies, still has access to the presence of God as we read in the book of Job (chap. 1); but he surely has ceased to be the covering cherub of the stones of fire. Oh, what a sad fall for one so majestic and mighty—cast down so low. It is written here that God will bring him down. Jehovah addresses him, saying, “I will cast thee to the ground. I will lay thee before kings that they may behold thee. x x I will bring forth a fire from the midst of thee; it shall devour thee. I will bring thee to ashes upon the earth in the sight of all them that behold thee.

28:13 Thou hast been in Eden the garden of God; every precious stone *wast* covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

28:14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

28:15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

28:20 Again the word of the LORD came unto me, saying,

28:21 Son of man, set thy face against Zidon, and prophesy against it,

All they that know thee among the people shall be astonished at thee. Thou shalt be a terror and never shalt thou be any more”—Vs. 17, 18, 19.

The above declares the end of Satan upon the earth, as the usurper and god of this world, the prince of darkness and the power of the air, but we have to go elsewhere to learn his later destiny. In John’s book of coming events we learn that after he is cast out to the earth, he is bound in hell during the thousand years reign of Christ. Afterwards he is loosed a little season and “he shall go out to deceive the nations, x x and gather together them to battle” against the city, Jerusalem; but his success will be short lived. God will send fire down out of heaven and devour the lawless hosts of Satan. These wicked men are all slain, while Satan is cast into the lake of fire and brimstone where the beast and false prophet are and shall be tormented day and night forever —¹Rev. 20:7-10.

How any Christian can seek to explain away the truth of eternal judgment with such Scripture before his eyes is as difficult to conceive as why Satan will again arise to fight against God and His people after he has been cast down to hell and chained there against his will by the power of God. But it only proves that his hatred of God is continued and that he is not conquered. No, he never will be; but will remain that old serpent, the devil, forever.

Prophecy Against Zidon

“And the Word of the Lord came unto me, saying, Son of man, set thy face against Zidon and prophesy and say: Thus saith the Lord God, Behold, I am against thee, Zidon, and I will be glorified in the midst of thee and they shall know that I am the Lord when I execute judgment in her and shall be sanctified in her”—Vs. 20-22.

Here is a new departure in the chapter. After the description of the prince of Tyrus and his egregious defeat and downfall from his exalted and honored place, we read of judgment upon Zidon, another city of Phoenicia. It is suggestive because of the connection it holds. It is the sixth of the people mentioned in this portion as deserving of judgment because of their attitude toward Israel. Zidon, “fishing town,” was another city of importance. It was

¹ Revelation 20:7-10 “And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.”

28:22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

28:23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

28:24 And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

20 miles north of Tyrus and was originally a more prominent and prosperous city. It stood on the northern slope of a promontory which projected several hundred yards into the Sea. “Zidonians” was another name for Canaanites.

The names of Tyrus and Zidon are often used interchangeably in Scripture. Many times they are spoken of together, being closely associated. Jesus traveled to their coasts and many at that time were healed—¹Matt. 15:21 and ²Mark 3:8. It was there that the Syrophonecian woman found Him and would not let Him go until He had healed her daughter—³Mark 7:24-31. Paul touched at Zidon on his voyage from Caesarea to Rome and was allowed to go unto his friends and refresh himself—⁴Acts 27:3. Tyre and Zidon’s doom shall be more tolerable in the day of judgment than that of those who witnessed the works of Christ and yet repented not—⁵Matt. 11:21. The former cities figure latter day nations who have had the light of salvation; hence, their judgment will be far greater than those ancient people.

Zidon was a pricking thorn in the sides of Israel—V. 25. She sinned against the people of Jehovah, and judgment came upon her. The present day nations shall likewise come into judgment for the same reason. We read of their judgment when Christ, the King of Nations appears. Their attitude toward His people is the determining factor—Matt. 25:31-46.

The last two verses of our lesson are a prophecy relating to Israel’s restoration. “Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered and shall be

¹ Matthew 15:21 “Then Jesus went thence, and departed into the coasts of Tyre and Sidon.”

² Mark 3:8 “And from Jerusalem, and *from* Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.”

³ Mark 7:24-31 “And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, **Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.** And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, **For this saying go thy way; the devil is gone out of thy daughter.** And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.”

⁴ Acts 27:3 “And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.”

⁵ Matthew 11:21 “**Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.**”

28:25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

28:26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

Chapter 29

29:1 In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

29:2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein and shall build houses and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about”—Vs. 25, 26.

These words are unmistakably plain. They need little comment. At the very time of the restoration of Israel and their blessing in their land, will come the judgment of all those nations that oppressed and sought their downfall. These two events travel together. The Jews will be chastised first because of their attitude toward their Messiah and then all other peoples will be punished, or blessed according to their attitude to the Jews. We are looking with interest to the gathering to Palestine of this ancient people at this very time. These prophecies of Ezekiel are taking on form even now as to fulfillment. There are only a few short years before the seed of Abraham will be in possession of the land promised to them by the living God. And we are in fullest and heartiest sympathy with His purposes in their behalf.

Prophecies Against Egypt

Chapter 29

“In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him and against all Egypt. Speak and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of her rivers, which hath said, My river is mine own and I have made it for myself”—Chap. 29:1-3.

This is a most interesting prophecy and of even a greater signification than the preceding, if possible. They almost stagger one when once their meaning is clear. The marvels of Scripture are beyond finite man to conceive. Truly only the Spirit of God is able for these “deep things.” We praise Him that He condescends to reveal them to the contrite and humble.

In the first place, we would note the fact that in this prophecy against Egypt, we are given another morsel to chew. It was the tenth year of the Prophet’s exile (588 B. C.) which is emphasized as the time of this prediction. Of what interest would that be to us if there is not something in these dates? But there is, as we have announced and shown. The year 588 B. C. reflects forward to 1932 A. D., the year in the end-time. Now we must learn what Egypt figures in this connection; then we will have the solution of the problem. We will first look at prophecy from the standpoint of

29:3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

Ezekiel's day. There are four chapters devoted to Egypt's downfall as judged by Jehovah; hence, we realize the figurative meaning is of great importance.

The king of Egypt who is addressed by the Prophet was Pharaoh-Hophra, in Greek, Apries. His grandfather was Pharaoh-Necho, who defeated the good king, Josiah, at Megiddo—¹2 Chron. 35:20-27. This has typical significance; for Megiddo is the place where the last great battle of the ages is scheduled to be fought. It was from Pharaoh-Hophra that Zedekiah expected help in the time of the besiegement of Jerusalem by Nebuchadnezzar. In its beginning, they were successful. The Chaldean army was forced to retire—²Jer. 35:5-7. But the relief was only temporary. Later, they returned and the Egyptian army evacuated the field. Jeremiah announced the doom of Hophra, associating it with Zedekiah's judgment. "Thus saith the Lord, Behold, I will give Pharaoh-Hophra, King of Egypt, into the hands of them that seek his life; as I gave Zedekiah, King of Judah, into the hand of Nebuchadnezzar, King of Babylon his enemy and that sought his life" (*"Thus saith the Lord; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life."* KJV)—Jer. 44:30.

The allusion to Hophra, as "the great dragon that lieth in the midst of the rivers," (V. 3) is most suggestive. He boasted in his pride and arrogance

¹ 2 Chronicles 35:20-27 "After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I *come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling* with God, who is *with* me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations. Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the Lord, And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah."

² Jeremiah 35:5-7 "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers."

29:4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

29:5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

29:6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.

29:7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

29:8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

29:9 And the land of Egypt shall be desolate and waste; and they shall know

of the River Nile, which made him independent of God, saying, “My river is mine own and I have made it.” His comparison to a sea monster, which probably meant the crocodile, is not without significance. It was worshipped by the Egyptians and symbolized power and pride. The word, dragon, also reminds us of Satan who is pointed out to us twelve times in the book of Revelation as “the dragon.” In our study of Tyrus, we noted the typical meaning of the King. In their independence of God, the world worships the devil, here symbolized by these kings.

Satan was the master behind the scene, and now we see him as the mighty one of Egypt. Hophra as well as all other kings are simply puppets in his hands. He controls them all. The dragon was worshipped in many heathen lands and is today the emblem of China. And the same spirit is in all of them—the spirit of pride, self-will and conquest. We saw it in the King of Tyrus vaunting himself in self-exultation and blasphemy; and here the King of Egypt is characterized by the same spirit of pride and exultation. His words betray him. He had made the river for himself. Sure he had. “Himself” was his god. He thus defied and denied God and His power. Hence, the Prophet announces the judgment which wilt not only hit him, but all those other inhabitants of the land who are linked up with him, as well as all those who depend upon him for help.

The description of the impending doom is marvelous and striking in its language. It is the voice of God. “I will put hooks in thy jaws and I will cause the fish of thy rivers to stick unto thy scales and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick to thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers. Thou shalt fall upon the open fields. Thou shalt not be brought together, nor gathered. I have given thee for meat to the beasts of the field and to the fowls of heaven. And all the inhabitants of Egypt shall know that I am the Lord because they have been a staff of reed to the house of Israel”—Vs. 4-6.

The sin of Israel is also mentioned. They turned to Egypt for help, to the very land and people that oppressed their fathers; and they found disappointment and sorrow. Egypt broke as a staff under the load and made them to suffer—“rent their shoulder and made all their loins to be at a stand”—V. 7. It was a turning to the flesh for help instead of to God, which invariably brings hurt and shame.

Then the explanation of the prophecy follows and we see again that the desolations of Egypt were not without a cause. Their independence of God brought His judgment upon them. Their river and their pride in it were a constant challenge to the Lord; hence, He judged the wicked people and all those allied with them. The fish of the river, which were caught in the scales

that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

29:10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

29:12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

29:13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

29:14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

29:15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

29:16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

29:17 And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

29:18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet

of the dragon, refer to all the inhabitants of the land around Egypt that were confederate with her. They too came under the judgment rod of Jehovah. He says, “Behold, therefore I am against thee and I will make the land of Egypt utterly waste and desolate from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass thru it, nor foot of beast thru it; neither shall it be inhabited forty years”—Vs. 10, 11.

According to secular history (Herodotus), the above prophecy was not fulfilled. Critics insist that Egypt did not pass thru the forty years desolations, and have a restoration later, which is also predicted here—Vs. 13-16. They claim that Amasis, the successor of Hophra, followed him upon the throne immediately and had a most flourishing and prosperous reign. But when we study Ezekiel’s prophecy carefully, we learn that he did not predict the destruction of Egypt during the reign of Hophra. His prophecy, relating to Nebuchadnezzar’s invasion of the land was given at the same time; but it was not to take place until “The seven and twentieth year” of Ezekiel’s exile (V. 17), which was seventeen years after the announced doom of Hophra and Egypt. The Prophet does not state that Hophra shall be slain by Nebuchadnezzar, nor does Jeremiah predict this, either; He simply states the fact that Jehovah says, He will give Pharaoh-Hophra into the hands of those that seek his life—¹Jer. 44:30. The Egyptians themselves slew him, having revolted and set up Amasis as king.

The forty years of desolations, during which the Egyptians are said to be dispersed in other countries, are difficult to locate. It appears that this prediction has not been fulfilled, and for the reason that in its widest significance it is still future. It will come to pass when Israel is again a nation in their land. Egypt here is typical as are all these nations and all these happenings. And yet Egypt had such a period of forty years of devastation, tho’ the exact history may not be known. History does not prove prophecy correct, but the reverse; prophecy proves history true. After Egypt’s judgment by Jehovah, that proud, boastful country, declined steadily and the Word of God was fulfilled until it became the basest of kingdoms. It began its downward course after Nebuchadnezzar’s victory when he was given the land for his labor.

“And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head was made bald and every

¹ Jeremiah 44:30 “Thus saith the Lord; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.”

had he no wages, nor his army, for Tyrus, for the service that he had served against it:

29:19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

29:20 I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

29:21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

Chapter 30

30:1 The word of the LORD came again unto me, saying,

30:2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

30:3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

30:4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

30:5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

shoulder was peeled; yet had he no wages, nor his army, for Tyrus for the service that he had rendered. Therefore, thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon. He shall take her multitude and take her spoil and take her prey, and it shall be the wages for his army. I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me, saith the Lord God”—Vs. 17-20.

We intimated previously that the above prophecy was dated seventeen years after the general predicted judgment of Egypt. It is a matter of history, mentioned by Josephus, the Jewish historian, that the above event happened in the thirty seventh year of Nebuchadnezzar. Nothing is said in this place of desolation, or abasement for years; hence, critics may imagine that Ezekiel was mistaken in his former prophecy. But he was not the aggressor in the predictions. He was only the voice, or the writer as the case might be. Jehovah was the Inspirer, the Author of the prophecy and He is never mistaken. And He does what He says. If we do not understand the writings, or there appears some contradiction, it is because we are dull, or because there is more in the message than is on the surface. The latter is the case here. Nebuchadnezzar is a typical character, as well as Egypt, and the taking of the country is typical also. We will see more of this later.

The Judgement Upon Egypt

Chapter 30

“The Word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, woe worth the day!” or as the Revised Version gives it, “Wail ye! Alas, for the day! for the day is near, a cloudy day. It shall be the time of the heathen. And the sword shall come upon Egypt and great pain shall be in Ethiopia when the slain shall fall in Egypt and they shall take away her multitude and her foundations shall be broken down. Ethiopia and Libya and Lydia and all the mingled people and Chub and the men, or horde of the land that are in league, shall fall with them by the sword”—Vs. 1-5.

The present chapter appears, in a sense, to be a repetition of Chapter 29; but it is not so. Here we are given a prophecy concerning all the nations that were in a league with Egypt. It is a marvelous, far-reaching prophecy that is thrilling in its scope and meaning. We have the great day of the Lord figured, tho’ Egypt and the other nations mentioned may have felt something of the poured out wrath of God; but it was only an infinitesimal part of what is coming later in the day of Christ. All former judgments of nations which sinned against the Lord and His people are simply a prophetic forecast of the

30:6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

30:7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

30:8 And they shall know that *I am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

30:10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

30:11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

day of the Lord. And all that we read here is of marvelous import when seen in its figurative setting as relating to that time.

In Egypt and the nations confederate with her, we have the type of the Roman Empire in its revival which is due shortly. The date in the present chapter gives us the year when it shall be upon the scene. "And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the Word of the Lord came unto me, saying, etc."—V. 20. According to the time measurements given before, the answer to that eleventh year of Ezekiel's captivity brings us to the year 1933. Hence, it is then that we may expect the great European confederacy of Nations to be an actuality. The United States of Europe will no doubt be its name; but it will smell no sweeter to Jehovah because of this. The league of Nations will be a usurpation of Christ's throne and the curse of God will rest upon it.

Listen to these weighty words. The very language precludes the idea that they refer to that literal land of Egypt which cannot mobilize an ordinary army, much less a multitude of warriors. "Titus saith the Lord; they also that uphold Egypt shall fall, and the pride of her power shall fall. x x I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land and they shall draw the sword against Egypt and fill the land with the slain. I will make the rivers dry and sell the land into the hand of the wicked"—Vs. 6-12.

These predictions are on the way to fulfillment even as we write. Nebuchadnezzar represents Christ in great respect, in the writings of Ezekiel and Jeremiah. God gave him absolute dominion over all nations. It was woe to that people who did not own his scepter and yield to him. Even Jehovah's own people, the Jews were given into his hand for the specified time, and Zedekiah was severely punished because he refused allegiance to him. How much more will God demand allegiance from nations, when Christ's day has come. But He will have to fight for His dominion even as did Nebuchadnezzar. The "terrible ones" will be with Him in that day. No doubt the latter speaks of all the mighty legions of the redeemed, the armies of heaven, that will accompany Him in battle array—Rev. 19. The rivers that will be made dry are no doubt figures of all religious systems that will fall; for the wicked, the anti-Christ, will have all things in control until Christ makes His appearance.

The confederacy of Nations will not continue more than three and one-half years as ruled over by separate kings. The Lord will "sell the land into the hand of the wicked." One man will get absolute control of those united states. He will assume the authority of a despot and then it is woe to the world. He will rule with the rod of wickedness. He will not only command obedience and allegiance, but also worship. He will set himself up

30:12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*.

as God and demand worship—¹2 Thes. 2:2. It will be the usurpation of Christ's Kingdom and rule. Christ will be seated at that time on His throne in the heavens: for it will be "the day of the Lord" when the counterfeit kingdom will be set up in opposition on the earth. Two kings insisting on holding the scepter over the earth at the same time cannot both continue. One will surely fall before the other. The stronger will prevail. Hence, in this case war will begin.

The Lord on the throne above will pour out His wrath upon the earth. Judgments of every description will be sent upon an unrepentant, Christ-rejecting world. Then will ensue the most dire destructive period of all time. The predictions of the prophets are unanimous as to the terribleness of "the day of the Lord." Read Isaiah 2:10-22 and ²3:6-13, ³Joel 1:15, 2:1 and 3:14, ⁴Amos 5:18-20, Obad. 15, ⁵Zeph. 1:7, 14, ⁶Zech. 14:14 and ⁷Mal. 4:5. That

¹ 2 Thessalonians 2:2 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

² Isaiah 3:6-13 "When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the Lord, to provoke the eyes of his glory. The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that *it shall* be well *with him*: for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be given him. *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people."

³ Joel 1:15 "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Joel 2:1 "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for *it is* nigh at hand;"

Joel 3:14 "Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision."

⁴ Amos 5:18-20 "Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

⁵ Zephaniah 1:7, 14 "Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a sacrifice, he hath bid his guests... The great day of the Lord *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly."

⁶ Zechariah 14:14 "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

⁷ Malachi 4:5 "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:"

30:13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

30:14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

30:15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

30:16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

30:17 The young men of Aven and of Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

30:18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

30:19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

30:20 And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

30:21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

30:22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

period is a marked epoch in Scripture. It is pointed out as the most spectacular, miraculous, and marvelous of all epochs of time. It includes all that period when the fight is on for the kingdom on earth and culminates with the visible appearing of our Lord Jesus Christ in the heavens.

That period is mentioned in the New Testament in ¹1 Thes. 5:2 and ²2 Thes. 2:2 and ³2 Pet. 3:10. It will end “man’s day,” when Satan has really ruled the world, and it will usher in the glad millennial day when a King shall reign in righteousness and blessings shall be upon the earth. No false religions will then deceive and mock the unwary. See also Revelation. Listen to the words of the destruction that is to fall upon all that is not of God.

“Thus saith the Lord God, I will destroy the idols. I will cause their images to cease out of Noph, and there shall be no more a prince in the land of Egypt and I will put a fear in the land of Egypt. x x x At Tehaphnehes also, the day will be darkened when I shall break there the yokes of Egypt and the pomp of her strength shall cover her; as for her, a cloud shall cover her”—Vs. 13-18.

The Victory of Nebuchadnezzar

“And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh, king of Egypt, and lo, it shall not be bound up to be healed, to put a roller to bind it to make it strong to hold the sword. x x x And I will strengthen the arm of the king of Babylon and I will put my sword in his hand, x x and the arms of Pharaoh shall fall down and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon and he shall stretch it out upon the land of Egypt”—Vs. 20-26.

We noted previously the significance of the date marked out, “the eleventh year,” as also the fact of the typical setting of Nebuchadnezzar. The nations of the earth, figured by Egypt and those allied with her, are all to become the kingdoms of our Lord and of His Christ—⁴Rev. 11:15. Their

¹ 1 Thessalonians 5:2 “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”

² 2 Thessalonians 2:2 “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”

³ 2 Peter 3:10 “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

⁴ Revelation 11:15 “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.”

30:23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

30:24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

30:25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

30:26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

Chapter 31

31:1 And it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

31:2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

31:3 Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

31:5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

31:6 All the fowls of heaven made their nests in his boughs, and under his branches

power will be broken down. No bandage will suffice to make it strong again to hold the sword. No surgeon will be able to bind up the broken bones. It will be a break beyond remedy, or skill. Jeremiah also announced this overthrow of Egypt by Nebuchadnezzar (¹Jer. 46:13-17), referring also to the day of the Lord when Christ will take possession of the purchased inheritance. We are surely nearing the time of the fulfillment of these prophecies when it can be so clearly seen that they refer to coming events, not past ones.

The Renown of Egypt and its Fall

Chapter 31

“And it came to pass in the eleventh year in the third month in the first day of the month that the Word of the Lord came unto me, saying, Son of man speak unto Pharaoh, king of Egypt and to his multitude, Whom art thou like in thy greatness? Behold the Assyrian was a cedar in Lebanon with fair branches and a shadowing shroud and of a high stature and his top was among the high branches”—Vs. 1-3.

We have the eleventh year of Ezekiel's captivity mentioned again; but the prediction here is two months later. It refers in its typical import to the rising of the Roman Empire as we have noted. The answer to B. C. 587, the eleventh year, is 1933 A. D. which is exactly nineteen years from the beginning of the world war. It tallies with the interim between the beginning of the times of the Gentiles, B. C. 606, and the consummation—B. C. 587. There are four chapters devoted to Egypt and Pharaoh which is most significant. It proves its typical character. Egypt was not such a great empire as that so much space would be allotted to her. Four is the world number, hence, these chapters give us a four-fold portrayal of the world-powers and their downfall in the last days. The Prophet is told to ask a question of Pharaoh and his multitude: “Whom art thou like in thy greatness?” Then there follows a superb description of the Assyrian power which was no longer in existence when Ezekiel wrote; but is used as a warning to Egypt. Pharaoh was to take notice of the fact, that regardless of all the Assyrian's greatness he perished at the word of the Lord; and the same fate awaits all who dare trifle with Jehovah, or lift up themselves against Him.

¹ Jeremiah 46:13-17 “The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come *and* smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away? they stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt *is* but a noise; he hath passed the time appointed.”

did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

31:7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

31:8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

31:9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

31:10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

31:11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

31:12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

31:14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

The chapter may be divided into three parts which make it easier of understanding. First part, verses 1-9; The eminence of the Assyrian. Second part, verses 10-14; The fall of the kingdom. Third part, verses 15-18; The result of her fall. The Assyrian is compared to “the Cedar in Lebanon,” a majestic figure of beauty and grandeur. Its height and wide-spreading branches, as well as its superior place among the trees of the wood, make it a fitting symbol of that once far-reaching, powerful dynasty. The Cedar is often employed in Scripture as the type of the righteous and of Israel. “The righteous shall flourish like the palm tree. He shall grow like the cedar in Lebanon—¹Ps. 92:12. Also his branches shall spread and his smell like Lebanon—²Hos. 14:6. But Ezekiel compares human might and national greatness to the Cedar: boastful, arrogant and proud, therefore, doomed to abasement. As Isaiah declares, “For the day of the Lord of hosts shall be upon everyone that is proud and lifted up, and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up and upon all the oaks of Bashan” (*“For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,” KJV*)—Isa. 2:12, 13.

