

IV. Prophecies of Reconstruction and Restoration After the Fall (33:1 – 48:35).

A. Stages of Preparation for the New Kingdom (33:1-39:29).

1. Responsibility of the Prophet and the People (33:1-33).

EXEGESIS OF VERSES 1 -3:

VERSE ONE

“And the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵלַי/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWO

“Son of man speak to the sons of your people for you will say to them, ‘If I bring a sword against a land and the people of the land take one man from their borders and make him a watch man’”

בֶּן־אָדָם דַּבֵּר אֶל־בְּנֵי־עַמֶּךָ וְאָמַרְתָּ אֲלֵיהֶם אֶרֶץ כִּי־אָבִיא
עָלֶיהָ חֶרֶב וְלָקַחְוּ עַם־הָאָרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וַנַּתְּנוּ
אֹתוֹ לָהֶם לְצִפָּה

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-piel-imper-m-s דַּבֵּר/dabar "speak" + prep. אֵל/el "to" + noun-m-pl const. בְּנֵי/ben "sons of..." + noun-m-s w/ suf-2nd-m-s עַמְ/am "your people" + conj. ו/w "for" + verb-qal-perf-2nd-m-s [[waw consec] אָמַר/amar "you will say" prep. w/ suf-3rd-m-pl אֵל/el "to them" + noun-f-s אֶרֶץ/erets "land" + conj. כִּי/kiy "if" + verb-hiph-imperf-1st-c-s בֹּא/bo' "I bring" + prep. w/ suf-3rd-f-s עַל/al "upon it" + noun-f-s חֶרֶב/chereb "a sword" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl לָקַח/laqach "they take" + noun-m-s const. עַמְ/am "people of..." + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + noun-m-s אִישׁ/iysh "a man" + card. adj. אֶחָד/echad "one" + prep. מִן/min "from" + noun-m-pl w/ suf-3rd-m-pl קְצֵה/qatseh "their borders" + conj. ו/w "and" + verb-

qal-perf-3rd-c-pl נתן/nathan "they give" + sign d.o. w/ suf-3rd-m-s את/eth "him" + prep. w/ suf-3rd-m-pl ל/L "for them" + prep. ל/L "for" + verb-qal-part-m-s צפה/tsaphah "one who looks out/watches").

VERSE THREE

“And he sees the sword coming upon the land and blows the trumpet and warns the people”.

וְרָאָה אֶת-הַחֶרֶב בָּאָה עַל-הָאָרֶץ וְתָקַע בְּשׁוֹפָר וְהִזְהִיר
אֶת-הָעָם

(conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] רָאָה/ra'ah "he will see" + sign. d.o. את/eth [untranslated] + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-part.f.s בֹּא/bo' "coming" + prep. עַל/al "upon" + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] תָּקַע/taqa' "he blows" prep. ב/B "on" + noun-m-s w/ d.a. שׁוֹפָר/shophar "ram's horn/trumpet" + conj. ו/ "and" + verb-hiph-perf-3rd-m-s [waw consec] זָהַר/zahar "he warns" + sign. d.o. את/eth [untranslated] + noun-m-s w/ d.a. עַם/am "the people").

ANALYSIS OF VERSES 1 – 3:

1. Chapter thirty-three opens up to a completely new section in the book. Ezekiel has finished what he has to say regarding the heathen nations and moves his focus back to Israel.
2. We are not given a timestamp on this section. It merely opens with the all too familiar phrase, “And the word of Yahweh came to me saying...”
3. We may presume therefore that he is still giving prophecy which he received in the 12th year of the captivity of Jehoiachin (Ezek. 32:17; 33:21).
4. He gives the content of Yahweh’s address to him in verse two where He states “Son of man speak to the sons of your people for you will say to them, ‘If I bring a sword against a land and the people of the land take one man from their borders and make him a watch man’”
5. The situation is a hypothetical one whereby a nation which is engaged in warfare takes from among its people and appoints a man to be a “watchman”.
6. We can read this as the people taking a man “from within their borders”. In other words “a fellow countryman”, which is what Ezekiel was. He was one of them, a Jew from Israel.
7. However, Ezekiel is chosen by God, not by man.
8. We have seen the motif of the watchman earlier in the book Ezek. 3:17-21).
9. The “watchman” in view, as we shall see, is Ezekiel (as was the case in chapter 3). It is his duty to warn the people of the impending threat of Yahweh’s judgment.
10. However, said judgment has already taken place as Nebuchadnezzar has by now made his way to Israel and Jerusalem as well as the rest of the cities have fallen.