Ezekiel’s description of the Assyrian kingdom has much in common with the language of Daniel relative to the dream of Nebuchadnezzar. He saw a great tree and all the fowls of heaven dwelt in its branches—³Dan. 4:12. Also we read, in our Lord’s discourse of the mysteries of heaven, of a tree in which “all the birds of the air came and lodged in the branches” (*“so that the birds of the air come and lodge in the branches thereof.” KJV*)—Matt. 13:32. The fowls refer to the different people who were associated with Assyria, Egypt and the King of Babylon, while these powers were at the zenith of their renown. In the mustard-tree parable, the birds represent the unclean masses of the people, the professors of religion with all these different evil doctrines that find shelter in the folds of Christendom. And God will overthrow all even as He did the Assyrian, is the lesson. He puts before the people of the world one of the most eminent, important majestic, national powers and commands all to note its abasement because of pride; and learn from the example, the pattern that “pride goeth before a fall.” There is one sure principle with God in every age, “He that exalteth himself shall be

¹ Psalms 92:12 “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.”

² Hosea 14:6 “His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.”

³ Daniel 4:12 “The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.”

abused, or humbled, and he that humbleth himself shall be exalted” (“*for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*” KJV)—Luke 18:14.

The Typical Application

In the above portrayal of the majestic Cedar sketched for us by the Master-Hand of Jehovah, we have the figure of the Roman Empire in its first phase. The Assyrian is used to depict its former greatness even as Egypt symbolizes its last phase. The Lord would show the powers of the world, that tho’ they spread themselves as the Cedar and fill the earth, as it were, with their imperial rule and autocratic power, yet they will come down. All the peoples of the world may consolidate, confederate, conglomerate and consummate their plans to hold the scepter on the earth; yet Jehovah declares He will blow on all their vaunted greatness and down their kingdom will fall. As judgment fell upon the Roman Empire that appeared invulnerable, likewise will it fall upon its revival of the end. The tree may shoot up its great branches, high above all the other trees that are above it, the waters (religious sects in Christendom) may make him great, the deep (all the power of hell) may set him on high; but God will cut him down. He tells us of the vast domain of the kingdom, the united power of all nations, and all religions, backed up by the power of Satan besides, that we may realize the futility of daring to lift up ourselves against the Sovereign of the universe. He declares the decree to the world, that He has “set His Son upon His holy hill of Zion” (“*Yet have I set my king upon my holy hill of Zion.*”—Ps. 2:6 KJV) (Ps. 2) and challenges the world powers to dare usurp His throne; and they will accept the challenge and bring down upon themselves and all their multitude, the wrath of an offended, angry God.

Overthrow of Egypt and its Results

“Thus saith the Lord God; In the day that he went down to the grave I caused a mourning, I covered the deep for him and I restrained the floods thereof and the great waters were stayed and I caused Lebanon to mourn for him and all the trees of the field fainted for him. I made the nations to shake at the sound of the fall when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth. x x Thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God”—Vs. 15-18.

We are given a glimpse of the future consternation of the nations at the defeat of the united world-power. It will appear so powerful and invincible in its beginning, so invulnerable from its every side, that its total collapse will surely surprise the world. “All the trees of the wood fainted,”

31:15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

31:17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that dwelt* under his shadow in the midst of the heathen.

31:18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

the individual nations will be filled with terror. They will shake with fear when such an empire is brought to naught in a moment. The word “hell,” is “sheol,” not the lake of fire. It is the word used for the unknown regions. It is not the word for “grave.” The latter receives the bodies, but the spirit of man, departs into *sheol* when it leaves the body. It is into “sheol;” it is written that, “the wicked shall be turned and all the nations that forget God” (*“The wicked shall be turned into hell, and all the nations that forget God.” KJV*)—Psa. 9:17. They will there wait until the thousand years are past, when they will come up before the great white throne and be judged according to their works, and go away into the lake of fire—¹Rev. 20:11-15.

The fate of Assyria as well as Egypt was a surprise and shock to the nations of their day. How much more the Roman Empire that was a terror to the world in its former time, and will be again. And they will all be comforted when they see the mightiest empire of the ages, the united nations of the earth fall, when the Lord arises to shake terribly the earth. Pharaoh, typical of the emperor, the anti-Christ “and all his multitude,” will join the ranks of the defeated and despoiled in the lower parts of the earth. Oh, what a fall! Oh, what an end to all human greatness, glory and prosperity. The other great ones that have been in sheol for centuries will be glad to see these latter great ones of the earth come down and join their ranks. The language here proves that the spirits of the departed are not in an unconscious state; but are aware of what has come to pass. Let us note further.

The Lamentation Over Pharaoh

Chapter 32

Chapter 32

32:1 And it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

32:3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

“And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man take up a lamentation for Pharaoh, king of Egypt and say unto him, Thou art like a young lion of the nations and thou art as a whale in the seas and thou earnest forth with thy rivers and troubledst the waters with thy feet and fouledst their rivers. Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people and they shall bring thee up in my net. I will leave thee upon the land. I will cast thee forth upon the open field and I will cause all the fowls of the heaven to remain upon thee and I will fill the beasts of the earth with thee”—Vs. 1-4.

¹ Revelation 20:11-15 “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

32:5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

32:6 I will also water with thy blood the land wherein thou swimdest, *evento* the mountains; and the rivers shall be full of thee.

32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

This final message to Pharaoh, which ends this section, was given to the Prophet in the twelfth year of his captivity, B. C. 586, to which A. D. 1934 answers. It came to him in the twelfth month, hence, was almost two years after the previous prophecy which was given him in the eleventh year, but in the third month, one year and a half after the fall of Jerusalem. It is written in the form of a lamentation may be divided into three parts. First, the Prophet is commanded to wail for Pharaoh. Second, he is to announce another judgement against him. Third, he is to wail again; but this last time the lamentation is for the multitude of Egypt that go down to sheol. It is a striking allegory and vividly portrays the feelings of astonishment and awe of the inhabitants who have already descended therein.

Pharaoh is addressed personally in this last prophecy of him. As we have noted he figures the anti-Christ, the great one of the nations. We are assured that there has never been such a man of power upon the scene of the world, with the exception of Christ, who compares with this superman, the super-six of the nations. He is named as “a young lion...a whale in the seas.” The Revised Version says, “Monster in the seas,” but neither one is the correct translation. It is the same word in the Hebrew that is rendered crocodile (dragon in the margin) in chapter 29:3. Pharaoh had troubled and stirred up the evil in the people, even as the crocodile the waters in which he moves, is the meaning here; and yet the analogy is more striking still when we see the crocodile, or dragon as referring to Satan. He is the power energizing all the Pharaoh’s in the past and will be especially the filling and moving power of the typical Pharaoh of the future. But he too will have an end regardless of his might. His evil course will be stopped. The Prophet announces his doom. A net will be spread over him by a company of many people who will forcibly take him out of his kingdom, even as the crocodile was forced out of the water by the power of man, Pharaoh was to be cast upon the open field and all the fowls of heaven and all the beasts of the earth were to be called to feed upon him. The whole land was to be watered, as it were, with the blood of the monster of the deep.

Then there follows a symbolical description of the dreadful earth-signs which will accompany the judgment of the anti-Christ and the multitude of people that are with him in that hour of dire judgment. It is the notable day of the Lord which is here so vividly portrayed; for the literal country of Egypt is only a symbol of the world viewed here as lying in the lap of the wicked one. The literal darkening of the sun and moon and stars are also figurative of the spiritual darkness that will envelope all people.

Joel tells us of that same dark day when Jehovah shall show wonders in heaven and in the earth, “blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible

day of the Lord come”—Joel 2:30, 31. The Lord refers to that dark day when He tells us “The sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the power of heaven shall be shaken” (*“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:” KJV*)—Matt. 24:29. Peter also tells us of that notable day of the Lord, quoting Joel—¹Acts 2:19, 20.

God is surely going to deal rough with this wicked world. Grace has been shown for almost two millennia; but the people have not profited, rather they have become worse and worse in their impenitence. The nations, the final rulers of the times of the Gentiles in their God-defying and blasphemous assumption of authority are laying up for themselves a harvest of woe which will be poured out upon them to the uttermost. The manner of His dealing with Egypt is nothing compared to the way that He intends to deal with the world. His overthrow of Pharaoh and His hosts in the Red Sea are typical of the overthrow of the anti-Christ and His armies when they seek to despoil and destroy the children of Israel in Palestine. The latter judgment will come to pass just as surely as it has been written. There is no more frequent prophecy in Scripture. More space has been given to that period of judgment than any other. It is a most significant, important era. It marks a transition time and signals the beginning of the age of the ages, as see ²Isaiah 19:17, 18, ³Amos 8:9, ⁴Joel 3:15 and ⁵Revelation 19:17, 18. That notable day of the Lord when He will debase all the high things of the world and defeat Satan the god of this little earth ball, is rapidly approaching. We almost can hear even now the rumblings and thundering of that terrible time.

¹ Acts 2:19, 20 “And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:”

² Isaiah 19:17, 18 “And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction.”

³ Amos 8:9 “And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:”

⁴ Joel 3:15 “The sun and the moon shall be darkened, and the stars shall withdraw their shining.”

⁵ Revelation 19:17, 18 “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.”

32:11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

32:12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

32:13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

32:14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

32:15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

32:16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

32:17 It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

32:18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

The Sword of the Mighty

“For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. By the sword of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep and cause their rivers to run like oil, saith the Lord God. x x Then shall they know that I am the Lord”—Vs. 11-16.

As previously announced, the sword of the Lord which was to fall upon Egypt was Nebuchadnezzar, chapters 29 and 30. But we, have also seen that He was only a figure of the Lord Jesus Christ. He Himself will appear and fight against the confederated nations of the world at the very beginning of His Day. He must put down all rule and authority and power at the outset of His triumphant career that men may realize He is sovereign and will brook no interference, nor rival. He will manifest His might that the nations may fear. The end will come for all that is of man. His works will all be burned up. The sword of the mighty God will not be sheathed until the world has been conquered. The prophets are unanimous in their report of the victorious march of the King of kings. He has waited long to show Himself, brooked insult, rebellion and anarchy against His authority, but when once He is risen up there will be no more of that in the people that are left. The Stone which Daniel interprets for us as the King of heaven will fall upon that united empire and give it one destructive blow and all its boasted pomp and glory will pass away. The kingdoms of this world will all be overthrown and Christ's Kingdom will be set up. Then shall the world know that God is God and His King is King and His Word shall all be fulfilled. Then the latter part of this prophecy will come to pass.

The Funeral March to Sheol

“It came to pass also in the twelfth year, in the fifteenth day of the month that the Word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt and cast them down, even her and the daughters of the famous nations unto the nether parts of the earth with them that go down unto the pit. Whom dost thou pass in beauty? go down and be laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword. x x Asshur is there and all her company, x x all of them slain. x x There is Elam and all her multitude round about her grave, all of the uncircumcised slain by the sword. There is Meshech, Tubal and all her multitude. Her graves are round about him, all of them slain, x x tho' they caused their terror in the land of the living. There is Edom, her kings and all her princes which with their might are laid by them that were slain by the

32:19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

32:20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes.

32:21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

32:22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

32:23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

32:24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

32:25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

32:26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

32:27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their

sword. x x There be the princes of the north, all of them and all the Zidonians which are gone down with the slain. With their terror they are ashamed of their might and they lie uncircumcised with them that are slain by the sword and bear their shame with them that go down to the pit, Pharaoh shall see them and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God”—Vs. 17-32.

This third part of the prophecy of the present chapter came to Ezekiel in the twelfth year, but two weeks later than the former message. He was made to utter these solemn and impressive words over the multitude of Egypt and all the nations joined to her, who had all been overthrown. We are here given a glimpse into the unseen regions, the lowest hell, and there the nations are viewed lying, helpless and undone, stripped of all their pride and pomp. Their bodies are in the pit, the grave, and their souls in sheol. The irony of the solemn message is unsurpassed. “Whom dost thou surpass in beauty?” (V. 19) is asked. “Go down proud king with thy multitude and find thy place with the uncircumcised,” the heathen, in other words. And what did he find when he came there? Asshur, or Assyria is named first. She was “a terror in the land of the living,” but all her power has vanished. Elam, Meshech and Tubal are named as being there. Edom and the Zidonians, proud people of the land are mentioned as being in existence. Once they were great nations, but now they lie with the uncircumcised in weakness and disgrace, abased to the uttermost. We noticed in chapter 31:16 the departed nations are quoted as being comforted at the overthrow of Pharaoh and his host, while in the present prophecy the tables are turned. Pharaoh is apparently comforted when he views all the former great nations, in the same sad plight as himself. It is as tho’ the saying is true with them all. “Misery loves company.” And the wicked often say when admonished about their destination on the road to hell, “Well I’ll have plenty of company.” Yes, it is true, there will be much people there. And the marvel of the message is that they are conscious. The prophet Isaiah gives us a similar account of the nations in sheol, who are conscious. He is describing the King of Babylon’s descent into the lower regions and the consternation it provokes. “Sheol is from beneath is moved for thee to meet thee at thy coming. It stirreth up the dead for thee, all the chieftains of the earth. It has raised up from their thrones all the kings of the nations. All they shall speak and say to thee, Art thou also become weak as we? Art thou become like unto us? Thy pomps are brought down to the grave and the noise of thy viols. The worm is spread under thee and the worms over thee” (“*Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the*”).

bones, though *they were* the terror of the mighty in the land of the living.

32:28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

32:29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

32:30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

32:31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32:32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

worm is spread under thee, and the worms cover thee.” *KJV*)—Isa. 14:9-11. These are solemn facts, proving the conscious and eternal existence of man. Somewhere he lives on and on, forever.

But while Ezekiel is prophesying about the sad fall of the multitude of Egypt he is again speaking symbolically. This is a prediction of the future. There is nothing in history that tells us of any wholesale wiping out of Pharaoh and his hosts as well as other nations leagued with him. We are given a final view of the end of the multitude of nations who will come up against Jerusalem and endeavor to take possession of the city of the great King. There will be a battle in the valley of Megiddo, the greatest battle that has ever been fought. It will make all other conflicts seem as child’s play. All the great battles of the past that we find recorded in Scripture point on to that final one. It will really be a conflict between the devil and Christ. Satan will be making his last effort to overthrow the King of kings and Lord of lords. He will put up a great fight. Armies of all nations will be gathered together. God challenges them to come up. He dares all the power of the world united with all the power of Satan to defeat His Son and pull Him off His throne. Oh, what a day of horrors is before the poor deluded world. All the prophets have warned of it. Habakkuk, in his day felt the terror that the wrath of the outraged God inspired when he had a vision of His coming down from His throne, angry with the nations. He prayed to rest in that day. Listen to his words. “When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones and I trembled in myself that I might rest in the day of trouble. When He cometh up unto the people He will invade them with His troops”—Hab. 3:16.

No language is able to convey what that day of the Lord will signify to this doomed world. Men will not believe us when we tell of the judgments. The ministers are declaring man is improving. All that he does is eulogized. He is set up as God. The portrait the devil sketches for him and his greatness is beautiful and flatters him. He refuses to heed the one the Lord has painted of him and his doings in His Word. He is enamored of himself and is blind and deaf to all that the true messengers can say. Satan hath truly blinded the minds of them that believe not. They are apparently secure in their self-will and independence of God and more blasphemous in their presumption with every passing year.

In this very month and year January, 1930, there is a great Naval Meet of national leaders in London, seeking a way to the peace of the world. It is a most momentous time in the history of all men. Nations do not know what they are doing by their concentrated efforts to avoid war, on the one hand, and their preparation for it, on the other. But the devil knows. He is back of these peace measures, endeavoring to make void the Word of God; for the

Book declares in no uncertain way that there shall be war. Jeremiah, chapter 25:15-38, is one of the loud speakers on the subject, and his description of the present condition in the world is superb and realistic. He announces the fact of war, saying, that “the nations shall drink of the wine cup of the fury of the Lord,” (*“For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.”—Jer. 25:15 KJV*) regardless of whether they desire to, or not. In fact the inference is, that some may desire to escape the sword; but they cannot do so. They “shall certainly drink,” the Prophet affirms—V. 28. “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground”—Jer. 25:33. This has never been fulfilled, tho’ many have sought to make it fit in to the war of 1914-1918; but it does not fit. And yet if the allied nations had known the day and the hour dispensationally and had yielded up the sovereignty of the world to the Lord Jesus Christ; if they had humbled themselves before Him and acknowledged that they had come short, and then called for God’s Anointed to take His place at the Head of nations, the next war would be averted. The Lord gave them the opportunity to surrender the scepter; but they refused to repent and yield to God’s ultimatum; hence, the next war is His judgment upon the world for rejecting Christ. Religiously and nationally, the world is saying, “We will not have this man to reign over us.” Therefore, judgment is inevitable.

Ezekiel's Dates Reviewed

We close this significant first division of Ezekiel's prophecy by showing the relation between his ten dates and certain important dates clustering around the second advent of Christ. Of necessity, we must observe two dates prior to his career, which lead up to it. 2520 years are the duration of Gentile times. The enthronement of Nebuchadnezzar marked the beginning of those 2520 years. But since there are four dates relating to the beginning of his dominion, prophetic students disagree as to the exact year of that beginning. A careful study of the word shows that Nebuchadnezzar's dominion over the Jews had a graduated commencement of 19 years, embracing the four dates just intimated. Hence, the full inauguration of "the times of the Gentiles" (Luke 21:24) covers 19 years.

The 70 years captivity of the Jews by Nebuchadnezzar occurred in four relays, or deportations, and covers the same 19 years. Those 70 years ended in a similar manner. From the time that Ezra first went up to Jerusalem until the Jews were entirely free and the house of the Lord was finished, was about 19 years. See Ezra, first six chapters. Likewise, we should expect a, corresponding gradation in their deliverance at the end. If the beginning of the times of the Gentiles covered a period of 19 years; why shall not their closing cover a similar period? And indeed, this is just what is taking place, which explains the seeming delay of their end, and of the coming of "the day of the Lord." As the captivity of the Jews was in four distinct deportations of increasing severity; so their release will be in four stages of increasing liberty. For every one of the dates relating to Nebuchadnezzar's dealings with the Jews, a corresponding date clusters about the second advent of Christ. The latter answer to the former and complement them, but in reverse order. Note the following dates at both ends of the Gentile times and the happenings under each.

First, 606 B. C. Nebuchadnezzar began to reign, and laid his first siege against Jerusalem. Jehoiakim surrendered to him—¹2 Kings 24:1. It marked the beginning of the first 19 years of Gentile dominion and of the 70 years of Jewish captivity. Daniel was taken captivity—²Dan 1:1.

1914 A. D. answers to that date, measuring 2520 years from it. This is marked by the opening of the World War, Jehovah's first step toward freeing His ancient people. The Lord was due to begin His reign. See Rev. 10:1-6. "Times of the Gentiles" began to close.

¹ 2 Kings 24:1 "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him."

² Daniel 1:1 "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."

Second, 603 B. C. Jehoiakim rebelled against Nebuchadnezzar. The second siege was laid against Jerusalem—¹2 Kings 24:1-3. It was much severer than the first, and by the direct commandment of the Lord. 1917 A. D. answers to that date. On Palm Sunday, the Jews met in New York to appoint a “congress” to regain possession of Palestine. Five days later, Pres. Wilson declared war on

Germany. On that same day, Good Friday, the Jewish and Christian calendars coincided, being the first day of the Jewish Passover, the 14th day of the month. Both of those set times commemorate Christ’s death—one the type, the other the fulfillment. On Nov. 2nd of that year, the British Government issued the famous Balfour Declaration, stating that Britain “viewed with favor the establishment in Palestine of a national home for the Jewish people, and would use their best endeavors to facilitate the achievement of that object.” On Dec. 8th, 1917, General Allenby captured Jerusalem from the Turk. That date was the Feast of Lights (Dedication). The release of the Jews was the divine purpose of that war, which soon after suddenly closed.

Third, 598 B. C. marked Nebuchadnezzar’s third siege against the Holy City—²2 Kings 24:6-13, 17. Jehoiakim died. Jehoiachin (called also Coniah—³Jer. 22:24) reigned three months and was taken captive. Zedekiah

¹ 2 Kings 24:1-3 “In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;”

² 2 Kings 24:6-13, 17 “So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. And he did *that which was* evil in the sight of the Lord, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.”

³ Jeremiah 22:24 “As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;”

was put on Judah's throne, but later rebelled against Nebuchadnezzar—¹2 Chron. 36:13. That year was a very important date; for then Ezekiel was carried captive to Babylon—Ezek. 1:2 with 33:21 and 40:1. The value of that year is expressed by the fact that in two of these citations, Ezekiel calls it "the year of our captivity," and in both of them mentions the smiting of the city, Jerusalem. This is very significant, especially when we note the happenings which answer thereto, 2520 years later, viz. 1922 A. D. In that year, the British Mandate over Palestine was officially proclaimed, which recognizes the rights of the Jewish people to return to Palestine and reconstruct their National Home there. Sir Herbert Samuel was appointed First High Commissioner of Palestine, Sept. 11, 1922. That presaged the reversal of the smiting, and treading down of Jerusalem. If Ezekiel were here today, he would shout, That was the year of our official freedom.

Fourth, 593 B. C. Ezekiel began to prophecy. Comp. Ezek. 1:2 with 2 Kings 24:10-12. God gave him a vision of the closing days of this age, the purposes of God being fulfilled and His will being done. 2520 years from that year brings us to 1927. A. D., a momentous year. A special awakening among the Jews marks this year. We began a special study of this book, that year, which has disclosed to us these marvelous things.

Fifth, 592 B. C. Chapters 8 to 19. Ezekiel addressed the Jewish elders. Chaps. 10 and 11 give a vision of the glory departing by degrees from Jerusalem. 1928 A. D. answers to that date. Visions of the return of the glory are now appearing by degrees. God is preparing them to receive the glory.

Sixth, 591 B. C. Chaps. 20-23. Again the elders appeared before Ezekiel, to ask him concerning God's will, presumably. But God refused to be inquired of by them. 1929 A. D. answers to that year, in which, the Jews took steps to form a Sanhedrin of 70 men. One of its first acts is to review the life and trial of Jesus Christ, as if to inquire of Jehovah in that manner. The Lord will not reveal Himself to them, but to the common people as in the beginning. They will receive Him gladly.

Seventh, 589 B. C. Chaps. 24, 25. That was a very pronounced date. Nebuchadnezzar made his fourth and final siege against Jerusalem—2 Kings 25. God said, "The king of Babylon set himself against Jerusalem this same day," that is, the tenth day of the tenth month of the year 589 B. C. The captivity of the Jews was fully settled. 1931 A. D. answers thereto. We expect it to be a very eventful year. We may look for the nations to complete their negotiations concerning the world empire that year, and prepare to "set themselves (having taken counsel together), against the Lord and against His Anointed" (*"set themselves, and the rulers take counsel together, against*

¹ 2 Chronicles 36:13 "And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel."

the Lord, and against his anointed,” KJV)—Psa. 2:2. May we not expect also, that the Lord will indicate somehow that He has set Himself against them and in defense of the Jews? Let us watch prayerfully His movings among men and His stately steppings in the Word.

Eight, 588 B. C. Chaps. 29, 30. Egypt is judged. Especially observe that in that year, God bid the prophet to say, “In that day I will cause the horn of the house of Israel to bud forth,” and that “the day is near, even the day of the Lord.” Now the corresponding date at this end is 1932 A. D. Will not the saints that year, or at least the Jews, whom Ezekiel represents, have some very special and deep conviction, or revelation of Christ’s soon appearing? Read what was revealed to Anna and Simeon in Luke 2. (Chap. 29:17 must be considered later.) And who dare say, that the rapture of the first rank may not occur that year? “Let us watch and be sober.”

Ninth, 587 B. C. Chaps. 26, 28 and 31. Perhaps none of the Prophet’s dates is more vital than this one. He records the judgement of Tyrus and the prince of Tyrus and Assyria. The indescribable beauty and unique wisdom of Lucifer are portrayed under that date. Is that not significant, seeing that in about 2520 years from that date, Michael and his angels will engage in battle against him and hurl him to the earth?—Rev. 12. More and more we marvel at the exact time of Ezekiel’s utterances. They are profoundly full of meaning. The Jew’s captivity by Nebuchadnezzar was consummated that year. The siege, which began in the tenth month of the year 589, continued to the fifth month of 587, or nineteen months. The city was broken up; the walls were broken down, and the house of the Lord and the other houses were burned. ¹Jer. 39:1 and 52:4 to 14.

¹ Jeremiah 39:1 “In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.”

Jeremiah 52:4-14 “And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king’s garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, *which* served the king of Babylon, into Jerusalem, And burned the house of the Lord, and the king’s house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire: And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.”

And 1933 A. D. is the meaningful date that answers to 587 B. C. And what shall we say? The year 587 B. C. climaxed the beginning of Gentile dominion over the Jews, or the inauguration of “the times of the Gentiles,” which cover a period of 2520 years. Those introductory days extended from 606 B. C. to 587 B. C., that is, 19 years, or from Nebuchadnezzar’s enthronement to the burning of Jerusalem. 19 years Israel was going down and being conquered. 19 years Gentile dominion was coming up and into full authority. Now look at the reversal. Already 16 years of the end-time 19, have sped by and fled; only three more remain. For 16 years, the Jews have been coming up and in, while the Gentiles have been preparing themselves by their unbelief and rebellion to be put out. Thank God! “the times of the Gentiles.” are due to end in 1933, and Jesus Christ is due to reign as absolute Monarch that year. And yet, in that year, the nations will quite likely proclaim “Peace and safety.” All national dominion from that time on will be in absolute usurpation and rebellion. The overcoming saints should hope to be caught away with Jesus before the year 1933. “Even so, come, Lord Jesus.”

Tenth, 586 B. C. Chap. 32. Judgment of Pharaoh and of different countries recorded. 1934 A. D. answers to that date. The world may expect wars—Rev. 8. The “peace and safety” proclamation will no doubt be followed by “sudden destruction”—Rev. 9 and ¹1 Thess. 5:3. The people will be getting ready rapidly for the devilish reign of anti-Christ, which will be due to begin in 1936, if our figures are correct. Oh, what a dark day is at the door.

Eleventh, 573 B. C. Chap. 40. The prophet measures Jerusalem. 1947 A. D. is the counterpart thereof. The New Jerusalem on earth will be seen as complete and glorious. Jehovah declares, saying, “And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. And it shall come to pass, that from one new moon to another and from one sabbath to another, shall all flesh come to worship before me, saith the Lord”—Isa. 65:19 and 66:23.

Twelfth, 571 B. C. Consult chap. 29:17. The year 1949 A. D. will answer to it. Prosperity will not only be good, but it will reign. There will be unlimited plenty on every hand—Ezek. 29:21. “And it shall come to pass in that day, that the mountains shall drop down new wine and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim”—Joel 3:18. Glory to God for the hope!

Chapter 33

33:1 Again the word of the LORD came unto me, saying,

33:2 Son of man, speak to the children of thy people, and say unto them, When I

¹ 1 Thessalonians 5:3 “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

33:3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

33:8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

33:9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

The Second Division

Prophecies of the Restoration

Chapters 33-48

Chapter thirty-two ends the first division of the book of Ezekiel. It also marks the last of his predictions of judgement against Israel; for at that date the fall of Jerusalem was accomplished. According to the typical application, the restoration of the nation of destiny is due; and this is what we have in the second part. It is almost entirely concerned with the nation, Israel, their city, their temple and their land.

Introduction to Second Division

Chapter 33

“Again the Word of the Lord came unto me, saying, Son of man, speak to the children of thy people and say unto them. When I bring the sword upon the land, if the people of the land take a man of, their coasts and set him for their watchman and if he seeth the sword come upon the land he blow the trumpet and warn the people, then whosoever heareth the sound of the trumpet and taketh not warning and the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, but took not warning. x x x So thou O, Son of man, I have made thee a watchman unto the house of Israel; therefore, thou shalt hear the Word at my mouth and warn them from me”—Vs. 33:1-7.

This chapter introduces us to the second division. The first division opened with a similar introduction, chapter 3:16-21. Ezekiel is there commissioned to be a watchman to the house of Israel, even as here. And this is most significant, more so than is on the surface. The watchman's duty in the natural was to blow the trumpet if there was any danger impending. The different nations employed such watchmen. They were to give the alarm in case of danger, or disaster. If the people did not heed their trumpet blast, they were not to blame. Israel had such sentinels. We read the description of their trumpets in Numbers 10. When they were at war with their enemies, those trumpet blowers were on duty continuously. Isaiah gives us a glimpse of those watchmen; “For thus saith the Lord unto me, Go, set a watchman; let him declare what he seeth.” (*For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.*—Isa. 21:6 KJV) Also we read, “He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said; The morning cometh and also the night. If you will enquire, enquire ye: Return, come”—Isa. 21:6, 11, 12.

Ezekiel was to be to Israel in spiritual matters what those watchmen were to the nations in natural things. He was commissioned by Jehovah to

33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

33:12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

33:13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

33:15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

warn the people of the impending judgments which were sure to follow because of their disloyalty and disobedience. The nation did not heed his words in his life time. Hence, the foretold destruction came upon the land and people. But that did not end his tenure of office as watchman. He is still warning Israel and the nations of judgments which are just ahead. He is sounding the alarm and his sphere of service embraces the world. His voice is as a trumpet calling to all men, warning them to repent. He is a watchman upon the walls of Jerusalem, as well as the cities of the Gentiles, revealing by his dates the end and the fall of the kingdoms of this world. And all people everywhere are called to hear his words and believe them. They are responsible to heed the warning and awaken from their dream that all is well; otherwise the destruction will come and find them unprepared.

“Therefore O thou Son of man speak unto the house of Israel, saying, If our transgressions and our sins be upon us and we pine away in them, how should we then live? Say to them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye; turn ye front your evil ways; for why will ye die, O house of Israel?”—Vs. 10, 11.

Jehovah’s principles are unchanged. The Prophet had voiced these divine decrees previously—Chap. 18:25-29. To all who question His ways, He answers as He did before. He will deal with all in justice and individually. The nation as a whole was indicted and under the curse of God, because they failed under the covenant of law; but the individual could turn to the Lord at any time in repentance and find forgiveness. He had no pleasure in the death of the wicked then, any more than He has today. Rather He had pleasure in his turning and being saved. “When the righteous turneth from his righteousness and committeth iniquity he shall even die thereby. But if the wicked turn from his wickedness and do that which is lawful and right he shall live thereby”—Vs. 18, 19. The people were complaining, even as before, that the way of the Lord was not equal; while it was their ways that were not just and honest. But the end had come. Words had failed to change them: warnings had no effect; judgement was inevitable. Jerusalem had fallen, even according to the Word of the Lord.

“And it came to pass in the twelfth year of our captivity in the tenth month in the fifth day of the month that one who had escaped out of Jerusalem came unto me, saying, The city is smitten”—V. 21.

The Prophet hears the news of the fulfillment of his predictions. Jerusalem had fallen into the hands of Nebuchadnezzar. It had happened a year and a half previously—¹2 Kings 24:4. But now it is announced by one

¹ 2 Kings 24:4 “And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.”

33:17 Yet the children of thy people say,
The way of the Lord is not equal: but as for
them, their way is not equal.

33:18 When the righteous turneth from his
righteousness, and committeth iniquity, he
shall even die thereby.

33:19 But if the wicked turn from his
wickedness, and do that which is lawful
and right, he shall live thereby.

33:20 Yet ye say, The way of the Lord is
not equal. O ye house of Israel, I will judge
you every one after his ways.

33:21 And it came to pass in the twelfth
year of our captivity, in the tenth *month*, in
the fifth *day* of the month, *that* one that had
escaped out of Jerusalem came unto me,
saying, The city is smitten.

33:22 Now the hand of the LORD was
upon me in the evening, afore he that was
escaped came; and had opened my mouth,
until he came to me in the morning; and my
mouth was opened, and I was no more
dumb.

33:23 Then the word of the LORD came
unto me, saying,

33:24 Son of man, they that inhabit those
wastes of the land of Israel speak, saying,
Abraham was one, and he inherited the
land: but we *are* many; the land is given us
for inheritance.

33:25 Wherefore say unto them, Thus saith
the Lord GOD; Ye eat with the blood, and
lift up your eyes toward your idols, and
shed blood: and shall ye possess the land?

33:26 Ye stand upon your sword, ye work
abomination, and ye defile every one his
neighbour's wife: and shall ye possess the
land?

33:27 Say thou thus unto them, Thus saith
the Lord GOD; As I live, surely they
that *are* in the wastes shall fall by the
sword, and him that *is* in the open field will
I give to the beasts to be devoured, and they

who had escaped. In chapter 24:29, the promise had been given to Ezekiel, that when this announcement came, he would have his mouth opened and be no more dumb. "In that day, x x thou shalt be a sign unto them and they shall know that I am the Lord." This dumbness could not signify that he did not open his mouth at all; for he prophesied to the nations, chapters 25 to 28. It must have meant that he was silent toward Israel. And now that the messenger had come, he is no longer dumb, but prophesies concerning them again.

He says, "The hand of the Lord was upon me in the evening (afore he that was escaped came) and had opened my mouth. x x And I was no more dumb"—V. 22

He is commanded to rebuke "them that inhabit the wastes of the land of Israel," probably referring to the remnant left in the land after the destruction of Jerusalem by Nebuchadnezzar's army. They appeared to exhibit a strange self-confidence which the circumstances did not warrant. They were depending upon Abraham's place in the favor of God, reasoning thus. "Abraham was one and he inherited the land; but we are many. The land is given to us for an inheritance"—V. 24. They desired the favor which Abraham enjoyed with God; but they lacked his faith and righteous character. They did not repent and turn to God, but lived on as they were in their self-willed idolatrous ways. We have the history of this remnant and their end in ¹2 Kings 25:22-26. The Lord refused to allow them to possess the land in that rebellious, self-satisfied state. "Shall ye possess the land?" He enquires; then He answers His own question. "As I live, surely they that are in the waste places shall fall by the sword and him that is in the open field will I give to the beasts to be devoured and they that be in the strongholds and caves shall die of the pestilence"—V. 27.

Methinks that this has a further reference (as do all these prophecies

¹ 2 Kings 25:22-26 "And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees."

that *be* in the forts and in the caves shall die of the pestilence.

33:28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

33:29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

33:30 Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

33:31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.

33:32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

of Ezekiel) to the great week of ¹Daniel 9:27. Before the land of Palestine is ready for the restoration and blessing of the Lord, it will have another devastation. The terrible battle of Armageddon will be fought upon that land of promise. The people that are going back today are not, as a whole, repentant; but are self-complacent and self-righteous. And even after the great tribulation with its unmistakable judgment, there may be some folks who will still justify themselves and their doings. Those cannot inherit Palestine. The judgment of God will overtake them, tho' they be hidden in the strongholds and caves of the land. The pestilence will find them there even if they escape the sword.

“Also thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses and speak one to another, everyone to his brother, saying, Come, I pray you and hear what is the Word that cometh forth from the Lord”—V. 30.

This refers to the exiles. It shows the state of their hearts. There was no faith among them even tho' the announced predictions concerning the land of Palestine and the city of Jerusalem had come to pass. They listened to the Prophet's words without taking them home to themselves. With their lips they professed to enjoy them, no doubt speaking complimentary about them; but they continued in their evil ways. It is the same today. Religion abounds to such a degree that everybody appears to be a Christian. The people almost without exception belong to a church and at the same time are not changed in their hearts. They enjoy the world and its pleasures while pretending to listen to the word of God. The preachers are to blame to a great extent for the deplorable condition. Many of them quiet the people's fears and still the conviction of the Holy Spirit that is upon them, by telling them to go to a good show and enjoy themselves. We know the above is true for a fact.

It is surely as Jehovah said to the Prophet: “They come unto thee, and they set before thee as my people and they will hear my words but they will not do them, for with their mouth, they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words but they do them not”—Vs. 31, 32. Faith without works is dead.

What marvelous insight into the hearts these words reveal. The people admired the Prophet and were interested in his predictions; but that

¹ Daniel 9:27 “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

33:33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Chapter 34

34:1 And the word of the LORD came unto me, saying,

34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

34:3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

was as far as it went. He entertained them even as a lovely song; but they were not turned away from sin. That is an abomination to God. When men listen to His Word, He desires that they repent of their sins. Merely to admire the sermon and remain in their wicked condition was an affront to Him. Many do that with our words today. They come and listen and declare that they like to hear us; but they do not show any change in their lives. The latter is what counts. It is the proof that our words called forth more than admiration, which is what we desire, even as did Ezekiel. And Jehovah says to us also:

“When this cometh to pass (lo it will come), then shall they know that a prophet hath been among them”—V. 33. Amen! It is so. God will justify us, and our writings will be found to be the Truth when we have been caught away, if not before. When the Lord reveals the Word that the prophets have given, He expects men to believe the revelations. They cannot, dare not, hide behind the excuse which is so prevalent at present. “Well, I do not know who is right. There are so many interpretations of the prophetic book.” We ought to be in such a spiritual condition that we would know who has the true interpretation, or at least pray until we did. Some one is right. These different interpretations and interpreters cannot all be correct, neither can they all be wrong.

Shepherds—False and True

Chapter 34

“And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves; Should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool. Ye kill them that are fed; but ye feed not the flock”—Vs. 1-3.

We have a description in the present chapter of the setting aside of the false shepherds and the setting up of the true. It is the first great prophecy after the destruction of Jerusalem. Those shepherds of Israel were the kings, the rulers of the nation. When they ruled in the fear of God, as subject to Him, the people were similarly obedient. God held the rulers responsible. Jeremiah was given a message of like character against false pastors, or shepherds, that destroyed and scattered the sheep. “Ye have scattered my flock and driven them away and have not visited them. Behold I will visit upon you the evil of your doings, saith the Lord”—Jer. 23. Those shepherds were called to protect the sheep, to guard, and to direct them by their example, according to the will of God. They were to provide for them and see that they were fed. That is, they were to rule with kindness and in the fear

34:4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

34:5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

34:6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

of God; but the opposite was their conduct. They ruled with force and cruelty. There was no alleviation of the pain of the diseased, no healing of the wounded, no strengthening of the weak, no going after and bringing back those that had wandered, or were driven away. Hard-hearted, covetous and selfish, they sought their own comfort, riches and health, and cared not for the flock of Jehovah. They looked upon the people as simply chattels for their own use. They feared not God, nor believed His Word nor loved His flock. Hence, as we read, “They (the sheep) were scattered, because there was no shepherd.” They became meat for all the beasts of the field where they were scattered. “My sheep wandered thru all the mountains and upon every high hill; yea my flock was scattered upon all the face of the earth, and none did search or seek after them”—Vs. 5, 6. Jehovah declared, that the rulers were responsible. The people suffered because of the leader’s departure from Him; hence, their punishment was greater.

Such is the verdict of the Word of God. The condition of the people was sad. When the true Shepherd, the Lord Jesus, came to seek His sheep, which were lost, they did not know Him. He went out seeking them. When He found one, He laid it upon His shoulders, the place of safety, certainty and enjoyment, and came back rejoicing. But the nation as a whole rejected Him. The good Shepherd was smitten. Then was fulfilled Zechariah’s prophecy, “Awake, O sword, against my Shepherd and against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd and the sheep shall be scattered and I will turn minr hand upon the little ones”—Zech. 13:7. The religious leaders, the false shepherds of Christ’s day (there were no kings, for the Gentiles had dominion) delivered the Good Shepherd into the hands of the Roman governors, who condemned Him to death. The Good Shepherd, the Fellow of the Lord, gave His life for the sheep. Because they did not know Him, they were again scattered, and for 1900 years have been wandering among all the nations of the earth. But it will not always be so; for even now the Great Shepherd (¹Heb. 13:20) is interceding for His sheep. Shortly, as the Chief Shepherd, He will arise and deliver His flock from the hands of every false shepherd, and reward every faithful under-shepherd, who conscientiously serves His people.

“Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock; but the shepherds fed themselves and fed not my flock. Behold I am against the shepherds. x x I will require the flock at their hands and cause them to cease from feeding the flock; neither shall

¹ Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

34:7 Therefore, ye shepherds, hear the word of the LORD;

34:8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

34:9 Therefore, O ye shepherds, hear the word of the LORD;

the shepherds feed themselves any more; for I will deliver my flock from their mouth that they may not be meat for them”—Vs. 7-10.

The false shepherds, which are especially in view at this place, are the wicked leaders of tribulation fame who will usurp authority over Israel. The unfaithful ministers of Christendom have a large part in this decreed judgment; but these words are especially addressed to the false kings, the self-appointed, or man-appointed rulers of the seven years of usurpation. The two men, designated beasts in Revelation 13, are the Nemesis of Israel. They are false guides which lead her astray. The Good Shepherd's voice will reach only a few at that time even as in the time of His first advent. They will follow Him while the majority will follow the counterfeit. The Lord warned of these false shepherds, calling one a thief, a hireling shepherd, and the other a wolf—¹John 10:10-12. He said at another time, “I am come (the Good Shepherd) in my Father's name and ye receive me not. If another shall come in his own name (the hireling shepherd), him ye will receive”—John 5:43.

We say these words refer in their fullest sense to the rulers over Israel in the week, or seven years of Daniel 9:27 (verse on page 131), which is yet to be fulfilled. The two counterfeit kings, the wolf and thief, will pounce upon Jehovah's flock as wild beasts of the field. Zechariah mentions these false shepherds in his book, chapter 11. The false prophet is emphatically marked out in the closing verses. “For lo, I will raise up a shepherd in the land which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that which standeth still: but he shall eat the flesh of the fat and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock. The sword shall be upon his arm and upon his right eye. His arm shall be clean dried up and his right eye shall be utterly darkened”—Zech. 11:16, 17.

This foolish shepherd, also called an idol shepherd, is in contrast with the Good Shepherd. He does not heal, nor comfort, nor feed the flock; but he eats the flesh and the fat. The instruments in his hand are for destruction rather than construction. It appears from these citations that the false shepherd, the king of the Jews, will sell out to the Gentile king, the anti-Christ. He will not protect the flock of Jehovah, but will betray them into the enemy's hand. Thus he will fulfill Jesus' words, “He leaveth the sheep and fleeth and the wolf catcheth them and scattereth the sheep” (*“But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the*

¹ John 10-12 “*The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*”

34:10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

34:11 For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

34:12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

34:13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

34:15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

34:16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

34:17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.” KJV)—John 10:12. It is at this point that the true Shepherd will arise to the help of His sheep. He announces His course of action, “For I will deliver my flock from their mouth that they may not be meat for them. For thus saith the Lord God, Behold I, even I will both search for my sheep and seek them out. As a shepherd seeketh out his flock among the sheep which are scattered; so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day”—Vs. 10-12.

The latter phrase is proof that our interpretation of this chapter is correct. Allusion to the cloudy and dark day is of frequent occurrence in the prophetic books and invariably refers to that important period of seven years which we have found belongs to the next age (the millennium age) and not to the present one. After the great battle of Armageddon, allowed of God as judgment upon the whole world, the true Shepherd (Christ) will bring His people, Israel, back to the land of their fathers. There they shall lie in a good fold, as He declares, “and in a fat pasture shall they feed upon the mountains of Israel. I will seek that which was lost and bring again that which was driven away and will bind up that which was broken and will strengthen that which was sick, but I will destroy the fat and the strong. I will feed them with judgment”—Vs. 14-16. Observe the two classes in that last verse; the one “lost, broken and sick” will be gathered, delivered and blessed; while the other class, “fat and strong” will be destroyed.

The next verse continues the contrast. “Behold, I judge between cattle and cattle, between the rams and the he-goats.” The inference is that the flock is composed of sheep and goats; but He does not lay claim to these latter except by way of judging them. He adds, concerning them. “Seemeth it a small thing unto you that you have eaten up the good pasture, but ye must tread down with your feet the residue of the pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? x x x Therefore, thus saith the Lord God unto them, Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder and pushed all the diseased with your horns till ye have scattered them abroad; therefore, will I save my flock and they shall no more be a prey; and I will judge between cattle and cattle”—Vs. 17-22.