11. However Ezekiel does not know this yet. By the end of this chapter, he will be informed of the fall of Jerusalem by the refugees and have his voice restored (Ezek. 33:21, 22).
12. Yahweh is reaffirming what He has said to Ezekiel in chapter three at the very start of his ministry, seven years ago.
13. By this time, Ezekiel has served as a faithful watchman and alerted the House of Israel to the impending danger. By the end of this chapter, he will have been admonished of his duties and this part of his ministry will come to an end.
14. He continues in verse three where He notes **“And he sees the sword coming upon the land and blows the trumpet and warns the people”**.
15. The trumpet in view is the Ram’s horn or שׁוֹפָר/shophar. It was blown on the Day of Atonement (Lev. 25:9).
16. However, it was also used to announce danger approaching (Hos. 8:1; Amos 3:5; Jer. 6:1).
17. Here it is used as a warning to alert the people that an enemy is near by and attacking.
18. Ezekiel is not called to blow on a literal trumpet but is none-the-less to function in his ministry by warning the House of Israel of their transgressions and the need to repent in order to forestall the sword coming upon them.
19. If he warns them appropriately, which is exactly what he has done, then he has done his job. Such is what Yahweh reassures him of here.
20. Note that Yahweh instructs him to “speak to the son of your people”. Hence this message is designed for public consumption and is therefore meant to remind the people that they have been warned of the impending danger.
21. The passage which follows views the announcement of the destruction of Jerusalem and is thus a reminder that they, as a people, had been warned but did not heed the warning.
22. Ezekiel, the “watchman” is free from any and all blame as he did his job (as did Jeremiah)!!!
23. Just because these people don’t listen does not mean that the message or the warning was not given. It merely fell on deaf ears. Over such things Ezekiel has no control.
24. To the contrary, this is exactly what God said would happen at the beginning of his ministry (Ezekiel 3:7).

EXEGESIS OF VERSES 4 - 6:

VERSE FOUR

“And the one who hears the sound of the trumpet and does not take warning and the sword comes and takes him away, his blood will be on his own head”.

וַתִּקַּחְהוּ דָמוֹ בְּרֹאשׁוֹ וְשָׁמַע הַשְׁמַע אֶת-קוֹל הַשּׁוֹפָר וְלֹא נִזְהָר וַתָּבוֹא חֶרֶב

(conj. ו/w "and" + verb-qal-perf-3rd-m-s [was consec] שָׁמַע/shma' "he heard" + verb-qal-part-m-s w/ d.a. שָׁמַע/shma' "the one who hears" + sign d.o. אֶת/eth [untranslated] + noun-m-s const. קוֹל/qol "sound of..." + noun-m-s w/ d.a. שּׁוֹפָר/shophar "the trumpet" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-perf-3rd-m-s נִזְהָר/zahar "he is warned" + conj. ו/w "and" + verb-qal-imperf-3rd-f-s בּוֹא/bo' "it has come" + noun-f-s חֶרֶב/chereb "sword" + conj. ו/w "and" + verb-qal-imperf-3rd-f-s [waw consec] לָקַח/laqach "it has taken away" + noun-m-s w/ suf-3rd-m-s דָּם/dam "his blood" + prep ב/B "on" + noun-m-s w/ suf-3rd-m-s רֹאשׁ/ro'sh "his head" + verb-qal-imperf-m-s הָיָה/hayah "it will be").

VERSE FIVE

“He heard the sound of the trumpet and did not take warning. His blood will be on him, but he who took warning will deliver his own life”.

אֶת קוֹל הַשּׁוֹפָר שָׁמַע וְלֹא נִזְהָר דָּמוֹ בּוֹ יִהְיֶה וְהוּא נִזְהָר
נִפְשׁוֹ מִלָּט

(d.o. marker אֶת/eth [untranslated] + noun-m-s const. קוֹל/qol "sound of..." + noun-m-s w/ d.a. שּׁוֹפָר/shophar "the trumpet" + verb-qal-perf-3rd-m-s שָׁמַע/shama' "he heard" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-perf-3rd-m-s נִזְהָר/zahar "he is warned" + noun-m-s w/ suf-3rd-m-s דָּם/dam "his blood" + prep. w/ suf-3rd-m-s ב/B "on him" + verb-qal-imperf-3rd-m-s הָיָה/hayah "it will be" + conj. - adverbs. ו/w "but" + pron-3rd-m-s הוּא/hu' "he")

VERSE SIX

“Now if the watchman sees the sword coming and does not blow the trumpet and does not warn the people and the sword comes and takes a life, he will be taken in his iniquity, but I will require his blood from the hand of the watchman”.