These Scriptures have not yet been fulfilled. The fat and the strong are the apostate leaders who will be among His people at the end of their troubles. Before He occupies the throne of His glory, when He separates the assembled nations as the Shepherd divides the sheep from the goats, He will judge between His people, Israel. The unbelieving part will, be cut off in the great tribulation; but a God-fearing remnant who will endure to the end, shall

34:18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

34:19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

34:20 Therefore thus saith the Lord GOD unto them; Behold, I, *even I*, will judge between the fat cattle and between the lean cattle.

34:21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

34:22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

34:23 And I will set up one shepherd over them, and he shall feed them, *even my* servant David; he shall feed them, and he shall be their shepherd.

34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

be saved—¹Matt. 24:13. These latter are the sheep that He will gather from whence they have been scattered and bring them to the land of Palestine and fulfill to them the following glorious promises.

“I will set up one Shepherd over them and He will feed them, even my Servant David. He shall feed them and He shall be their shepherd. And I, the Lord will be their God and my servant David, a prince among them. I, the Lord have spoken it. And I will make with them a covenant of peace and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness and sleep in the woods”—Vs. 23-25.

What refreshing, comforting promises! We have reached the climax of the chapter. The One thru whom all the blessings mentioned by Ezekiel, shall be made good to them is announced. “I will set up one Shepherd.” He will be the Good Shepherd who gave His life for the sheep. He will feed them and lead them by the still waters and into the green pastures.

Some have said these words refer to Zerubbabel, the governor over Judah when the people returned from Babylon, after the 70 years captivity; but that cannot be. This Scripture has never been fulfilled. It refers altogether to the restoration of the nations of Israel, after the seven years of judgment.

Another class of interpreters agree with this last statement, but insist that the one shepherd applies to David. They take the words literally, claiming that he will be raised from the dead and made king over Israel. But this too is the wrong interpretation, The One Shepherd, under whose rule and loving shepherding, Israel will grow as calves in the stall is David’s Son and David’s Lord as well. There are many proofs of this fact. Jeremiah in several instances speaks of Christ as David. The latter’s name is used in a figurative sense. For instance, “They shall serve the Lord their God and David their King whom I will raise up unto them”—Jer. 30:9. Also we read; “Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper and execute judgment and justice in the earth”—Jer. 23:5. Hosea also refers to the Messiah as David the King—²Hos. 3:5. Hence, we rightly infer that Ezekiel’s prophecy of the Shepherd King relates to Christ, the Great Shepherd of the sheep, who has been brought again from “the dead thru the blood of the everlasting covenant” (“*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,*” KJV)—Heb. 13:20. He, the Lion of the tribe of Judah, shall save the remnant of the house of Israel out of the mouth of the wolf, the anti-Christ, and receive

¹ Matthew 24:13 “**But he that shall endure unto the end, the same shall be saved.**”

² Hosea 3:5 “Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”

34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

34:30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

34:31 And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

from His Father the throne of David and reign over the earth.

Then the covenant of peace will follow. Who can make this effectual and lasting but Christ? That which the nations are endeavoring to do continually by all the peace pacts and armament agreements, He will do with His Word and power. He will speak Peace, and there will be a great calm; for the peace will be a reality in the hearts of the people. Then all the power of Satan will be stilled; for he will be chained in hell for a thousand years. The evil, or wild beasts literally, or Gentile world powers, shall be no more. “The wolf and the lamb shall feed together and the lion shall eat straw like the ox” (“*The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock:*” *KJV*)—Isa. 65:25. Men, and even children can sleep in the woods. Peace and safety shall be a reality with no destruction to follow. They will be fruitful and prosperous; for as the promise here says. “There shall be showers of blessing”—V. 26. The hymn which we sometimes sing will be both a material and spiritual fact. The promise will first be fulfilled to Israel and then to the world. Peter’s words refer to these showers, “Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord”—Acts 3:19. There will be material rain in abundance as well as the spiritual downpour. The Holy Spirit the other Comforter, will fall upon the people and refresh the heritage of the Lord, after Christ, the Great Shepherd King, has arisen to their help. The groaning creation will be delivered from the bondage of corruption (which has come upon all the animal kingdom with the fall of Adam) when the human race is again at the helm of affairs in the earth.

“And I will raise up a plant of renown and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more”—V, 29.

There has been some curiosity and speculation regarding this plant of renown; but we cannot see any reason for the latter. It is plainly Christ that fits the description. Who but He could be this green and growing plant that will satisfy the hunger of all? Isaiah described Him in the days of His humiliation as “a tender plant and a root out of a dry ground”—Chap. 53:2. But in the days of His glory, He will be “a Plant of Renown.” The title marks Him as the tree of life whom our first parents neglected in the garden in Eden, choosing to eat instead the tree of the knowledge of good and evil thus bringing death upon all. But the Plant of Renown will bring life to all the world. Even physical life will depend upon Christ. And the children of Israel will be the first to enjoy Christ and the life with its attendant blessings which He will bring. Thus shall they know that the Lord is with them and that they are His people even as He says, and adds, “Ye, my flock, the flock of my pasture are men and I am your God, saith the Lord God”—Vs. 30, 31.

Chapter 35

35:1 Moreover the word of the LORD came unto me, saying,

35:2 Son of man, set thy face against mount Seir, and prophesy against it,

35:3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

35:4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

35:5 Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had* an end:

35:6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

35:7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

35:8 And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

The Judgement of Mt. Seir

Chapter 35

We have another digression here. The Prophet apparently detours from the main line of Truth; he runs on to a sidetrack, as we would say. But we may be sure that this is no accident. The Lord has designed these predictions. There are no mistakes in their order. When the due time, arrives that He will bless Israel, He will at the same time punish their enemies. Not one of them shall escape.

The Prophecy

“Moreover the Word of the Lord came unto me, saying, Son of man, set thy face against Mt. Seir and prophesy against it, and say unto it, Thus saith the Lord God; Behold O, mount Seir, I am against thee. I will stretch out mine hand against thee and I will make thee most desolate, x x x because thou hast had a perpetual hatred and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end”—Vs. 1-5.

Mt. Seir, meaning “hairy,” or “rugged,” was the dwelling place of the Horites and is first mentioned in ¹Genesis 36:20. Seir was the name or title of a chief of the people. It was probably given because of the rugged, rocky nature of the country, and especially the prominence of the high range of mountains. Esau supplanted the Horites; for we read that “Israel moved from mount Hor by way of the Red Sea to compass the land of Edom” (“*And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom:*” *KJV*)—Num. 21:4.

The place was most appropriate for Esau as his name has the same significance of Seir, “hairy, rough.” He is also called Edom—“red,” which was most suitable as the ground round about that region was of a reddish color. Those Edomites were always hostile to Israel. They had a continual hatred of them as the Scripture states. And when the true significance of those people is understood, that is easy of interpretation. Jacob, progenitor of the twelve tribes, afterwards known as Israel, robbed, as they would say, their father Esau of his birthright—Gen. 27. Jacob and Esau were brothers, but were widely separated in country, fellowship and interests. The one, Israel, speaks of God and a new creation; the other, Edom, figures the flesh and the world. Judgment therefore is coming to the latter even as hereby announced. One of the very last judgment acts will be the cutting off of that people.

¹ Genesis 36:20 “These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,”

35:9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

35:10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

35:11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

35:12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

35:13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.

35:14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

35:15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

“I will make thee perpetual desolations and thy cities shall not return and ye shall know that I am the Lord, because thou hast said these two countries shall be mine and we will possess it, whereas the Lord was there”—Vs. 9, 10.

We believe this chapter has a most peculiar and pregnant application to the present time. Edom is representative of the Arab. He is saying, as the above language implies, that Palestine belongs to him as well as his portion in Arabia. He insists, even as is evident, on possessing Israel’s ancient dwelling place. He would not be against the Jews if the latter would dwell in the land as a subject people. Oh, yes, that would suit him immensely. The Jew’s money, energy and toil in making the land beautiful and prosperous would be most welcome. They would be given a wide open door in such case; but for the Jews to come in as the rightful claimants of Palestine, that is another matter entirely. Hence, they do not propose to allow this wholesale possession of the land by Israel; but here is where the old proverb applies most beautifully—“Man proposes; but God disposes.” (*“There are many devices in a man’s heart; nevertheless the counsel of the Lord, that shall stand.—Pro. 19:21 KJV*) He will have something to say as to the disposal of His land. The Lord claims Palestine for Himself. He says that He will give it to whomsoever He chooses; and He has already chosen Israel to possess it to the uttermost even to the dimensions as given to Abraham—¹Lev. 25:23, He will have something to say. The Great Kinsman Redeemer will have no rest “until He have finished the thing”—Ruth 3:18. The Arabs’ attitude to Jehovah’s people is an insult to Him and He so declares, “I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate. They are given us to consume. Thus with your mouth ye have boasted against me and have multiplied your words against me. I have heard them.”

The Arabs are fighting against God and His purposes when they resist the Jews and their claims. No man can be against the Jews and prosper when once the Lord has risen up to give them their land. He has promised Palestine to these people from ancient time. It is his possession according to the Abrahamic covenant (Gen. 15) as well as the Palestinian (Deut. 31), and He must fulfill His promises. The time is coming when all men shall rejoice with Israel in the great blessings that the Lord will pour out upon them; when He appears for their deliverance from the hand of the nations at the time of the battle of Armageddon, all their troubles will be over. Their enemies will be the sufferers then. They will be desolate even as is written here—Vs. 14, 15.

¹ Leviticus 25:23 “The land shall not be sold for ever: for the land *is* mine, for ye *are* strangers and sojourners with me.”

Chapter 36

36:1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

36:2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

36:3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

36:4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

36:5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

36:6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

36:7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

36:8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your

Israel's Resurrection

Chapter 36

“Also thou Son of man, prophesy unto the mountains of Israel and say, Ye mountains of Israel, hear the Word of the Lord. Thus saith the Lord God: Because the enemy hath said against you, Aha, even the ancient high places are ours in possession; therefore prophesy and say, Thus saith the Lord God, because they have made you desolate and swallowed you up on every side that you might be a possession unto the residue of the heathen and ye are taken up in the lips of talkers and are an infamy of the people. Therefore, ye mountains of Israel hear the Word of the Lord. Thus saith the Lord God to the mountains, to the hills, to the rivers, to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and a derision to the residue of the heathen that are round about. x x Therefore thus saith the Lord God; I have lifted up my hand. Surely the heathen that are round about shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come. Behold, I am for you and I will turn unto you and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel even all of it and the cities shall be inhabited and the wastes shall be builded”—Vs. 1-10.

With this chapter we begin the section which is devoted almost exclusively to Israel's restoration. All is blessing in grace to them. If the other nations are mentioned, it is only by way of contrast, announcing Jehovah's judgment against the enemies of His chosen and beloved people. Men may jeer and rant at these prophecies concerning the Jews and their place in the world, even they themselves may not believe in their good fortune; but God cannot deny Himself. He must be true to His own Word. And we believe that every jot and tittle of these predictions shall come to pass.

The enemy had spoken arrogantly against the mountains of Israel and the Lord had heard their words and answered them, as we have already noted—Chap. 35:13. He now addresses words of comfort and cheer to the mountains of Israel who have suffered at the hands of their enemies and were forced to endure their harshness because of their barrenness and need. But now Jehovah makes known to them that their sorry plight is passed. They shall become the most prolific nation in the earth. They shall bud and blossom and fill the land with fruit. The waste places shall be renewed, as all the prophets witness, when they are in their own land again. And this return is at hand the Prophet assures them as well as all men. He is speaking, as we have noted again and again, from the standpoint of today. These promises to Israel have never found fulfillment. No one can say that they apply to the return of the remnant from Babylon after the Seventy Years captivity. These

fruit to my people of Israel; for they are at hand to come.

36:9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

36:10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

36:11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

36:12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

36:13 Thus saith the Lord GOD; Because they say unto you, Thou *landdevourest* up men, and hast bereaved thy nations;

36:14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

36:15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

36:16 Moreover the word of the LORD came unto me, saying,

36:17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

36:18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

promises have a length, breadth and unlimited outlook in blessing to the ancient people that have never been compassed yet in their history. It is still future, but not the distant future. They are at hand to come. Yea, they shall be multiplied, as saith the Lord. "I will cause men to walk upon you (the mountains) even my people Israel and they shall possess them and thou shalt be their inheritance." (V. 12) Ah, their sorrows have been long, their sufferings intense in the past nineteen hundred years; but soon all that will be changed. Four times the words "any more" are found in this portion—Vs. 14, 15. And it will be so. No more shall they be a prey and a reproach in the world.

Comment on the Past

"Moreover, the Word of the Lord came to me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. Their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them, for the blood that they had shed and for their idols wherewith they had polluted it; and I scattered them among the heathen and they were dispersed thru the countries; according to their ways and according to their doings I judged them. And when they had entered unto the nations whither they went they profaned my holy name, when they said to them, These are the people of the Lord and are gone forth out of His land"—Vs. 16-20.

These verses tell the history of the nation. They were disobedient and rebellious to the Word of the Lord. The covenant of Law to which they had made themselves a party, was broken by them. They were judged as a woman unfaithful to her marriage vows and put away because of their defilement. When their Lord and Master appeared they refused to acknowledge His rights to their love and His house and land. They delivered their Messiah-King into the hands of the heathen. He was crucified as a malefactor; and they cried, "His blood be upon us and upon our children." ("*His blood be on us, and on our children.*"—Matt. 27:25 KJV) They pronounced their own doom, sentenced themselves to exile, sorrow and death. As a result they were scattered among the nations whence they became a hissing and a byword. There they profaned the name of the Lord by their conduct of covetousness and mercenary dealing. They have had it constantly thrown in their faces that they are the people of the Lord whom He has cast out of the land.

So does the Spirit thru the Prophet declare the reasons of Israel's wanderings in the earth that all the people, Jews and Gentiles, may know that they are not to be blessed and restored because of their own goodness. They had done nothing to deserve blessing, but are in the same position as a nation

36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

36:21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

that each individual sinner is. They need mercy, which they will receive as the next portion announces.

For His Name's Sake

“But I had pity for mine holy name which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do this not for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned. x x x And the heathen shall know that I am the Lord saith the Lord God when I shall be sanctified in you before their eyes. For I will take you from among the heathen and gather you out of all countries and will bring you into your own land.”

These precious promises need little comment. They are easy to be understood. Jehovah has purposes of blessing for the seed of Abraham and these purposes cannot fail of fulfillment. They shall surely come to pass. In fact these people have already begun to gather back to the land of Palestine. The Lord will do as He says, and it will be done for His own Name's Sake. His Word is the Arbiter that settles the destinies of individuals and nations. It cannot fail. He declares that He will take Israel from the countries whence He had scattered them. The gathering is just as sure to come as the scattering. Jehovah is responsible for the one, even as He will be for the other. Nothing can hinder Him when once His due time has arrived. The nations shall know that He is God by His dealings in grace with Israel. “I shall be sanctified in you before their eyes.” When He manifests Himself as the faithful covenant-keeping God of Israel, the God of Abraham, Isaac and Jacob, whom the chosen people have rejected and whose name they have profaned, turns to them in mercy, the heathen will marvel and wonder; but not in unbelief. They will believe when they behold His grace to the Jews and marvelous change in them and for them.

“Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you an heart of flesh.” And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God”—Vs. 25-28.

There is nothing vague or mystic about these statements. They are positive announcements of the Lord's intentions for His people; and notice, it is about His doings. He will do the impossible. “I,” referring to Jehovah, is

36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

36:31 Then shall ye remember your own evil ways, and your doings that *werenot* good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

36:32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

36:34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

36:35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36:36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

36:37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

mentioned 28 times. This meaningful number 4x7, tells us of the weakness of humanity brought to perfection by the Lord. And it is His own Name, His holy Name which they had profaned among the heathen that moves Him to thus act in their behalf. They had not believed His Word regarding their future, or at least had not acted as if they were the people of the Lord; but He believes His own Word. He knows that every part of it shall be fulfilled. His Name is at stake. He must vindicate it. The nations must know that He is God. Israel shall be cleansed from all their defilement and unbelief. The promise, “I will sprinkle clean water upon you and ye shall be clean,” refers to the red-heifer ordinance of which we read in Numbers, chapter 19. Water was poured over the ashes of the animal sacrifice and was sprinkled with hyssop upon the unclean. It figures the efficacy of the death of Christ, not only to satisfy the justice of God; but to cleanse men from sin—¹Heb. 9:13, 14 and 10:22. And this consummation is by way of a new heart and a new spirit. The stony heart of unbelief shall be removed and they will receive a believing heart of flesh. Nicodemus, representative of the nation, was referred to this passage by the Lord when He told him of the new birth. He rebuked him for his ignorance of this fundamental fact in relation to the coming kingdom and its blessings. “Art thou a master of Israel and knowest not these things?”—John 3:10.

The following verses of the chapter continue to enumerate the manifold blessings in grace which are to come upon the nation and the land. These will be far greater than they have ever possessed. The prosperity of the land will be increased. Famine will be gone forever. The desolate places will be so fruitful that those passing thru will say, “It is become as the Garden of Eden and the waste and ruined cities are become fenced and are inhabited.” The people will loathe themselves and their doings when God’s grace is revealed. There will be a national repentance after the Lord appears and blesses them. Paul, the Apostle, is a beautiful illustration of the nation in his conversion and life. He was not disobedient to the heavenly vision and neither will Israel ever fail God again. But the Prophet adds; “Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them. I will increase them with men like; a flock”—V. 37.

Here is a most impressive, significant statement. Jehovah insists that Israel pray for His purposes to be fulfilled. Daniel at the court of Babylon after the 70 years captivity, which he learned by Jeremiahs writings, had

¹ Hebrews 9:13, 14 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

Hebrews 10:22 “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

36:38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

Chapter 37

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

37:2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

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

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

37:9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

passed, was found before the Lord beseeching Him for mercy in the fulfillment of His Word. He set his face unto the Lord God to seek by prayer and fasting the revelation of His mind and will. His purposes cannot fail of fulfillment, yet His people have part in bringing them to pass by their faith and prayers. He allows them to come into fellowship with Himself in His purposes. How blessed and comforting! His flock shall be holy in Jerusalem, and all the waste cities of the promised land shall be filled with men as saith the Lord—V. 38.

Resurrection of the Dry Bones

Chapter 37

“The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones, and He caused me to pass by them round about, and behold there were very many in the open valley and they were very dry. And He said unto me, Son of man, can these bones live?” This is the sixth time that Ezekiel declares that the hand of the Lord was upon him. It is a most significant statement. We believe it has the same character as the various viewpoints of John in his Patmos visions. He is emphatically seeing something supernatural and wonderful. In the case at this point he is “carried out in the Spirit of the Lord” and set down in the midst of a valley of dry bones, lo, very dry, he slates. It is a remarkable vision. The bones disjointed and bleached are typical of the national as well as spiritual condition of Israel. There is absolutely no hope for them as far as they themselves are concerned. There is no life whatever in the dry bones. What a perfect illustration of all mankind’s hopeless state.

The Spirit spoke to the Prophet, saying. “Son of man, Can. these bones live?” (V. 3) And Ezekiel answered, “O Lord God, thou knowest.” He knew the impossibility from the natural standpoint, but he puts the responsibility of their living upon the Lord, and that was exactly what He desired. With Him, nothing is impossible. Ezekiel is then commanded to prophesy, and address the dry bones, saying, “O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these dry bones, Behold, I will cause breath to enter into you and ye shall live. And I will lay sinews upon you and I will bring up flesh upon you and cover you with skin and put breath in you and ye shall live and ye shall know that I am the Lord.”

There is to be a complete reconstruction, according to the Word of the Lord; a perfect adjustment of bone to bone and sinews, and flesh to cover them. And as the Prophet spoke there was a noise (literally a voice was heard) and a commotion indeed. Bone came to bone, sinew and flesh came into place and skin covered all. It was perfect as far as outward form was concerned; but there was no life yet. The Prophet is commanded to prophesy

37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

37:13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

again, but now to the wind, or breath, saying, “Come from the four winds, a breath, and breathe upon these slain that they may live.” (V. 9) No sooner had the Prophet obeyed and spoken, then lo, the miracle happened. The breath came into those slain; the dry bones were electrified. “They lived and stood up upon their feet, an exceeding great army.”

We are not left in any doubt as to what is meant by the vision; for the interpretation is forthcoming immediately. The dry bones figure the whole house of Israel; for they themselves confess, according as we read, “Our bones are dried and our hope is lost. We are clean cut off”—V. 11. R V. The Lord answers their repentant acknowledgement of their forlorn condition with words of tender cheer and comfort which interprets Ezekiel’s striking vision. “I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, x x x and put my Spirit in you and ye shall live and I shall place you in your own land”—Vs. 12-14.

The national restoration of Israel and their regathering back to the land of Palestine is plainly the correct interpretation of this chapter. They shall all at one moment, be born of the Spirit. This is what is meant by their coming out of their graves. This national change is indeed a startling fact and causes Isaiah in his prophecy of the same future period to ask the question, as in surprise, “Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children”—Isa. 66:8. Some have taught that Ezekiel’s vision symbolized the restoration of all the Christ-rejecting Jews of these nineteen hundred years since the day the Lord was rejected, as well as all of Israel before the cross, whether obedient, or disobedient: that they all shall be raised up and believe on Him when He comes. How perfectly fantastic and foolish is such an application of Ezekiel’s vision. It has not a foot of Truth to stand on. There are only two resurrections mentioned in Scripture, the resurrection of the saints and the resurrection of the wicked—¹John 5:28, 29. In Revelation, we also read of these two resurrections; the end of the one, the unjust, is called a “second death,” instead of a “second chance”—²Rev. 20:14. There is no such absurd teaching in the Bible as that anyone who dies impenitent shall be raised up and have another opportunity to be saved, as some deluded ones are teaching today. The two thieves on the cross are proof against it. The one who repented and believed even at the eleventh hour was promised a place in Paradise; the other who died impenitent was promised nothing. But to return to our study.

¹ John 5:28, 29 “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

² Revelation 20:14 “And death and hell were cast into the lake of fire. This is the second death.”

In this realistic portrayal of the dry bones we are looking forward to the national resurrection of Israel, as was intimated. They are as tho' dead to Jehovah, buried among the Gentiles, even as Jonah, their type, in the whale's belly. God's power must be put forth just as dynamically in their behalf as tho' they were actually in their graves. All men individually even as Israel nationally are dead in trespasses and sins—¹Eph. 2:1. They must all be born again. If these dry bones meant physical death, how could it be said that they speak and say, "Our bones are dried up and our hope is lost?" These words tell of the heart despair of the national hope among the people, a living people, but dead to God. In the account of the prodigal son, we have a similar statement as regards the latter, "For this my son was dead and is alive again"—Luke 15:24. Yet he was not physically dead; neither was he made physically alive. He was as tho' dead to his father.

Then there is another class of interpreters who are inoculated with the spiritualizing bug. They make all these promises of national blessing and restoration of Israel apply to the Church, ignoring all the claims of the seed of Abraham. They teach that Israel forfeited her right to these promises when she rejected the Messiah and that they are now being fulfilled to the Gentiles. Thus the Christian is robbed of the key to the knowledge of prophecy; for there is no understanding of the latter without giving the ancient people of Jehovah their place on the program. God must fulfill His Word to them. It is grace on His part, it is true; but fulfill it He will. The Catholic Church is the author of that fallacious doctrine. She has leavened the three measures of meal so thoroughly (²Matt. 13:33), that people generally are swayed by her teaching. This interpretation of prophecy is ruinous to Christian and Jew. It lowers the hopes and inheritance of the Church from heaven to earth and takes from the seed of Abraham the faintest hope of ever being reinstated to the land of Palestine. It is a fatal perversion of Scripture, for to understand prophecy we must see the Jew as the outstanding figure therein, the one thru whom all men upon the earth are to be blessed. In Paul's letter to the Romans he devotes three chapters, nine to eleven, to the destiny of Israel. He dwells upon their past in chapter 9, on their present in chapter 10 and on their future in chapter 11. His teaching is clear and convincing and needs little comment. He absolutely denies that God has cast away His earthly people. He declares that their temporary setting aside has been the means of salvation to the Gentiles and adds, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? x x And they also if they abide not still in unbelief shall be grafted into their own olive

¹ Ephesians 2:1 "And you hath he quickened, who were dead in trespasses and sins;"

² Matthew 13:33 "Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**"

tree; for God is able to graft them in again. x x I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in” (*“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?... And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” KJV*)—Rom. 11:15-25.

The restoration and rejuvenation of Israel await a due time. It is after the full number of Gentiles are gathered that the nation will be formed. These two bodies of people, the Church and Israel, a heavenly and an earthly people, cannot be on the earth as representative of the Lord at the same time. The one must disappear when the other appears, tho’ the one may be gradually going up, while the other is gradually showing up. The purposes of Jehovah concerning these two separate bodies, overlap for a while as is the case now. We who are living may be able to trace the beginnings of God’s ways with Israel, even while He is closing His purposes with the Church. It is wonderful to be on the earth at the end of one dispensation and the beginning of another and have our eyes open spiritually; for we may discern the steppings of Jehovah, even as is the case at the present. Every world event, religious and national, is full of interest these days.

Ezekiel was a much privileged character. He had an exalted place. He was in vision on the Lord’s Day, even as John in the Patmos visions, and saw things that will come to pass shortly. He actually beheld the whole house of Israel becoming one body, as it were. His first view of them was as dry bones, all separate and divided; but as he looked, there was a great noise and shaking. The “bones came together, bone to his bone, and the sinews and flesh came upon them and the skin covered them.” Oh, it was a marvelous sight to behold! The unity of Israel is signified by this metamorphosis which the Prophet beheld. It shows what the Lord can and will do for His earthly people when His Day is come. There will be a great noise and shaking among the dead bones; but, hallelujah, what a sight that will be for men and angels. At that time the whole Church will be visibly one body in the heavenlies; for they will all be gathered to their homeland in the skies at the same time that all Israel are gathered to their homeland in Palestine. There will be a grand reunion in heaven of the one body, even as on earth of the other.

37:15 The word of the LORD came again unto me, saying,

37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

37:17 And join them one to another into one stick; and they shall become one in thine hand.

37:18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

37:20 And the sticks whereon thou writest shall be in thine hand before their eyes.

37:21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

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

37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of

Reunion of Judah and Ephraim

“The Word of the Lord came again unto me, saying, Moreover thou Son of man, take thee one stick and write upon it, For Judah and for Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel, his companions, and join them one to another into one stick and they shall become one in thine hand”—Vs. 15-17.

Here is another little moving picture depicted upon the reel of coming events and the chief actor in this scene is still Ezekiel, as in the former scene of the dry bones. He is commanded now to take two sticks; on the one he was to write. “For Judah and for all the children of Israel his companions.” (V. 16) On the other stick these words were to be written, “For Joseph, the stick of Ephraim and for all the house of Israel, his companions.” He was then told to join the two sticks together; and he did so, they became one in his hand. A marvelous supernatural sign was performed right there before the people’s eyes to lend weight and reality to his words. It was a positive proof of the reunion of the house of Judah and the house of Israel. The division between the nation which has been evidence since 975 B. C. will be ended and the whole twelve tribes will be as one in the Hand of the Lord. They shall be the royal rod, or scepter by which He shall rule all nations; for Judah and Israel united as in the days of David and Solomon shall be the rulers of the earth under Christ their King.

Nation and King United

“And I will make them one nation in the land upon the mountains of Israel and one King shall be king to them all. They shall no more be two nations; neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places. x x and will cleanse them. So shall they be my people and I will be their God. And David my Servant shall be king over them and they all shall have one Shepherd and they shall walk in my judgments and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children’s children forever and my servant David shall be their Prince forever—Vs. 15-25.

These words are unmistakably plain and simple. They allow of no spiritualizing whatever. When Judah and Ephraim are joined as one nation, they will have one King over them, the Lord Jesus, Christ, the Son of David, the greater than Solomon, as He declared (¹Matt. 12:42), and the Prince of

¹ Matthew 12:42 “The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”

all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

37:24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Peace. How ridiculous to apply these Kingdom promises to the Church at the present time, or any time. It surely takes a stretch of imagination and a wresting of the Scriptures to do so. The Lord Jesus Christ is called the Head of the Church; but He is never described as its King. He is King of the Jews as repeatedly affirmed in the Gospel of Matthew; so declared before His birth by the angel to Mary. “Behold thou shalt conceive in thy womb and bring forth a son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end”—Luke 1:31-33. At His birth He was revealed to the wise men of the East as King of the Jews (¹Matt. 2:2); and at His death it was written upon His cross in Greek and Latin and Hebrew, “This is the King of the Jews”—Luke 23:38. It faces the world—the wise, the powerful, the religious, commanding attention from all men informing them that the lowly Man, the seed of Abraham, a Jew who died upon a cross for all men, shall reign over all men, as King of the Jews. Oh, yes these words of Ezekiel have a far greater compass and scope than has ever been realized. He is a Prophet indeed. He is predicting glorious things which are not far away for the nation Israel. These promises have never been fulfilled. The people never have been restored to their land as is written here. They have never as a whole been able to walk in the judgments and statutes of Jehovah, for as a nation they never have been born again. This is all future, of which the following verses are further proof.

“Moreover, I will make a covenant of peace with them. It shall be an everlasting covenant, x x and I will place them and multiply them and will set my sanctuary in the midst of them for evermore”—V. 26.

These words have never had the least semblance of fulfillment. His covenant of peace has never been made with them; for the Peacemaker must be received and acknowledged as the Prince of Peace before the everlasting covenant of peace can be ratified. But it will come when He appears who made peace by the blood of His cross. God will yet have an abiding dwelling in the land of Israel. He will set up His sanctuary, which is Christ, in their midst. “My tabernacle also shall be with them; yea, I will be their God.”

Invasion of Gog and Magog

Chapters 38 and 39

The contents of these two chapters are most interesting and instructive. They give us an inspired account of a great gathering of nations to battle in the latter years, as is distinctly stated in verse 8 of chapter 38. But

¹ Matthew 2:2 “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Chapter 38

38:1 And the word of the LORD came unto me, saying,

38:2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

38:3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, *even* a great company *with* bucklers and shields, all of them handling swords:

38:5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

38:7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

38:8 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth

there is a question as to just what part of these latter years is this invasion, whether before, or after the battle of Armageddon. Also another question is prominent in this connection, whether this confederacy of nations is the same as that spoken of in chapters 30 to 32. In fact there are many questions confronting us which are not yet solved, and there are many conflicting opinions on prophecy; but we know that there is a true interpretation of all Scripture, which is God-breathed, and we are after it. The Holy Spirit has come to guide us into all the Truth. Let us trust Him and study, “comparing spiritual things with spiritual,” and we will come to understand.

A Northern Confederacy

Chapter 38

“And the Word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. Say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal, and I will turn thee back and put hooks in thy jaws and I will bring thee forth and all thy army, horses and horse-men, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords. Persia, Ethiopia and Libya (or Egypt) with them; all of them with shield and helmet. Gomer and all his bands; the house of Togarmah of the north quarters and all his bands and many people with thee”—Chap. 38:1-6.

After the beautiful scene portrayed in the preceding chapters, 36 and 37, of the reinstatement of Israel to the land of Palestine and her restoration and rejuvenation, we are brought back, as it were, and view with something of a shock, that all will not be perfection even then. There will be enemies yet who must be conquered, as chapters 38 and 39 teach. We would answer the query of some as to the time of this invasion of Gog and Magog, which Ezekiel foretells. It must not be confounded with the later and final rebellion of the nations which John describes—¹Rev. 20:7-9. The one, Ezekiel portrays will occur at the end of the first seven years of the millennium; the one in Revelation, after the thousand years are passed. The above quoted verses of chapter 38 prove that this invasion is at a separate epoch and is a different conflict entirely, for Ezekiel’s horde of nations come from the North; while the post-millennium gathering of the armies are from the four quarters of the earth. Observe also the fact that the revolvers of Ezekiel’s

¹ Revelation 20:7-9 “And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

out of the nations, and they shall dwell safely all of them.

38:9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

38:10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:

38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

vision assemble against “the mountains of Israel” and there is a real battle; but the latter and final rebels are devoured by fire from heaven before they are allowed to fall upon the camp of the saints, or do any damage to the beloved city, Jerusalem—¹Rev. 20:9. Hence, we say, These two mad marches of envious nations against Israel are distinctly separated from one another by a thousand years.

Ezekiel also predicts the exact time when these nations shall invade Israel’s land. It will be when the people “have been brought back from the sword and are gathered out of many peoples. They will assemble together and come against the mountains of Israel which have been waste”—V. 8. They will arrive with evil intent toward those gathered-out folk who have become rich. “Thou shalt ascend and come like a cloud, x x x and thou shalt say I will go up to the land of unwalled villages. I will go up to them that are at rest all of them that dwell safely, x x having neither bars nor gates, which have cattle and goods that dwell in the midst of the land”—Vs. 9-12. They will simply fulfill Scripture when they go up against Israel; for it has been written what they shall do. Yea, their very thoughts are discerned and revealed, as well as their march against the land and people, who are coming again into covenant relationship with the Lord.

We will say at this point that this is not the same confederacy of nations as that of the revived Roman Empire, or the United States of Europe, as no doubt it will be named. The latter armies will be gathered around Jerusalem at the same time, but in opposition to those spoken of here by Ezekiel. The one is the Western League, the other the Northern Confederacy which will sweep down upon the land of Palestine as the Assyrian of ancient time whom Isaiah describes in his prophecy, the type of these latter enemies—Isa. 10. They will be under the leadership of a powerful king and will come as a mighty stormcloud upon the host of Jehovah. But it will be an evil day for them. God is looking on the scene. Israel are again His people and He will have charge of their affairs. He has purposed that this rebellious horde shall come up against His land and people. He is drawing them on as it were. The Scriptures declare their coming. They are simply doing His will. He says, “Art thou he of whom I have spoken in old time by my servants, the prophets of Israel which prophesied of those days for many years that I would bring thee against them?”—V. 17. We thus learn that other prophets than Ezekiel had told of these armies. As we observed, the Assyrian, the ancient enemy of Israel, is a marvelous type of these later foes, Gog and Magog, who come up against the Holy Land at the same time as the armies of the Roman

¹ Revelation 20:9 “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

38:17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

38:19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

38:20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

Empire. The latter under the leadership of the anti-Christ and energized by the false prophet may come against the armies of Gog and Magog. But altogether they come up to meet their eternal doom; for they are all in rebellion against God. The prophet Joel describes all those gathered around Jerusalem as being called there by the Lord. He says, "Proclaim ye this among the Gentiles; Prepare war; wake up the mighty men; let all the men of war draw near. Let them come up. Beat your plowshares into swords and your pruning hooks (scythes) into spears. x x Assemble yourselves and come, all ye heathen and gather yourselves together round about. x x Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. x x x Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision," (Joel 3:9-14) or concision. It is the cutting off time for all flesh, and Palestine is the decreed place of its execution. Representatives from all the world will be gathered around there. It is there that they are to be judged. The European confederacy will no doubt excite the jealousy of the other nations by its marvelous rise to prominence. These will confederate in opposition to the Western nations and another world war will result, compared with which all other conflicts were as child's play. The prophets are unanimous in their report of its terrors. Devastation, destruction and dismay face the world. Man will kill his fellowman. Humanity will wipe itself off the earth if God does not intervene and save man from himself.

The Confederacy Identified

But some one may enquire, What nations will comprise this league who dare oppose themselves against the European Confederacy, the dominating force of those soon coming days? We will let the Word itself answer that question. Rosh, Meshech and Tubal undoubtedly apply to Russia, who is even now showing signs of the revolt which later will break into open rebellion against all that is of God, or man. The time of the fulfillment of these events is plainly stated. "It shall be in the latter days"—V. 16. Some may think that such a contingency as Russia heading a league of nations is impossible, that it has gone to pieces nationally; but such is not the case. Russia is greatly feared even at the present time by other nations. It desires to plunge Europe into war and is steadily working toward that end. The events in China in the last year prove the above statement. But some one says, Let us have some proof that Rosh is Russia, hence, we will proceed. In verse 3, Rosh is addressed as Gog, therefore we conclude that Gog is the leader of these nations, his country being Magog—"the overtopping, surmounting place." We learn from ¹Genesis 10:2, 3 that Magog, Gomer,

¹ Genesis 10:2, 3 "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah."

38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

Chapter 39

39:1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

Tubal and Meshech were all sons of Japheth; while Togarmah was a grandson, being a son of Gomer. History tells us that Magog's location was between Mesopotamia and the Caucasus. Also that these three, Rosh, Meshech and Tubal were anciently related and were called Sycythians. They were nomadic and roamed the country north of the Black and Caspian Seas and were fierce, warlike tribes.

Their own traditions represent them as having lived in Asia and later mixed with the Medes, becoming known as the Sarmations from whence sprang the Russian. And as the invading forces, which come up into Israel's land in the latter years, gather from a territory north of Palestine, which is today in the hands of Russia, we believe we are justified in saying that this nation will be at the head of the Northern confederacy. It furnishes the leader; for he is the "prince of Rosh," R. V., not "chief prince" as in the authorized version, He is in control of Meshech and Tubal which are now known as Moscow and Tobolsk. With him are represented other nations. Persia which is even now partly occupied by Russia, will be allied in the confederacy, as also Ethiopia and Phut. Then Gomer and all its bands will be under the leadership of the prince of Rosh. The latter nation has been partly identified as Germany. This is of vital interest. Germany was not a part of the former Roman Empire; therefore it will not be a part of its revival; but rather an ally in the great confederacy of nations under the banner of Gog and Magog. They shall come from their place out of the north parts and many people with them, the Prophet informs, us.

Ezekiel is also commanded by the Lord to declare the defeat of this great allied company who come up against the land and people of Jehovah in "the latter years," as is again repeated—Vs. 14-16. They are informed of their very innermost thoughts and desires which will not be realized; for defeat will be their portion as is written. "Surely in that day there shall be a great shaking in the land of Israel;" for the Lord shall arise in His jealousy and wrath and fight against Gog and his armies. He says, "I will plead against him with pestilence and with blood and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself and I will be known in the eyes of many nations and they shall know that I am the Lord"—Vs. 22, 23.

Defeat and Destruction of Gog

Chapter 39

"Therefore, thou Son of man, prophesy against Gog and say, Thus saith the Lord God; Behold I am against thee, O Gog, the prince of Rosh, Meshech and Tubal. And I will turn thee back and leave but the sixth part of

39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

39:3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

39:5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.

39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the LORD.

39:7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

39:8 Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

39:9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

39:10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

39:11 And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it

thee and will cause thee to come up from the north parts and bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee, I will give thee unto the ravenous birds of every sort and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God. And I will send a fire on Magog and among them that dwell carelessly in the isles, and they shall know that I am the Lord”—Chap. 39:1-6.

With this prophecy, we have the close of the predictions of judgment. The remainder of the book is wholly given to predictions of the glory and blessing of Israel as restored to their land. But all their enemies must be subdued and made to acknowledge that God is true and righteous and has fulfilled His promises to them. In our present chapter, we have the continuation of the announcement of the complete overthrow of this last enemy, who comes up in a final effort to dispute the authority of God and His disposal of the land of Palestine. Russia is getting ready for this very consummation at the present time. Godlessness and blasphemy against all that is holy and sacred characterize the whole nation. They are openly hostile to Christ, and openly flaunt their profanity and flout all religion. They want the world to know that they are not afraid of God, or Satan. They call it superstition to have any fear of God. They openly defy His authority and sneer at His power, and are teaching the younger generation absolute infidelity and anarchy. Oh, what a harvest they will reap!

It is the above manner of people that will come up from the north against Israel in the latter days, and the Lord Himself will take a hand in the conflict after they are in the land and apparently are on the winning side. It would appear that they are opposed by the European Confederacy; but when the latter are getting worsted in the fray and Israel are being mowed down as the grass, the Lord Himself appears to their help. They will have no quarter whatever when that time comes: pestilence, hailstones, tempest, fire and brimstone from heaven will fall upon this horde of wicked, devil filled men, as well as the sword from the earth. They will have no chance of escape. Death is their due reward and damnation their eternal destiny. Upon the very mountains of Israel, which they came to spoil and despoil, they are smitten and their carcasses are given to the ravenous birds and beasts of the field to devour. And all the nations whose armies are represented in that advance upon Israel, will be visited with judgment, tho' not entirely destroyed, we infer from the language. Magog (Russia) will be one of them, as well as other lands which shall be visited with fire (V. 6) after their armies are wiped out.

shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamongog.

39:12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

39:13 Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

39:14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

39:15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

39:16 And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

And they shall take no wood out of the field, neither cut down any out of the forest for the space of seven years; for the weapons of war will be sufficient for that length of time. We may not understand how this latter can ever develop, because these last day war armaments are all of metal and not of wood; but there will be something that answers to the wood, we are assured. It may be oil and gasoline which will be left in such quantities that no other heating commodity will be necessary. At any rate the lesson is plain—Israel will spoil those who come to rob and spoil them. Thus God will be avenged of all His foes.

The Burial of the Dead

“And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea and it shall stop the noses of the passengers, and there shall they bury Gog and all his multitude and they shall call it the valley of Hamongog. And seven months shall they be a burying of them that they may cleanse the land. Yea, all the people of the land shall bury them and it shall be to them a renown, the day that I shall be glorified”—Vs. 11-13.

We quote many of these words of prophecy; for so very few people read these weighty, words of Jehovah. They need little comment at this place. God will see that all the horde which come up to bury Israel are buried. The land is counted unclean until all the carcasses are put away. Gog and his horde of men thought to take Israel's land for a possession; but instead all that they get of it will be a grave. The entire multitude will be buried “in the valley of the passengers east of the sea” (no doubt the Dead Sea). It will be called the valley of Hamongog which means “the multitude of Gog;” the surmounting one. Their defeat will be memorialized in a place of death. The overtopping ones are overtopped. Seven months it will take to bury them all. Imagine if you can, the multitude! Everyone is mustered into the service of cleansing the land; for when anyone sees a man's bone he must set up a sign by it that the buriers may put it out of sight—V. 15. So shall God's vengeance be manifested upon the rebellious, wicked armies that come to deal evil to a people that had done them no harm. Much of the details of the identity of these nations may be obscure; but the judgment meted out to them is as clear as noonday, God is not mocked. Vengeance belongs to Him. He will repay.

The Supper of God

“And thou Son of man, Thus saith the Lord God. Speak unto every feathered fowl and to every beast of the field, Assemble yourselves and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel that ye may eat flesh and drink blood”—Vs. 17.

39:18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

39:19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

39:20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

Here we read of another great gathering called of Jehovah. It is of the birds and the beasts of the earth. They are invited to the supper of God, to feed upon the great multitude of men that come up to the land of Palestine to feed upon Israel. But the tables are turned. They become food, not for Israel to feed upon, for they are too vile, but the hungry vultures and beasts of the field will enjoy them. The flesh of the mighty and the blood of the princes of the earth, compared to the flesh and blood of goats, bullocks and fatlings of Basham, will be served at that banquet on the mountains of Israel. The birds and beasts will have a feast indeed. For once they shall be satisfied, even as is the promise, “Ye shall be filled at my table.” (V. 20)

There is a similar scene recorded in Revelation, as viewed by John—¹Rev. 19:17, 18. An angel stands in the sun and calls to all the fowls of heaven to come to the supper of the great God. We believe these two feasts, that of John and Ezekiel, are the same. The former beholds the armies of the European confederacy served to the birds, while Ezekiel sees the collapse of the Northern armies and the birds and beasts filled with their dead bodies. But some question may arise in this connection, such as, What is the reason of the gathering of the armies of both these opposing confederacies? We believe that the answer is given to us in Daniel’s description of the trouble of these latter days of which Ezekiel and John are also the prophets. We quote, “At the time of the end, shall the king of the south push at him and the king of the north shall come against him with a whirlwind, with chariots and with many ships; and he shall enter into the countries and shall overflow and pass over” (*“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” KJV*)— Dan. 11:40.