וְהִצַּפָּה כִּי-יֵרָאֶה אֶת-הַחֶרֶב בָּאָה וְלֹא-תִקַּע בַּשּׁוֹפָר וְהָעָם
לֹא-נִזְהָר וַתָּבוֹא חֶרֶב וַתִּקַּח מֵהֶם נֶפֶשׁ הוּא בַּעֲוֹנוֹ נִלְקַח
וְדָמוֹ מִיַּד-הִצַּפָּה אֲדַרְשׁ ס

(conj. ו/w "now" + verb-qal-part-m-s w/ d.a. צִפָּה/tsaphah "the one who watches" + conj.
 כִּי/kiy "if" + verb-qal-imperf-3rd-m-s רָאָה/ra'ah "sees" + sign. d.o. אֵת/'eth [untranslated] +
 noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-part-f-s בֹּא/bo' "coming" + conj. ו/w
 "and" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-m-s תָּקַע/taqa' "he has blown" + prep. ב/B
 "on" + noun-m-s w/ d.a. שׁוֹפָר/shophar "the trumpet" + conj. ו/w "and" + noun-m-s w/ s.a
 עַם/'am "the people" + neg. adv. לֹא/lo' "not" + verb-hiph-perf-3rd-m-s זָהַר/zahar "he caused
 to be warned" + conj. ו/w "and" + verb-qal-imperf-3rd-f-s [waw consec] בֹּא/bo' "it comes" +
 noun-f-s חֶרֶב/chereb "the sword" + conj. ו/w "and" + verb-qal-imperf-3rd-f-s [waw consec]
 לָקַח/laqach "it takes away" + prep.w/ suf-3rd-m-pl מֵן/min "from them" + noun-f-s
 נַפְשׁ/nephesh "life" + pron-3rd-m-s הוּא/hu' "he" + prep. ב/B "in" + noun-f-s w/ suf-3rd-m-s
 עֲוֹן/'aon "his iniquity" + verb-niph-perf-3rd-m-s לָקַח/laqach "he will be taken" + conj. ו/w
 "but" + noun-m-s w/ suf-3rd-m-s דָּם/dam "his blood" + prep. מֵן/min "from" + noun-f-s
 const. יָד/yad "hand of..." + verb-qal-part-m-s w/ d.a. צִפָּה/tsaphah "the one watching" + verb-
 qal-imperf-1st-c-s דָּרַשׁ/darash "I will seek, require").

ANALYSIS OF VERSES 4 – 6:

1. Yahweh continues with His explanation to Ezekiel regarding the watchman and what he is expected to accomplish.
2. In the previous section we saw how the people were warned due to the watchman's trumpet blast on the occasion where he views danger.
3. Here we have the opposite extreme where one refuses to take warning.
4. We read in verse four, **“And the one who hears the sound of the trumpet and does not take warning and the sword comes and takes him away, his blood will be on his own head”**.
5. Note that the watchman did his job. He saw the danger approaching, an invading army referred to here as “the sword” and blows upon his trumpet.
6. God makes it clear that He is the one bringing the sword (Ezek. 33:2).
7. The trumpet has a loud pitch and could be heard from far away. It alerted people in the ancient world in a similar way to our warning sirens function to alert us to the presence of a tornado.
8. However anyone who does not take warning upon hearing the trumpet blast is at fault. When the sword comes and takes him away, his blood will be “on his own head”.
9. He was warned to hide, flee or take up arms. However he foolishly ignored the warning.
10. One cannot blame the watchman. He sounded the alarm. He did his job!!!
11. This is exactly what God confirms in verse five where He states, **“He heard the sound of the trumpet and did not take warning. His blood will be on him, but he who took warning will deliver his own life”**.
12. The watchman has but one job, to warn the people when he sees danger. It is up to the hearer of the trumpet blast to take action to deliver his life or to foolishly ignore the

watchman's trumpet blast and be met by disaster (Ezek. 33:9; II Chron. 25:16; Jer. 16:7; Heb. 11:7).