We have three kings mentioned in this Scripture, the king of “the south,” the king of “the north” and “the king.” The latter figures the great one of the last days, the anti-Christ, a greater one than “the prince of Rosh.” He is the leader, or king of the Western Powers and will be accounted the despot of the world for a short while; but there will come a halt to his onward march as is evident. The king of the south and the king of the north will push at him with devastating artillery. There will be trouble in the East also—V. 44. Spirits of demons, working miracles, will go forth unto the kings of the earth, and the armies of the whole world will gather up to Palestine to the battle of the great day of God Almighty—¹Rev. 16:16. We have here the solution of every difficulty as regards those confederacies. The question, Why they meet and when they meet? are solved by John’s visions. The Lord

¹ Revelation 16:16 “And he gathered them together into a place called in the Hebrew tongue Armageddon.”

takes away all restraint and Satan is free to do His worst—¹Rev. 7:1 and 9:15. The Northern Confederacy, comprised of nations from different points of the compass, with Russia and Germany the prominent peoples, will get together and mobilize their forces, as Ezekiel informs us. They will go against Palestine to take a spoil of her. The reputed wealth of the land will no doubt be the drawing power. Reading some reports lately of the astounding riches that are lying in the mineral deposits in the Dead Sea, we were amazed. If even a fraction of this estimated wealth is realized, of which there is no question. Palestine will be the richest country in the world. We can therefore easily understand what a desirable plum it will appear in the eyes of the avaricious nations of the world. They will all desire to befriend and annex her; and failing thus, some will plan to despoil and rob her. Russia would no doubt long ere this time have taken advantage of the unprotected position of Palestine except that Britain holds the mandate over that little country. We are assured from Ezekiel that her colossal wealth will be the predominating factor leading up to the great struggle of the ages that culminates in Armageddon. Human greed and cupidity will overleap all moral restraint, and Jerusalem may appear all golden and a city to be desired in the eyes of all the world. The lust for gold will no doubt bring the mobilized armies of the Northern League to Palestine. This may be the signal for the other nations, the Western powers, to arise and speed to the help of the Jews. We are assured that it will take some terrible menace, such as the Confederacy of Russia, Germany, Persia, etc. to bring the nations of Europe to a sense of their need of harmony. They will settle their little differences in haste and come into agreement when they hear of the confederacy of the nations of the North and East. They will quickly mobilize their united forces and advance against the intruding armies when the news of their project is broadcasted. Then will come the battle of all battles, the conflict of all ages. God's Word will be vindicated. All the nations who refused the peace purchased by the cross and the Christ of the cross, even those who will arise to the help of the Jews, will come in for judgment at that time. They will be usurping the place and prerogative of Christ, who will be seated on His throne; and they will realize when too late that God is not mocked.

All these strenuous efforts toward peace, these peace pacts, treaties and agreements between nations that are being made today are in self-will and daring defiance of God and His declared will, as revealed in His Word. His plans and purposes are outlined and expressed; but men refuse to believe them. In this very year (1930), there is a conference in London in the

¹ Revelation 7:1 "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

Revelation 9:15 "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

interests of peace. The five powers represented there seek a curtailment of navy armaments, which they hope will be a great advance toward peace for the world. There are also many other schemes, endeavors and efforts for the furtherance of the coveted goal; but sad to say, they will never have permanent peace. When their object is apparently attained and they are enjoying the spoils of victory, then will come the trumpet blast of alarm. The greatest discord and din of all time will be the answer to their efforts. The apostatized Christian nations will mobilize and go against the blatant, blasphemous infidel nations; but they will be worsted in the fray. Some one may ask, Why is this? We answer, Because the religious nations are in apostasy and usurpation. They with their king will be taking the place of Christ. He should be the acknowledged King of the Jews and the world at the time of the peace proclamation. He, instead of the Gentile nations should be the Protector of the Jews. And as we said, God holds these so-called Christian nations responsible to know the end of their times of rulership and yield up the scepter to Christ; but they will insist on reigning instead. The devil has blinded their minds. The false teacher, the Church, has leavened the three measures of meal with her evil doctrines and they will be guided by her hand to an apparent conquest—Rev. 17. They will be led into danger, and destruction will be imminent. But when they are at their wits end, all hope taken away, the Lord Himself will appear. He will come to the help of the despairing remnant of the Jews and incidentally some of the Gentile nations will be saved. His coming will end the conflict.

The late war, 1914-1918, affords a feeble illustration of these later events. If we let the Allies represent the Western Confederacy (They will constitute the latter), and Germany and her forces figure the Northern Confederacy, we will get some idea of the end of the conflict. The Allies were losing the war. The German forces were rapidly and surely gaining ground, when suddenly something happened which turned the tide. America came to the help of the worsted nations and shortly the war was over. The battle of Armageddon will end in somewhat a similar manner with this difference, the Lord will appear as the ally. He will then forcibly take the reins of government from the Gentiles who will have been usurping His place as Ruler for seven years; and heaven will then rule not only invisibly, but manifestly. It will be evident that all things are in subjection to the Son of God, the Messiah and King of the Jews. The following will then come to pass.

The Glory of the Lord

“And I will set my glory among the heathen and all the heathen shall see my judgment that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the

39:21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

39:22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

39:23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

39:24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

39:25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

39:26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

39:28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

heathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me; therefore hid I my face from them and gave them into the hand of their enemies; so fell they all by the sword”—Vs 21, 22, 23.

The Lord's rule will extend over all nations as the above describes. His glory will be world wide. It will cover the earth after the universal judgment of the nations has been executed, Those that remain will assuredly be the ones who repent during the seven years of trial which will come upon all the world—¹Rev. 3:10. Jesus tells us of the judgment of all nations and the verdict of the Judge—Matt. 25:31-46. His wisdom and righteousness will be vindicated. The Lord will be glorified in the midst of His people, Israel. Then will come their happy day when Jesus takes the guilt of their sins away, He will teach them how to shout and pray and live rejoicing every day. A happy day for the whole earth will then be the order, as all prophecy declares.

“Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel and will be jealous for my holy name, x x Then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen. But I have gathered them unto their own land. x x Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God”—Vs. 25-29.

These verses are a further proof that the overthrow of Gog and Magog as related by Ezekiel is before the millennium and must not be confounded with the later judgment recorded by John—²Rev. 20:7-10. Ezekiel emphatically declares that Israel shall never have any cause to be afraid after the destruction of those enemies when the Lord appears in their behalf and ends the battle of Armageddon. Thereafter, He is with them, their Protector and King and it is woe to the beast, individual, or nation that forgets that fact and dares to inflict or hurt in all his holy mountain—³Isa. 65:25. He promises

¹ Revelation 3:10 “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

² Revelation 20:7-10 “And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

³ Isaiah 65:25 “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.”

Chapter 40

40:1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

40:3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

40:4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

40:5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

40:6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

that He will never any more hide His face from them. He says His Spirit will be poured out upon the house of Israel. That is, the literal descendants of Abraham will receive a deluge of the Spirit as Isaiah declares, “I will pour water upon him that is thirsty and floods upon the dry ground”—Isa. 44:3. Peace, prosperity and perpetuity are the promises made to the children of Israel when they are again in their land as a nation. The Holy Spirit was poured out upon them in the beginning of this age, if they had received Him; but the nation rejected their Blessor. But God was not defeated. He began another purpose, which had been hidden for ages—the gathering out from among the Gentiles a people for His Name. This purpose has not yet been consummated. The fullness of the Gentiles is not come in (¹Rom 11:25); but when the clock strikes that hour, a great day will dawn for Israel. God’s purposes for the nation will commence to be fulfilled. “The wilderness will become a fruitful field, x x and righteousness remain in the fruitful field. And the work of righteousness shall be peace and the effect of righteousness shall be quietness and assurance forever. And my people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places” (“*and the wilderness be a fruitful field, and the fruitful field be counted for a forest... and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;*” KJV)—Isa. 32:15-18.

The Millennial Temple, The Worship and the Land

Chapters 40 to 48

These final chapters of the prophecies of Ezekiel belong entirely to the future of the nation, Israel. No other people are in view whatever; and there is no foundation for spiritualizing these predictions. They are altogether of a literal character, and concerning a literal people and a literal time. The visions will come to pass when Israel are in their own land after the overthrow of Gog and Magog. There should be no difficulty whatever as to the time of their accomplishment. They have never been fulfilled in the past. The remnant which returned under Zerubbabel and Ezra, were far from seeing the marvels of these prophecies realized. Neither have they been fulfilled since. All is still future; but such a near future that it makes our hearts rejoice as we contemplate and study these glorious prophecies which must shortly come to pass. There is no doubt that the due time is here when Jehovah of the Old Testament, the Messiah of Israel, will arise to the help of His people. He watches over His Word to perform it and not one jot or tittle

¹ Romans 11:25 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

40:7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

40:8 He measured also the porch of the gate within, one reed.

40:9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

40:10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

40:11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

40:12 The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

40:13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

40:14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

40:15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

40:16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm trees.

40:17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

of it shall be overlooked by its Omniscient Author and Inspirer.

There are in the main three distinct parts to this final portion. It is most systematically arranged. We will look at each part in some measure, but not in detail, as we are impressed most energetically by the Holy Spirit to put forth this book as quickly as possible. So very much of it is coming to pass in the next few years, as the dates have plainly showed.

Vision of the Temple

“In the five and twentieth year of our captivity in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day, the hand of the Lord was upon me and brought me thither. In the visions, God brought me into the land of Israel and set me upon a very high mountain by which or upon which there was the frame of a city on the south, x x x and behold there was a man whose appearance was like the appearance of brass with a line of flax in his hand and a measuring reed, and he stood in the gate”—Chap. 40:2-3

Here is another date recorded for our benefit. It emphasizes a much later time, fourteen years after the city of Jerusalem was destroyed, which was the last date (Ch. 33:21) until we come to our present chapter. The destruction of the city happened in 587 B. C. Fourteen years later would be 573 B. C., to which, according to our latter day reckoning, 1947 A. D. corresponds. The Temple of the Lord, the jewel and star of that glorious city, Jerusalem, will be completed. Ezekiel mentions the fact that his vision occurred in the beginning of the year, no doubt referring to the sacred year commemorating the time when Israel came up out of Egypt. The Lord declared, “This month shall be unto you the beginning of months. It shall be the first month of the year to you”—Ex. 12. It corresponds with April of our year. The Prophet tells us that “the hand of the Lord was upon him.” It is the seventh and last time that the phrase is used. It is an important statement and has somewhat the thought of another view-point, or a new line of things at hand, which is the case here.

Ezekiel had an experience similar to John on the isle of Patmos. He is taken in his spirit into the city of Jerusalem, tho’ literally he is in his body in Babylon. He is given to see the glorious Temple as it will appear in the Lord’s day. This is conclusive evidence that the vision pertains to the people, Israel, and not to the Church in any particular. He is set down upon a high mountain to view the grandeur of the building, and he beholds a city toward the south of where he stood. The mountain is no doubt Zion which the prophets declare shall be the foundation of the city and temple of the great King of the Jews, and a source of blessing to the whole world. Isaiah declares, “It shall come to pass in the last days that the mountain of the Lord’s

40:18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

40:19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

40:20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

40:21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

40:22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

40:23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

40:24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

40:25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

40:26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

40:27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it”—Isa. 2. There is an earthly as well as a heavenly Zion—¹Heb. 12:22. It speaks of Grace in contrast with Law. Sinai is superseded by Zion. “For the Lord hath chosen Zion. He hath desired it for His habitation. This is my rest forever. Here I will dwell”—Psa. 132:13, 14.

The Measuring Man

As the Prophet gazed, behold a man, whose appearance was as of brass, came into view. He had a line of flax to measure the temple and all that pertained to it. Other prophets have had a similar vision. Zechariah lifted up his eyes and beheld a man with a measuring line in his hand who, upon being questioned, said that he was going to measure Jerusalem—²Zech. 2:1. John likewise was so privileged. The angel who talked with him had a “golden reed to measure the city and gates thereof”—Rev. 21:15.

“And the man said unto me, Son of man, behold with thine eyes and hear with thine ears and set thine heart upon all that I shall show you; for to the intent that I might show them unto thee art thou brought hither. Declare all that thou seest unto the house of Israel”—V. 4.

Ezekiel even as John is in vision on the Lord’s day. He is taken to the very city of his dreams, his desires and his hopes, and he beholds the city and temple rebuilt. He is instructed to open his eyes and ears and take in with his heart all that he is about to view that he may thereby be able to cause others to behold the vision. And that is the only possible way to make others see the divine things which we behold. We must be gripped by them ourselves. Our hearts must be filled and fired with the certainty of the fulfillment of our visions of Truth, otherwise we will not impress the hearers. Prophecy must be real to us if we would make it real to our fellows.

Ezekiel is bidden to declare what he is about to behold, “to the house of Israel.” These are the people who are especially interested in the vision. It is shown to the Prophet as representative of his kinfolds, for their benefit. It relates to their future and glory, tho’ we may enjoy the truth which it teaches and revel in the certainty of its fulfillment; nevertheless the Prophet was instructed to declare the vision to Israel. Oh, that there was in them a heart to understand and heed these solemn things! How very much of sorrow and blind stumbling they would thus escape.

¹ Hebrews 12:22 “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,”

² Zechariah 2:1 “I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.”

40:28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

40:29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

40:30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

40:31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

40:32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

40:33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

40:34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

40:35 And he brought me to the north gate, and measured *it* according to these measures;

40:36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

40:37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

Dimensions of the House

“And behold a wall on the outside of the house round about, and in the man’s hand a measuring reed of six cubits long by the cubit and a hand breadth. So he measured the breadth of the building, one reed and the height one reed”—V. 5.

The house herein described with the wall round about is the entire Temple. There is another wall mentioned in chapter 42:20. It has a length and breadth of 500 reeds. Its purpose, as we read, was to make “a separation between the sanctuary and profane place.” This cannot be the same wall as that of chapter 40:5; for this one simply surrounds the outer court, while the other encloses the whole of the temple territory. The man with the reed is busily engaged in measuring all that Ezekiel beholds. The teaching in this is important. It signifies that every detail of the millennial Temple is according to the divine standard. It is built under the direct supervision and direction of the heavenly Architect Himself. The blueprint, marked out in the beginning of the reconstruction and regeneration of the world, is being put together according to the aforesaid plans and specifications. The gates, the little and larger chambers, the porches, the pillars, the posts: everything is according to measurements. The number 12, symbol of divine government, is frequently found in the description. It reminds us of John’s vision of the heavenly Jerusalem. The number 12 is quite prominent there as here.

Ezekiel views three gates in the wall; an East gate (v. 6), a North gate (v. 20) and a South gate (v. 24): but there was no West gate. Seven steps lead up to these gates. It is the number of perfection as to consummation. These gates are not mere openings to allow of entrance, but are rather passages joining together separate parts of the great building, which project into the outer court. On both sides of these openings or gates, the Prophet sees six little chambers, three on each side, each six cubits square. There is also a porch in connection with each passage way; but from the description we would rather designate these as halls or vestibules. There is such a porch mentioned in Solomon’s temple. “Let the priests, the ministers of the Lord weep, between the porch and the altar,” etc.,—Joel 2:17. This was not an outside porch, but an inside ante-room. These vestibules which Ezekiel beholds are the termination of the gates leading into the outer court.

The vestibule of the East gate is reserved for “the Prince” of the house of David. He comes in and goes out by this gate—Chap. 44:1-3. Each of these passages had two posts, two cubits thick and sixty cubits in height upon which were palm trees. These are probably of some ornamental precious material, not living trees. They symbolize prosperity and victory and are prominent in the vision of the millennial temple. They are seen first on the high posts or pillars, which tower far above all, the eminent conspicuous

40:38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

40:39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40:40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

40:41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

40:42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

40:43 And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

40:44 And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

40:45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

40:46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

40:47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

part of the outer court of the temple, as it is entered. Palm branches were used in the celebration of the feast of tabernacles, which foreshadows the millennial blessings; hence, we can understand the preeminence of the palm tree in the description of the Temple.

Ezekiel Within the Court

The man with the measuring reed now enters the inner court and the Prophet follows. It is smaller than the outer court, and its approach is by way of three gates in the wall of the outer court. There are eight steps to these passage-ways, the number which speaks of the new creation. The inner court, the place of worship, has thus the seal upon it of a new age which Ezekiel visions in its dawning. We notice also the little chambers here as in the hallways of the outer court. All is correspondence and harmony.

Ezekiel enters by the East gate (v. 6); then he is brought to the North gate (v. 20); then to the South (v. 24), where the man measured everything according to the righteous line which he carried. Again the Prophet is brought to the North gate and is shown some tables in the porch or vestibule in this passage-way, which were not in the others. There are eight of these tables, for the purpose of slaying the offerings, burnt, sin and trespass offerings. These are to be offered in the millennium as a memorial of Calvary—V. 39.

The tables in the vision were of hewn stone, equipped to hold the instruments wherewith the priests will slay the sacrifices—V. 42. Then besides the chambers and entries to the gates where they wash the sacrifices (v. 38), the man measured chambers for the singers and the priests. The latter are the custodians of the house. They have charge of the ordinances of worship. Mention is especially made of Zadok among, the sons of Levi. God does not forget His faithful saints. Their children reap of their blessings even to the tenth generation—Vs. 44-46.

Finally the Prophet is brought to the entrance of the Temple proper. The porch, or vestibule introduces us to the building itself. It is twenty cubits long and eleven cubits broad. The Septuagint manuscript gives only ten cubits which probably is correct as conforming to the length being half as broad as long. Besides the posts of the porch there are pillars, one on each side of the entrance, reminding us of the two pillars, Jachin—“establish,” and Boaz—“strength,” in the temple of Solomon—¹1 Kgs. 7:21. The glorious millennial Temple will witness of the power and faithfulness of Jehovah. Every whit of that Temple will say “Glory.”

¹ 1 Kings 7:21 “And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.”

40:48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

40:49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

Chapter 41

41:1 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

41:2 And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

41:3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

41:4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, *This is* the most holy *place*.

41:5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

41:6 And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

41:7 And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the

The Interior of the Temple with its Buildings

Chapter 41

“Afterward he brought me to the Temple and measured the posts six cubits broad on the one side and six cubits broad on the other side, which was the breadth of the tabernacle. x x x Then went he inward and measured the posts of the door two cubits, and the door seven cubits before the Temple, and he saith unto me, This is the Most Holy place”—Vs. 1-4.

Ezekiel is being gradually introduced, in the vision, to all that pertains to the Israeltish Temple of the future. He is now at this stage brought into the vestibule, the entrance to the building. He beholds the tabernacle and the Most Holy, a house within a house, as it were. Then there are the side buildings, the hinder places and the beautiful interior of the great God of Israel.

In the first two verses, the Prophet is given the dimensions of the Holy place, or tabernacle as it is called—V. 1. Nothing is said of its furnishings. The sacred enclosure is to be forty cubits long and half as wide. It corresponds in size to the Holy place in Solomon’s temple, but is twice as large as the tabernacle or Holy place in the wilderness. Then the man with the line went inward and Ezekiel is not bidden, or brought in there, as he measures the Most Holy. He waits outside it appears. This is the dwelling place of Jehovah, for Him alone. It is holy ground. The measurements reveal it as a perfect cube, twenty cubits long and twenty cubits broad—V. 4. There was a door separating the two compartments, as well as a door leading to the Holy place. The latter was ten cubits broad being a double door, five cubits each side; but the door leading to the Most Holy was seven cubits broad, the number of divine perfection—Vs. 1-4.

Then was given to the Prophet the measurements of the wall which surrounded the above sacred enclosures (It was six cubits) and the size of the side buildings, or chambers. These latter are each four cubits. They were in Solomon’s temple also (¹1 Kgs. 6:5) and were fastened to the house itself with beams of cedar—²1 Kgs. 6:10. In the millennial Temple, according to the specifications outlined here, they will be somewhat in the same positions, as additions to the main building. We are not informed as to the use of these chambers. There will be ninety of them, thirty on the North, thirty on the West and thirty on the South side. None are found on the East side, it being

¹ 1 Kings 6:5 “And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:”

² 1 Kings 6:10 “And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.”

house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

41:8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

41:9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

41:10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

41:11 And the doors of the side chambers *were* toward *the place that* *was* left, one door toward the north, and another door toward the south: and the breadth of the place that *was* left *was* five cubits round about.

41:12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

41:13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

41:14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

41:15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

41:16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the

the entrance way to the whole edifice, an imposing front to the Temple. Then another building comes into view. It lies toward the West behind the temple itself. Its dimensions are seventy cubits broad and ninety cubits long. Its wall is five cubits in thickness. Ezekiel does not state the use of this large place—Vs. 12-15. Israel will learn about it later.

The Decoration of the Interior

Now we come to the inside of the wonderful Temple that will be the glory of Israel for a thousand years. Beautiful, rare wood is its prominent feature, teaching that it is for the use of humanity. The door posts, the narrow windows, the galleries round about and the ceiling were all of wood. It is inlaid or carved with cherubims and palm trees. It is similar in this respect to Solomon's Temple. We read in its description: "And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers within and without"—1 Kgs. 6:29. A palm tree was enclosed by two cherubs. These later tell us of sacrifice and service, the palm tree of victory and prosperity. How significant. The interior of the Temple will proclaim, in its beautiful carving and ornamentation, the sacrifice, the cross, the blood, the death that brought the prosperity and victory, that will be in evidence at that time. The cherubim are seen in mighty array in this book of Ezekiel. They are an essential part of it; therefore it is fitting that they, or rather that which they symbolize, is immortalized in the beautiful wood of the Temple. But here they are shown with only two faces, the lion and the man, not four faces as in the opening vision—Chap. 1:10-12. Is that not significant? for as we know these faces speak of different characteristics of Christ. His official lineaments, as Lion and Man, Ox and Eagle, are portrayed by the cherubic faces; in these His people have part. But in the Temple only two of those faces are carved—those that especially, concern Israel—the Lion, figuring His Kingly glory, and the Man, His true humanity. When at last the Temple is a reality in Jerusalem, the city of the Great God of heaven, it will be manifested in all its measurements and beauty as the result of Christ's redemptive work. The glorious Person of Christ, as the King of Judah and as the Son of Man will be eulogized and immortalized in every stick of timber and in every work of beauty in that imposing edifice of divine structure. His the victory and the glory and the honor. And we say, Amen. So let it be.

An altar now comes into view and is measured. It is the altar of incense and will be all of wood. The man spoke to the Prophet regarding it saying, "This is the table which is before Jehovah—V. 22. It is not overlaid with gold as it was in the tabernacle in the wilderness and in Solomon's temple. It appears to emphasize the teaching that the humanity of Christ will be to the front of the stage, as it were, during the millennium. That is, It will

ground up to the windows, and the windows *were* recovered;

41:17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

41:18 And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

41:19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

41:20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

41:21 The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

41:22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

41:23 And the temple and the sanctuary had two doors.

41:24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

41:25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

41:26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

be the face of a Man that will greet men when they look at the Temple of God. The King of glory will be a Man. God's Almightyness will be vested in a Man for one thousand years. A Man will rule the nations with a rod of iron and receive the worship and honor of all men as God. His fragrance will be wafted to the temple on high from all the prayers and praises that ascend from men in the temple on earth. The incense altar of the future will be almost twice the size of the one in the tabernacle and temple of the past. It expresses the great degree of adoration that God will receive from the world during Christ's millennial reign. It will be far more than any time heretofore, a hint of the eternal worship which God will receive from humanity because of redemption. Nothing is told us of any other article in the Holy place. Even the omissions of Scripture are significant. There are two doors with two leaves or sides, designated as "turning leaves." These two are decorated with cherubim and palm-trees.

Chambers for the Priests

Chapter 42

"Then he brought me forth into the outer court, the way toward the north and he brought me into the chamber that was over against the separate place and which was before the building toward the North"—V. 1.

The man with the line is still busy. He leads Ezekiel on to more investigation and measurements. Now it is the chambers of the priests that occupy him. He goes toward the North and faces a building over against the separate place, which is the same building that we read of in chapter 41:12. There are three of these dwellings, North, South and East buildings; but we will not go into detail here regarding the measurements and description. Two of them are designated as holy chambers—V. 13. The priests which are called to approach unto the Lord shall therein eat the most holy things, and therein they will place the most holy things, the meal offering, the sin offering and the trespass offering. At the end of these buildings we later are shown the kitchens where the priests shall prepare the offerings—Chap. 46:19, 20. But the chamber buildings will be for their clothing and their preparation for this holy ministry. The priests were never allowed to wear their holy garments outside of the inner court lest they should be profaned and likewise we read the same directions here.

Finally the measuring of the inner house is completed and the Prophet is led back to the starting point, the gate that is toward the East. Here the measurement reaches up to five hundred reeds, and also the other sides, West, South and North are found of equal measure. It is difficult to reconcile this immense temple territory with Mt. Moriah, the chosen site for the Temple; but that is explained when we remember that there are to be great physical changes in the earth in Palestine when the Lord returns. Zechariah

Chapter 42

42:1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

42:2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

42:3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

42:4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

42:5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

42:6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

42:7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

42:8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

42:9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court.

42:10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

42:11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as

declares that Mt. Olivet shall cleave in the midst and form a great valley and that the land from Geba to Rimmon shall be turned into a plain—¹Zech. 14:4-10. This extensive area is no doubt the territory of the entire temple buildings. There was an immense wall round about the enclosure, to make a separation between that which is holy and that which is common—V. 20.

The Glory and Altar and Worship

Chapters 43 to 46

We begin here the second part of the final section of Ezekiel's marvelous prophecies. We have walked thru the Temple and the various by-paths within, with the Prophet and the man with the measure, and now we are privileged to view greater things if possible. The man with the line still leads on.

Chapter 43

"Afterward he brought me to the gate even the gate that looketh toward the east and behold the glory of the God of Israel came from the way of the east and His voice was as the noise of many waters and the earth shined with His glory. It was according to the vision which I saw x x when I came to destroy the city and x x like the visions that I saw by the river Chebar"—Vs. 1-3.

They are again at the same gate by which they entered the house. At that time all was in sacred silence. "Not a sound disturbs the stillness, not a form invades the scene;" but now there is a change. Suddenly as they stand at the East gate, there shines forth before the eyes of the Prophet the glory of the God of Israel. Notice the latter phrase. Ezekiel beholds the glory of the God of Israel—His Father's God, the Keeper of Israel. He who neither slumbers, nor sleeps. His voice was heard as the sound of many waters. This is the dedication of the house by the Lord taking up His abode therein. The

¹ Zechariah 14:4-10 "And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall* be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses."

they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

42:12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

42:13 Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

42:14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

42:15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

42:17 He measured the north side, five hundred reeds, with the measuring reed round about.

42:18 He measured the south side, five hundred reeds, with the measuring reed.

42:19 He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

42:20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

same event, in type, happened when the tabernacle in the wilderness was dedicated. "A cloud covered the tent of the congregation and the glory of the Lord filled the house"—Ex. 40:34, 35. Also a similar happening is recorded in the time of Solomon's giving over the house to the Lord which he built for His indwelling. "The cloud filled the house, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house" (*"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord," KJV*) 1 Kgs. 8:10, 11. But those clouds of glory were as nothing compared to the glory which will fill the millennial Temple with splendor. The Lord could not manifest Himself in the past as He will in the future; for His Church, His Body were not yet gathered. In this latter time, they will be with Him. We saw the significance of this glorious vision in the earlier chapters. It is Christ appearing to Israel and taking possession of the place prepared for Him. But He will not be alone. This is the meaning of His voice as "the sound of many waters," tho' as one voice. The God of glory will include the redeemed and glorified Body of Christ. The fulfillment of the vision has never taken place and never can until Christ and His mystical Body are one in actual experience.

But we must digress a moment and notice an important statement. Ezekiel emphasizes the fact which he desires to call attention to, that it is not the first time he visioned the glory of God, as manifested in the temple vision. He points us back to the beginning of his book when he saw the heavens opened and beheld the glory of God as he was "by the river Chebar." Also he glimpsed the same vision when he went into the plain—Chap. 3:22. And again later the supernatural sight was visible to him, above the temple in Jerusalem. He saw the glory of the Lord as tho' leaving the city—Chap. 10. He says the vision he now beholds is like the others even as the one he saw at the time he came "to destroy the city." Are these not significant words? How did Ezekiel destroy the city? By his prophecy he did so. His words were the words of Jehovah, hence, must have a fulfillment.

But we want to notice the decided and unmistakable similarity of the former visions of the glory of the Lord with the present one. All commentators of the book agree that the latter vision symbolizes the return of the Lord to Israel and Jerusalem. We perfectly agree with this; but we add, They all declare His return to the chosen people and city. We have already shown by the exposition of Ezekiel, that His favor is again returning to Israel. The evidence of this is indisputable. The world war was the beginning of the end of Gentile Times, which latter presages the dominion again of the Jews. The one dispensation is gradually closing, while the other is opening. Hence, the opened heaven in the beginning of Ezekiel's book with the vision of the glory of the Lord, expresses exactly the same fact as the similar vision of the end. They both teach that the judgment of the nation is over, his captivity a

Chapter 43

43:1 Afterward he brought me to the gate, *even* the gate that looketh toward the east:

43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

43:3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

43:4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

43:6 And I heard *him* speaking unto me out of the house; and the man stood by me.

43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

43:9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

43:10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

thing of the past, by the fact of the Lord's return to them. He has been gradually showing His face and favor and finally the covering will drop off their eyes and they will cry. "Lo, this is our God. We have waited for Him"—Isa. 25:9. Ezekiel sees the God-Man on the throne in these visions of the glory of the Lord. He now enters the temple, the place of His rest. The Cherubim will be seen in Person, Christ and His overcoming saints, as well as the whole Body of saints, who have been gathered to the Name of Jesus during this age. Ezekiel writes:

"So the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house. And I heard Him speaking unto me out of the house and the man stood by me. And He said unto me, Son of man, the place of my throne, the place of the soles of my feet where I will dwell in the midst of the children of Israel forever and my holy name shall the house of Israel no more defile—Vs. 5, 6.

The Prophet is transported into the house. He gets there this time without following the man with the line. The Spirit takes him up and carries him into the inner court and he finds the glory of the Lord filling the Temple. And he hears the voice out of the glory cloud even as Peter did on the mount of transfiguration. The speaker is the Lord Himself, who has come into His tabernacle. He declares that now at this time He will bless the people of Israel and never again will they depart from Him, nor He from them. "He will rest in His love. He will joy over them with singing" ("*he will rest in his love, he will joy over thee with singing.*" *KJV*)—Zeph. 3:17. It will be in 1947 A. D., according to the reversal of the times in their application to Christ's second advent, when this temple of the Lord will be finished and sanctified by the presence of the Lord. It will take at least seven years for the cleansing of the land after the dreadful carnage of Armageddon and the judgment of the nations—Matt. 25:31-46. It will be during that eventful period that the millennial Temple will be built. The Lord will have a new house. The one in which the image of the anti-Christ shall be set up is surely going to be cast down. Nothing that rebellious man builds shall stand in that day. "For thus saith the Lord of hosts: Yet once, it is a little while, I will shake the heavens and the earth and the dry land and I will shake all nations and the desire of all nations shall come and I will fill this house with glory saith the Lord of hosts. x x The glory of this latter house shall be greater than the former, saith the Lord of hosts, and in this place will I give peace" ("*For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts... The glory of this latter house shall be greater than of the*

43:11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

43:12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

43:13 And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

43:14 And from the bottom *upon* the ground *even* to the lower settle *shall betwo* cubits, and the breadth one cubit; and from the lesser settle *evento* the greater settle *shall be* four cubits, and the breadth *one* cubit.

43:15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

43:16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

43:17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

43:18 And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which

former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” KJV)—Hag. 2:6-9.

Haggai prophesied contemporary with Zechariah during the rebuilding of the temple after the Babylonish captivity. He uttered the above significant words, and tho’ in a measure they had a fulfillment as Christ came while that temple was still standing; yet we can readily see that the great fulfillment is still future. The prophesied shaking has not yet come; for “this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain”—Heb. 12:27. Old things, built by the old creation, must be pulled down. Everything will be built on a new foundation when Christ is accepted as King by the Jews. In one day a nation shall be born again. It will be an astounding event as the prophet Isaiah, declares—¹Isa. 66:8. He asks in astonishment. Who hath heard such a thing? Shall the earth be made to bring forth in a day?

The glory will be visible and permanent. The Lord will dwell forever with His renewed people in a renewed spot of the earth. The Desire of all nations will have a House upon the earth in which to dwell, as well as in the heavens. The Shekinah glory will envelope the city on earth as of old; a pillar of cloud by day and a pillar of fire by night covered the children of Israel in the wilderness—²Isa. 4:5. Then His holy name will no more be blasphemed and the nation will be ashamed of their past history of rebellion and rejection of His grace. The Prophet’s description of this marvelous temple will be studied with delight shortly, if not at present, by the returning Jews. The Scriptures of their restoration will eventually lead them to repentance. “Upon the top of the mountain, the whole limit round about shall be most holy. Behold this is the law of the house”—V. 12.

Then Ezekiel is given the measures of the altar. And the fact is emphasized that the measurement is by the cubit and a hand breath, “even the bottom shall be a cubit and the border thereof a span and this shall be the higher place of the altar”—V. 13.

We will not enter into the significance of all this description, for significance there is, undoubtedly; but emphasize the fact that there shall be an altar of burnt offering upon which sacrifices shall again be consumed. The

¹ Isaiah 66:8 “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”

² Isaiah 4:5 “And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.”

approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

43:20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

43:21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

43:22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

43:23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

43:24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

43:25 Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

43:27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

Chapter 44

44:1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

44:2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the

priest, the sons of Zadok will minister unto the Lord the King of Israel. And by the way, Ezekiel was of this priestly line. He represents them. That is one reason that the details of all that pertains to the future house of the Lord is shown to him. The priests must follow the guide and learn the requirements of their office. Some may be surprised that bloody sacrifices will again be required; but so we read. They will be as a memorial of Calvary and the death of Christ. The nation shall never for one moment be allowed to forget the price that was paid for their redemption. It will be kept fresh in their minds by the continual offerings. Today the memorial of Calvary is in the symbols of bread and wine of which we partake and remember Christ and His death. But when He returns, this “forget me not” feast ends. It is only till He come. The sacrifices will be resumed instead, as the memorial of Christ’s shedding of His blood. The nations of the earth will thus be taught redemption. The children born during the millennium will learn of the cross thru the death of lambs and goats and bullocks. But there will not be the formal acting out of the details of the killing and the eating of these sacrifices as in the days of the past. Redemption will be a fact, the acknowledgement of which will produce the greatest scene of worship and praise that this old earth has ever beheld. The meaning of the cross will be in great measure understood. Some of its depths and heights and lengths and breadths will be fathomed by even the earth-dwelling people in that glad millennial day. The sacrifices in the new Jerusalem on earth will be a constant witness and reminder of Him who died, not only for all Israel, but for all creation as well. And in the new Jerusalem above, the Lamb “as it had been slain” will be on exhibition and the saints will sing redemption’s story and the angels will be forced to fold their wings (if they have any) and be still, as the song says.

The Gate and the Prince

Chapter 44

“Then he brought me back the way of the gate of the out ward sanctuary which looketh toward the east and it was shut. Then said the Lord unto me: This gate shall be shut. It shall not be opened and no man shall enter in by it, because the Lord God of Israel hath entered in by it; therefore, it shall be shut. It is for the prince; The prince, he shall sit in it to eat bread before the Lord. He shall enter by the way of the porch of that gate and shall go out the same way”—V. 3.

The man is again the guide to the Prophet. He leads him out of the inner court where he had been in the previous chapter. It was there that he beheld the glory of the Lord and heard His voice and saw the great altar with its ordinances. But now he is again at the eastern gate. It is no longer open; for as it is written, It is shut because the glory of the God of Israel entered in by that way. Furthermore it is distinctly stated, It shall not be opened and no

LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

44:3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

44:4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

44:5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

44:6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

44:7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

44:8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

44:10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

44:11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they

man shall enter in by it. But immediately we are informed that the gate is for the prince. He shall sit in it and eat bread before the Lord. Here is somewhat of a difficulty. On the one hand the gate is said to be shut and “no man shall be allowed to enter into the Temple by way of that gate,” and on the other hand it is said to be for the use of the prince. We would infer the latter meant Christ, as in chapters 34 and 37 of our book, He is styled a Prince: also in many other cases. See ¹Rev. 1:5, Dan. 9:25, Isa. 9:6, 7 and Isa. 55:4, R. V. But here in these closing chapters Ezekiel informs us of a prince who cannot be Christ. He mentions him seventeen times, but not once is he designated as My Servant David, or David, as is the case when the prince plainly refers to the Messiah. Furthermore, we learn that he must bring burnt offerings and peace offerings and worship in the same manner as the common people. We also learn he has sons, and he is warned not to give them an inheritance that he unjustly takes from another—Chap. 46:18. We cannot imagine that such admonitions would be fitting as regards Christ who will be the supreme Ruler of the universe at that time. The prince mentioned here no doubt is Christ’s representative on earth who will have his throne in Jerusalem, while Christ’s throne will be in the heavens. The King above will need such a prince to represent Him; for He will not live on the earth Himself. None of the saints with their glorified bodies will remain here. Their sphere will be heavenly, but they with Christ will visit the earth. The forty days that Christ remained on earth after His resurrection is an earnest of the future. He was not present with the disciples all the time, but met with them in sweet fellowship at intervals. Likewise in the millennium, He will appear and show Himself to them. But this man whom Ezekiel calls prince will sit upon the throne of David in Palestine as the vicar of Christ; during the millennium. He will have a place superior to the rest of the nation and will enter the Temple by way of the East gate, even as the glory of the Lord will enter that way, and he must go out the same gateway (V. 8) as is an ordinance insisted upon.

¹ Revelation 1:5 “And from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”

Daniel 9:5 “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:”

Isaiah 9:6, 7 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace there *shall* be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

Isaiah 55:4 “Behold, I have given him *for* a witness to the people, a leader and commander to the people.”

shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

44:12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

44:13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place*: but they shall bear their shame, and their abominations which they have committed.

44:14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

44:15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

44:16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

44:17 And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

44:19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on

Ezekiel now has a further experience. Another act is put on the reel. He is brought to the North gate and beholds the glory of the Lord again. It fills the house. He falls upon his face awed by the splendor. The Lord now addresses him personally, calling him Son of man and gives him sundry directions concerning the ordinances of the house and the laws thereof. Observe the fact that the Temple is repeatedly called the house of the Lord. It portrays the place, exalted above the hills where the glory of God will dwell. The nations will honor that city and that house and send their representatives year by year to worship there. The Prophet stands here as a priest. He is given a message to the nation, Israel. They are designated, “A rebellious house,” but it is simply as a reminder of what they had been. In the vision those years are behind them. The abominations of the past, the pollutions of the Lord’s house and all else that is sinful and vile will be put away forever. “Let it suffice you of all your abominations” is the word to Ezekiel. God’s house demands holiness, is the burden of His words. Sin and failure is no longer to be tolerated. The uncircumcised in heart and flesh shall not enter the sanctuary of the Lord, the Lord instructs; but in that day of His reign, those words will be easy to bear. The people will all be born again and His yoke of grace will be easy and His burden of faith will be light. “His Sabbath will be a delight, the holy of the Lord honorable” (“*call the sabbath a delight, the holy of the Lord, honourable;*” *KJV*)—Isa. 58:13. His people will all be holy and yielded to Him. The Spirit will be poured out upon them and the fruit of holiness will be inevitable.

The Levites and priests come in for special mention—Vs. 10-31. Some of these are seen degraded as respects their office. Here is another quandary for many. When was the time that these Levites failed? is the question. It cannot refer to past generations of the tribe, but to the time just previous to the advent of the Lord. There will, probably be some Levites of the tribe of Aaron who will fail in measure in their loyalty to God during the seven years of trial which is coming upon all the world to try them that dwell upon the earth—¹Rev. 3:10. It cannot mean that they apostatize in that dark time, but are guilty of some minor offense which makes them ineligible to the office of priesthood. It is not a little thing to be untrue to God. It has serious consequences as regards our official position before God now and always. To be faithful to God in a dark and difficult time brings commendation and reward far beyond what we can even estimate. It is written of some that they were faithful “even in those days” wherein Antipas, that faithful martyr was slain—²Rev. 2:13. “Those early days” were

¹ Revelation 3:10 “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

² Revelation 2:13 “I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.”

other garments; and they shall not sanctify the people with their garments.

44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

44:21 Neither shall any priest drink wine, when they enter into the inner court.

44:22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

44:23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

44:24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

44:25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

44:26 And after he is cleansed, they shall reckon unto him seven days.

44:27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

44:28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

44:29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

44:30 And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest

especially dark and terrible; but they were merely a foretaste of worse ones in the beginning of the next age. At that time the nation who will have returned in outward semblance to the Lord will in reality worship the anti-Christ, because of fear of death. Many of the Levites will no doubt be obliged to play some part in this departure, or at least the Lord judges them so whether in the case of omission or commission. We read, "They ministered unto them before their idols and caused the house of Israel to fall into iniquity." Hence, for this transgression and disloyalty they will be barred from ministering before the Lord. They shall not come near unto me to do the office of a priest, nor to come near to any of my holy things in the most holy place; but they shall hear their shame and their abominations"—V. 13. Yet they shall not be cast away altogether from the Lord. His grace shall find a way. There will be some service for them. It is written "I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be clone therein" They shall have the stewardship of the holy things,

"But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me and they shall stand before me to offer unto me the fat and the blood, saith the Lord God"—V. 15.

The sons of Zadok (Ezekiel was of that line) will no doubt be found faithful in that future time, the time of apostacy which is due to come upon Jew and Gentile. The Lord announces the reward for their faithfulness. The earthly priesthood is to be reestablished and will be vested in the sons of Zadok. They are to come near to Jehovah and minister in His presence. They shall offer the sacrifices which will memorialize the death of Christ upon Calvary. All the directions are given as to their garments, their habits, their service, and their salary. Verily, they shall have their reward.

They shall be teachers among the people and also exercise some official authority—Vs. 23, 24. The law of defilement as to the dead will be scrupulously observed; but there will be slight possibility of such condition; for death will be almost unknown during the millennium especially in Israel. The devil will be bound for the thousand years and his terrible weapon, death, will scarcely be in evidence except in cases of utter rebellion, and then it will be the sign of eternal doom. Hence, we say, the priests shall rarely be in danger of defilement. They shall have no inheritance in the land, because the Lord Himself shall be their possession. In a special sense Jehovah will be near and precious to them. The priests shall not eat of anything that is dead of itself or torn, whether it be fowl or beast—V. 81. The priests shall feed on that which figures Christ. All the offerings, first fruits; etc., shall be theirs to use for themselves and their families, that the blessing of the Lord may rest upon the land. They will be partakers with the altar (*"There hath no*

the first of your dough, that he may cause the blessing to rest in thine house.

44:31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Chapter 45

45:1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

45:2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

45:3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

45:4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

45:5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

45:6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

45:7 And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side

temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”
KJV)—1 Cor. 10:13.

Division of the Holy Land

Chapter 45

“Moreover when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land; the length shall be the length of five and twenty thousand reeds and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about, and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand and the breadth of ten thousand and in it shall be the sanctuary and the most holy place”—Vs. 1-3.

The land of Palestine in the uttermost dimensions as promised to Abraham (¹Gen. 15:18) shall be divided by lot for an inheritance to the children of Israel. The first act on the program at this stage of procedure will be to give the Lord His portion of the land. This special part is marked out, its length and its breadth is plainly set forth so that there shall be no question. It is called the Lord’s “oblation,” or “heave offering,” which later means the lifting up of the hands. When anything was offered to the Lord the offeror raised his hand. The extent of this oblation seems great; but we must remember that the land will be greatly enlarged; while the mountain on which the temple will stand shall be highly exalted. We cannot understand how all this shall be accomplished, but it is enough that it is so written. In the center of this holy portion of Jehovah’s, will be the sanctuary around which the priests shall have their portion. Then the Levites will come next. After this the measurement of the part of the city is given which is for the whole house of Israel. Finally the portion for the Prince is recorded. It has two sections, the one on the west, the other on the east of the Lord’s oblation. He is in closest connection with the sanctuary, as head and ruler.

After these allotments are secured by measure, there are some exhortations to the princes, or heads of the different tribes. They are admonished to execute justice. “Ye shall have just balances, a just ephah and a just bath”—Vs. 9-11. Then the Prince is again mentioned. He will also receive an oblation from the people (Vs. 13-16), and is himself to offer at stated intervals offerings unto the Lord to make reconciliation for the house

¹ Genesis 15:18 “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

45:8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

45:9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

45:10 Ye shall have just balances, and a just ephah, and a just bath.

45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

45:12 And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

45:13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

45:14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

45:15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

45:16 All the people of the land shall give this oblation for the prince in Israel.

45:17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all

of Israel. The latter will be simply of retrospective value, referring to Calvary and the great work accomplished there, which later is to be constantly and vividly kept in mind by these ceremonies and offerings. We will quote at length from this portion.

Two Great Fears

“Thus saith the Lord God: In the first month, in the first day of the month thou shalt take a young bullock without blemish and cleanse the sanctuary. And the priest shall take of the blood of the sin-offering and put it upon the posts of the house and upon the four corners of the settle of the altar and upon the posts of the gate. And so shalt thou do the seventh day of the month for everyone that erreth and for him that is simple. In the first month in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare for himself and for all the people of the land, a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily for seven days and a kid of the goats daily for a sin offering. x x In the seventh month he shall do likewise in the feast of the seven days”—Vs. 18-25.

Here we have instructions for the feasts of the Passover and Tabernacles; but before this there are instructions for the cleansing of the sanctuary. It begins the Jewish year. The offering of the young bullock on the first day of the first month shows forth Christ as the Sanctifier of the sanctuary because of His unblemished devotedness even unto death. On the fourteenth of the same first month, the Passover feast will be celebrated. It will continue seven days. Each day the Prince will prepare a burnt offering unto the Lord. The precious blood of the Lamb of God will be thus constantly remembered as the basis of all their blessings. The feast of Tabernacles will be likewise celebrated for seven days with offerings on each day.

It is surely significant that only these two feasts, the Passover and Tabernacles, are to be celebrated during the millennium. The one, the Passover, represents the first coming of the Lord in weakness and humiliation to suffer and die for the nation, Israel, as well as for all people. It was first kept by Israel in Egypt when they killed the Lamb and put the blood upon the door-posts and lintels of their houses to escape the wrath of the destroying angel—Ex. 14. They observed it in the wilderness (¹Num. 9:5), and in the land—²Josh. 5:10. And during their long dispersion, nineteen hundred years,

¹ Numbers 9:5 “And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.”

² Joshua 5:10 “And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.”

solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

45:18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

45:19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

45:20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

45:21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

45:23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

45:25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Chapter 46

46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on

since the Roman army came up against the city, Jerusalem, and led them away captive (A. D. 71), the Jews have not forgotten to keep the Passover. It is marvelous that tho' they are judicially blinded as a nation to its significance; yet once a year a family celebrates that typical event. The father, or head repeats each time the longing desire of their hearts in these words, "This day here: next year in Jerusalem." And some of them in these last years have had that wish granted. They have kept the Passover in Jerusalem; still it is not yet as they desire. The Kingdom is not established; the temple is not built; the Messiah has not yet come. But when these glorious hopes are realized and they keep the Passover, what meaning it will have for them! What memories will cluster around it! What glory will fill their hearts when they sit around the table, each family, and remember Calvary! What praise the Lord, the Lamb of God, the Lion of the tribe of Judah, their own Kinsman Redeemer sitting on the throne of glory, will receive from their overflowing hearts! It will rival the hallelujah chorus of heaven, the sound of the voices as the sound of many waters—¹Rev. 19:6.

The second feast, that of Tabernacles, which the nation will celebrate during the millennium, represents the second advent of Christ, when all the promises will be made good to them. They will come into the blessings provided by the cross of the Lord Jesus Christ. For one thousand years, they will enjoy the spoils of Calvary. There will be no sin, no sickness, no death, no sorrow, no tears in all that Holy Land. Palestine will really come into the meaning of its name. It will be holiness unto the Lord. The harvest will have come. The ingathering will have taken place. The closing verses of the prophecy of Zechariah describe in some detail the celebration of the feast of Tabernacles when Israel will be in their land. "And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord or hosts, and to keep the feast of tabernacles"—Zech. 14:16-21.

Worship of the Prince

Chapter 46

"Thus saith the Lord God: The gate of the inner court that looketh toward the East shall be shut the six working days; but on the sabbath it shall be opened, and the day of the new moon it shall be opened. And the Prince shall enter by the way of the porch of that gate without and shall stand by the post of the gate and the priest shall prepare his burnt offering and his peace offerings and he shall worship at the threshold of the gate, then he shall go forth; but the gate shall not be shut until the evening"—V. 1, 2.

¹ Revelation 19:6 "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

the sabbath it shall be opened, and in the day of the new moon it shall be opened.

46:2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

46:3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

46:4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

46:5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

46:6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

46:7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

46:8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

46:9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

This chapter is almost entirely devoted to the Prince. It describes the entire religious program relating to him during the millennium. The prominent gate on the East side will be closed the six working days, but opened on the sabbath, as well as in the day of the new moon. Those will be two prominent days in the coming age. They both have a figurative meaning which shall be fulfilled when Israel shall have received Christ. They will really keep a sabbath rest then. The moon is typical of Israel in their fluctuating character. Their glory waned, like the moon and disappeared for a while; but they will shine like the new moon when their light has come and the glory of the Lord has risen upon them—¹Isa. 60:1.

On the Sabbath, the Prince will worship at the threshold of the gate, and the people before the gate; but neither people or Prince will enter inside the veil. It will be an earthly worship. The Prince occupies the central place as representative of the people. He presents his offerings to the Lord while the people stand outside before the East gate. The offerings during the millennium on the sabbath are more abundant than were required under the law dispensation, which evidences the higher ground of the worship of restored Israel under grace.

There are further instructions presented here. The worship of the people are now considered. When they come before the Lord in their solemn feasts, some will come in by way of the North and leave by way of the South gate and vice versa. Those who enter by the South gate will go out by the North gate. No one is permitted to leave by the way he entered (except the Prince—V. 15), probably to avoid confusion because of the multitude of worshippers who will be present on those solemn occasions. Another point of interest commented upon is the fact that the Prince will be in the midst of those worshipping masses—V. 10. It reminds us of our Lord Jesus Christ who has promised to be in the midst of the two or three who are gathered together in His Name. The Prince as His representative will be in the midst of redeemed Israel whenever they gather together.

A further significant item, noticed in these instructions relative to Israel's worship in the millennium, is the fact of the absence of the burnt offering for the evening. In the old dispensation, there was the requirement of the daily burnt offering, a lamb every morning and a lamb every evening; but here there is no mention of the evening burnt offering. It seems to imply that there will be no night in that happy land. The day will have dawned for Israel forever. There will be no night there in the sense of spiritual night and even the physical night will be lightened to a great degree, if not altogether.

¹ Isaiah 60:1 "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

46:11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

46:13 Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb of the first year without blemish: thou shalt prepare it every morning.

46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

46:15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

46:16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

46:18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

46:19 After he brought me through the entry, which *was* at the side of the gate,

The Son and Servants

Finally there are instructions concerning the family of the Prince. We are thus taught that he has natural descendants and whatever gifts he bestows upon them shall be their possession by inheritance. This proves that the Prince of Ezekiel is not Christ. His gifts to his servants shall belong to them until the year of liberty when they shall return again to the Prince. There is further instruction regarding the Prince's conduct toward the people. He is admonished against oppressing them, thrusting them out of their possessions, which fact further justifies the interpretation that the Prince is not Christ, but simply His representative upon the earth.

Vision of the Lan and its Healing Stream.

Chapter 47

"Afterword he brought me again unto the door of the house, and behold waters issued out from under the threshold of the house eastward; or the forefront of the house stood toward the East and the waters came out from under the right side of the house at the south side of the altar. Then brought he me out of the way of the gate northward and led me about the way without unto the utter gate by the way that looketh eastward, and behold there ran out waters on the right side"—Vs. 1, 2.

Here is a very interesting portion of this prophetic book. That was a vision, as was much of the teaching of Ezekiel; but it is no foolish imagery, nor is it to be spiritualized. It is a prophecy of a literal river, which will bring literal rejuvenation, physical blessings to a physical earth. We need but trouble ourselves as to the manner of its flow, nor need we puzzle ourselves about the difficulties and impossibilities. With God nothing is impossible. When the due time arrives, some lightning-like changes will take place on this earth ball. The coming age will be miraculous and astounding. The Creator will recreate some things. He who called the earth into being by His Word will be on the scene; hence, why question the why or where of the marvelous stream that we read shall proceed out from under the Temple in Jerusalem?

John had a similar vision regarding the heavenly city, the throne of God and the Lamb—Rev. 22. And others of the prophets tell us of the great irrigation scheme which the Lord will put into service when He is in command of the situation. Isaiah tells us, "The parched ground shall become a pool and the thirsty land springs of water"—Isa. 35:7. Joel had a vision of the same mighty inundating water supply. "A fountain shall come forth out of the house of the Lord and shall water the valley of Shittim"—Joel 3:18. Zechariah is more explicit in his description of that life giving stream that shall flow out from Jerusalem. "And it shall come to pass in that day, that

into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

46:20 Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.

46:21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

46:22 In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure.

46:23 And *there was* a row of *building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

46:24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Chapter 47

47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

47:3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

living waters shall go out from Jerusalem, half of them toward the eastern sea and half of them toward the hinder sea: in summer and in winter shall it be” (*“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.” KJV*)—Zech. 14:8. The Lord will not have to harness the Jordan to get His water supply. He declares that He will do a new thing. “I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water”—Isa. 41:18.

The waters which Ezekiel beheld issued from under the threshold from the right side of the house, the south side of the altar. The description of the beginning of this stream is most interesting and significant. It will come from out the millennial temple. Its source is supernatural and the waters gush forth in ever increasing volume. The stream does not become shallower, but deepens as it flows which is unusual; for it is not dependent upon any springs or streams of earth for its increase. It is a miraculous stream with an unexplainable self-supply reservoir.

The man with the measuring line in his hand is again on the scene. He is plumbing the depths of the holy waters. He walks into the stream guiding Ezekiel, a thousand cubits and the waters are shallow. They just reach to the ankles; but they go on another thousand cubits and the waters reach the knees: then advancing a further thousand cubits, they reach the loins and the next thousand cubits were beyond Ezekiel to fathom them. According to our reckoning, they had gone a mile and a half from the source of the river.

The rivers describe for us a condition of prosperity and rejuvenation that is beyond our finite minds to understand for the nation and the land. It has its spiritual counterpart in the marvelous outpouring of the Spirit which will come upon the people. Rivers of living water will flow out of their innermost being (¹John 7:38) and inundate all those around with spiritual life and vigor. Those spiritual rivers will have their source in Christ as the Head and Life of a new creation, even as the physical river will come from out the Temple, figure of Christ. The spiritual stream will deepen, as will be the case in the natural, as the millennium advances and the people yield more and more to the refreshing sway of the Holy Spirit. There may be an application of this fertilizing stream in the life of everyone who receives the Holy Spirit in Pentecostal fashion; but the real interpretation is to the millennium and the land of Palestine. It refers to a physical river in a physical scene bringing

¹ John 7:38 “**He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**”

47:4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

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

47:6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

47:7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

47:9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

47:10 And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

47:11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and

comfort and refreshing to the dry and arid ground, making it fruitful and beautiful.

The guide brought Ezekiel to a point where the waters were too deep to measure; then he brought him back from whence they had started. Then the Prophet notices many trees on the banks of the river, trees on the one side and trees on the other side. He is amazed at their sudden appearance. The waters had caused them to spring forth. They witness of the great fertility which the stream will produce in nature. Abundance of all that is desirable and beautiful will spring forth suddenly when the Temple is built and the city of Jerusalem is in the hands of its rightful owners, the Jews, as a new creation, the blessed heritage of the Lord.

The man with the line in his hand explains to Ezekiel that the waters go toward the east country and go down into the desert, toward the plains of Jordan, which signifies a dry, parched place. The desert will be transformed by this river of life. It will cause the land almost immediately to blossom and burst forth into such beauty as no natural gardener could make it with years of toil. Men are endeavoring to transform Palestine today into a land of beauty at great outlay of money and labor; but if they will wait a little while the Lord will accomplish it in His own time and His own way. The living stream will flow into the dead sea and it will be healed. In all places of death, devastation and decay, life, abundant life, will be manifested. Wherever the waters go, things will grow. The rivers will be filled with fish as we read, "Everything shall live whither the river cometh"—V. 9. The fishermen shall stand upon it from En-gedi, the one end of the Dead Sea and En-eglaim, at the other end. Yet there will be miry marshes and pools which will show no sign of restoration, a hint that the millennium will not be the perfect eternal state. Upon the earth there will be many conditions remaining subject to further change. Man himself will still be in his body of humiliation. It will only be in heaven that the eternal state will have begun. The saints there will be one thousand years ahead of those on earth.

The description of the trees on both sides of the living stream reminds us of a similar scene in Revelation chapter 19, tho' the one is a vision of heavenly realities, while the other is of earth. "Their leaf shall not fade," the Prophet assures us. They will be green and growing all the year. No sign of death or decay where that wonderful river shall flow. Its both sides shall be lined with these trees, which shall bear fruit, each tree according to its month. There will be a variety suitable in its season. The people will not tire of the fruit, because of its variety. It shall be for food, for the people and the leaf shall be for medicine. The trees are symbolic of Christ in His perfection and sustaining power as the strength and health of all men. There is enough in Him to meet the varied needs of all the world. He will satisfy the hunger of

the fruit thereof shall be for meat, and the leaf thereof for medicine.

47:13 Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

47:14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

47:15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

47:16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazarhatticon, which *is* by the coast of Hauran.

47:17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

47:18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side.

47:19 And the south side southward, from Tamar *even* to the waters of strife *in* Kadesh, the river to the great sea. And *this is* the south side southward.

47:20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

47:21 So shall ye divide this land unto you according to the tribes of Israel.

47:22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

each individual. No one need be poor, sick or hungry with such an abundant supply at hand, is the significance of the description of the river and its beautiful surroundings.

The remainder of the chapter needs little comment. It is taken up with the land which the children of Israel shall inherit. Observe the emphasis is on *lilt'* people and the land. There is no spiritualizing of these promises. They refer to “the twelve tribes” of Israel as is expressly stated. The ten tribes (lost to men’s sight, but not to God’s), are here seen united with the two tribes, and each tribe gets his portion in the land. The tribe of Joseph gets two portions according to prophecy—¹Gen. 48:22.

There is also provision made for the stranger. The Arab and the Turk will be treated kindly by Israel and have a portion, if they desire it, in the enlarged land of Palestine, when that glorious day of Israel’s restoration and blessing has come. No more will the Gentiles be outcasts and “aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world”—Eph. 2:12. God will be the God of the whole earth; for Christ is the world’s Redeemer and Savior. That will be the day when the Fatherhood of God and the Brotherhood of man shall be in evidence. But the point that is, emphasized and marked out in this prophecy, is the fact that the Holy Land belongs to Israel. They have the prior right. Nations are wise who acknowledge that fact today. Strangers may come and build the walls and join themselves to Israel; but the latter will be the chosen nation. They will no longer be the tail; but the head of all nations. Her day shall surely come, her singing and rejoicing time, tho’ she is wailing and weeping now. “Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be my people and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. In that day saith the Lord of hosts, shall ye call every man his neighbor under the vine (Israel) and under the fig tree” (Judah)—Zech. 2:10, 11 and 3:10. The Jew will no longer be despised and ostracized, having “to cultivate the art of being a Jew,” which one of that race has said is a necessity if the Jew dares to dream of rising in a world “that regards him as an irritation.” He will be the honored man, the most sought for of all the people, even as Scripture declares. “Thus saith the Lord of hosts, In those days it shall come to pass that ten men out of all languages of the nations shall take hold, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you” (“*Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all*

¹ Genesis 48:22 “Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.”

47:23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

Chapter 48

48:1 Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* Dan.

48:2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

48:3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

48:4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

48:5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

48:6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

48:7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

48:8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in*breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

48:9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

48:10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in* length, and

languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." KJV)—Zech. 8:23.

The Allotment of the Land

Chapter 48

"Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamoth, Hazarenan, the border of Damascus northward to the coast of Hamath; for these are his sides east and west; a portion for Dan"—V. 1.

The apportionment of the land to the twelve tribes is by lot, as we read in the preceding chapter. "So shall ye divide this land unto you according to the tribes of Israel x x and ye shall divide it by lot for an inheritance unto you"—Vs. 21, 22. The disposing tho' will be by the Lord, even as it is already written how it will be allotted. The new order of things is plainly manifested here; for there is a great change from the allotments to the tribes as recorded in Joshua, chapters 15 to 19. The latter was the order observed until the captivity of Israel and Judah. The ten tribes never returned to the land; hence, the division as herein recorded has never been in effect in the history of Israel. It is a further proof, if any is needed, that the prophecy of Ezekiel has reference entirely to the restoration, the building time of the nation.

The allotment of the land is in twelve sections, all similar in dimension, running side by side of each other from East to West. Seven tribes receive their portion in the North and five in the South, and between lies the oblation reserved for the Lord. In this latter sacred enclosure is the section given to the Prince, the Levites and the priests. It also contains the holy city Jerusalem with its great Temple and surrounding territory.

A matter of note is the fact that the tribe of Dan has his portion in the extreme North, the furthest away from the city and the sanctuary of all the tribes. He was not satisfied with his place in the land in the days of Joshua, but went up North to obtain more land—Judg. 18. That choice may have some bearing on his place at the later time. There is a hint in Jacob's prophecy that this tribe lends itself to Satan in some manner (¹Gen. 49:17) and is in disrepute. Dan is not mentioned among the other tribes in Revelation 7:4-8; but he gets his place in the land at the last. Not one of the twelve tribes will be missing from his place when the Lord is crowned King of the Jews. They will all get their portion in that rich and glorious land, and no power of Satan can hinder that consummation.

¹ Genesis 49:17 "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

48:11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

48:12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

48:13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

48:15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

48:16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

48:17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

48:18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and

The Lord's Portion

“The oblation that ye shall offer unto the Lord shall be five and twenty thousand in length and ten thousand in breadth. And for them, even for the priests, shall be this holy oblation, x x x the priests that are sanctified of the sons of Zadok which have kept my charge and went not astray when the children of Israel and the Levites went astray. x x And over against the border of the priest, the Levites shall have five and twenty thousand in length and ten thousand in breadth. x x And they shall not sell of it neither exchange, nor alienate the first fruits of the land; for it is holy unto the Lord”—Vs. 9-14.

Judah's portion on the North and Benjamin's on the South mark off the oblation for the Lord. This holy territory of large dimensions is dedicated property. It cannot be disposed of in any manner whatever and must be used even according to the above directions. The priest's portion will be marked off first. Its separated character is emphasized as well as the priest's faithfulness in a time of declension, Loyalty figures high on God's ledger of accounts. He does not forget as earthly friends do; neither does He fails to mention and reward the loyal ones. The Levites shall find their place next to the priest's portion in the territory belonging to the Lord. They are forbidden to sell or exchange their section of the land, a little hint, as it seems, of their former estate, the Jewish characteristic of looking out for a bargain, a merchant man, seeking always to get a better portion. There will be no more the Canaanite spirit in Palestine; no more of that “good business” ability in the Jew of the Holy Land. He will be content with the part assigned to Him by Jehovah and abide under his own vine and fig tree, seeking nothing but the will of God.

“And the five thousand that are left in the breadth over against the five and twenty thousand shall be a profane (common) place for the city, for dwelling and for suburbs. The city shall be in the midst thereof, x x x and they that serve the city shall serve out of all the tribes of Israel. The residue shall be for the Prince on the one side and on the other side of the holy oblation and of the possession of the city, x x and the sanctuary of the house shall be in the midst of the city”—Vs. 15-21.

Everything is marked out according to the blueprint of heaven. Nothing is left to the reason, expediency or suggestion of man. These sacred dimensions in the Holy Land shall all be supervised and controlled by the divine Architect. The wisdom and ingenuity of man will be lacking in these ordered and ancient plans of Jehovah. The city shall be in the midst of the oblation given to the Lord; and the Sanctuary or Temple in the midst of that

the increase thereof shall be for food unto them that serve the city.

48:19 And they that serve the city shall serve it out of all the tribes of Israel.

48:20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

48:21 And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

48:22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

48:23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have a portion*.

48:24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have a portion*.

48:25 And by the border of Simeon, from the east side unto the west side, Issachar *a portion*.

48:26 And by the border of Issachar, from the east side unto the west side, Zebulun *a portion*.

48:27 And by the border of Zebulun, from the east side unto the west side, Gad *a portion*.

city. The prince's portion will be in two parts, on both sides of the holy oblation, or heave offering.

That the two tribes, Judah and Benjamin, border the holy section of the land, and thus have their allotment closest, is not without significance. They both speak of Christ, but in two official aspects. The Lion of the tribe of Judah, the Man, is also the Son of the Right Hand, Benjamin.

The Gates of the City

“And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the East side, x x three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the South side, X X three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun, And at the West side, x x three gates; one gate of Gad, one gate of Asher, one gate of Naphtali”—Vs. 31-34.

We have a decided correspondence here with the heavenly city, Jerusalem, of which John is the advance seer. It too will have twelve gates, on which shall be written the names of the twelve tribes of Israel—¹Rev. 21:12. John visioned the Eternal City in heaven while Ezekiel beheld and described the earthly city, Jerusalem, as it will exist during the millennium. There are some points of correspondence between the two; but there are many more points of distinction as is seen when we compare them. There is no Temple in John's city on high; “for the Lord God and the Lamb are the Temple thereof” (²Rev. 21:22); while Ezekiel's city has a Temple in the midst, which is in the center of the land. Jerusalem above has a wall great and high in which are twelve foundations; but we find no description of such a wall around the earthly city. John's golden jewel-studded wonder in the sky is four square, “its length and the breadth and the height of it are equal;” but we read nothing like that regarding Ezekiel's city. There is no golden paved street mentioned, no gates of pearl, no jewel-bedecked walls in Ezekiel's description. The one, the eternal city of the skies, will never pass away; but the earthly city of beauty, after the thousand years, will merge into the heavenly city. It will be swallowed up in the grandeur and the glory of the New Jerusalem from above. There will be a new heaven and a new earth. The Tabernacle of God will dwell with men. God Himself shall be with them and be their God. He will make all things new—Rev. 21. But the Jerusalem

¹ Revelation 21:12 “And had a wall great *and* high, and had twelve gates, and at the gates twelve angels, and *names* written thereon, which are the names of the twelve tribes of the children of Israel:”

² Revelation 21:22 “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

48:28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife *in* Kadesh, *and* to the river toward the great sea.

48:29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

48:30 And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

48:31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

48:32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

48:33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

48:34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

48:35 *It was* round about eighteen thousand *measures*: and the name of the city from *that* day *shall be*, The LORD *is* there.

in Palestine will have its place and time on earth. It will be the greatest and best city that the world has ever beheld. For one thousand years, it will reign unchallenged, holding its own as the capital, the Holy City, and its name shall be known thruout the world as "The Lord is there." What a glory it will have. The city Jerusalem where the Son of God once walked in lowly guise as a Servant of men; thru the streets of which they dragged Him, His portion there being one of untold humiliation and torture; the city which mocked and rejected Him, where He carried the cross on which they crucified Him; that city likened to Sodom (¹Rev. 11:8), shall be filled with the glory of heaven. The Lord will be there, the same Holy One whom they cast out of the city shall be reigning over it; all nations being subject unto Him, and all the honors His own.

¹ Revelation 11:8 "And their dead bodies *shall* lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."