13. Yahweh continues with His explanation where He visits another scenario regarding the watchman.
14. Note that the one who listens to the warning saves his life whereas the one who neglects it will die and his blood will be on his own head.
15. These folks have already been deported from their nation, but they can still save themselves from the SUD if they will give heed to Ezekiel's ministry and message.
16. However, because they are -V, they most assuredly will not (Ezek. 3:7).
17. He states in verse six, **"Now if the watchman sees the sword coming and does not blow the trumpet and does not warn the people and the sword comes and takes a life, he will be taken in his iniquity, but I will require his blood from the hand of the watchman"**.
18. In view is a watchman who is delinquent in his duty. He sees the danger coming but chooses not to warn the people. He simply lets it happen (Isa. 56:10).
19. When a person's life is taken, the person is said to die in his sins "taken in iniquity".
20. Such must be understood in the fact that this whole scenario is one big parable where the watchman represents Ezekiel.
21. He sees the danger coming in the form of the fifth cycle of and alerts the people by proclaiming the messages Yahweh has given him.
22. Whether they choose to receive the warning and repent or not is not up to him. Such lies within their own volition. However, Ezekiel has done his job for seven years now.
23. While his audience has already been disbursed, they could still have repented and engaged in national rebound and saved the nation from complete destruction (as well as escaping the SUD).
24. However they have not done so. Their blood is on their own heads.
25. However, had Ezekiel not accepted his office and vocalized Yahweh's message to them, they would still die the SUD, however Ezekiel would suffer discipline as a result!!!
26. Such is obviously not the case. We have viewed thirty-two chapters of Ezekiel faithfully executing God's will, uttering every prophecy, parable and sign act, instructing the people as he ought.
27. **Principle:** A communicator of God's word is called to faithfully deliver the message. Whether it is accepted or not is one the shoulders of those who hear it.
28. It is ironic that God brings this scenario up at this point. While Ezekiel has not received word of Jerusalem's fall, it most assuredly has fallen by this point.
29. This section serves to remind Ezekiel of the immense importance of his office and its faithful execution.
30. While he is still on the hook to preach God's message to the people, this section serves to commend him of his fulfilling his office as he will soon learn of Jerusalem's demise and have his voice restored.

EXEGESIS OF VERSES 7 – 9

VERSE SEVEN

“As for you, son of man, I have appointed you a watchman to the house of Israel, so you will hear a word from My mouth and you will warn them for me”.

וְאַתָּה בֶּן־אָדָם צִפָּה נְתִתִּיךָ לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי
 דָּבָר וְהִזְהַרְתָּ אֹתָם מִמֶּנִּי

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/’attah "you" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + verb-qal-part-m-s צִפָּה/’tsaphah "one who watches" + verb-qal-perf-1st-c-s w/ suf-2nd-m-s נָתַן/nathan "I have appointed you" + prep. ל/L "to" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/’yis’rae’el "Israel" + conj. ו/w "so" + verb-qal-perf-2nd-m-s [waw consec] שָׁמַע/’shma "you will hear" + prep. מִן/min "from" + noun-m-s w/ suf-1st-c-s פִּי/peh "my mouth" + noun-m-s דָּבָר/dabar "a word" + conj. ו/w "and" + verb-hiph-perf-2nd-m-s [waw consec] זָהַר/zahar "you will warn" + sign d.o. w/ suf-3rd-m-pl אֹתָם/’eth "them" + prep w/ suf-1st-c-s מִן/min "from me").

VERSE EIGHT

“When I say to the wicked man, ‘O wicked man, dying you will certainly die’ and you do not speak to warn the wicked man from his way, he, the wicked, will die in his iniquity, but I will require his blood from your hand”.

לְרָשָׁע רָשָׁע מוֹת תָּמוּת וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדֶּרֶכּוֹ
 הוּא רָשָׁע בְּעֵינֵינוּ יָמוּת וְדָמוֹ מִיָּדְךָ אֶבְקָשׁ׃

(prep. ב/B "in" + verb-qal-inf. const. w/ suf-1st-c-s אָמַר/’amar "my saying" + prep. ל/L "to" + adj-m-s w/ d.a. רָשָׁע/’rasha "the wicked man" + adj-m-s רָשָׁע/’rasha "wicked man" + verb-qal-inf. abs. מוֹת/muth "dying" + verb-qal-imperf-2nd-m-s תָּמוּת/muth "you will die" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-piel-perf-2nd-m-s דִּבַּר/dabar "you have spoken" + prep. ל/L "to" + verb-hiph inf. const. זָהַר/zahar "warn" + adj-m-s רָשָׁע/’rasha "wicked one" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s דֶּרֶךְ/derek "his way" + pron-3rd-m-s הוּא/’hu "he" + adj-m-s רָשָׁע/’rasha "wicked" + prep. ב/B "in" + noun-f-s w/ suf-3rd-m-s עֲוֹן/’aon "his iniquity" + verb-qal-imperf-3rd-m-s מוֹת/muth "he will die" + conj. ו/w "but" + noun-m-s w/

suf-3rd-m-s דָּם/dam "his blood" + prep. מִן/min "from" + noun-f-s w/ suf-2nd-m-s יָד/yad "your hand" + verb-piel-imperf-1st-c-s בָּקַשׁ/baqash "I will require").

VERSE NINE

“But if you yourself have warned the wicked man to turn from his way and he has not turned from his way, he will die in his iniquity but you yourself will have delivered your own life”.

וְאַתָּה כִּי־הִזְהַרְתָּ רָשָׁע מִדֶּרֶכוֹ לָשׁוּב מִמִּנְהָ וְלֹא־שָׁב
מִדֶּרֶכוֹ הוּא בְּעוֹנָיו יָמוּת וְאַתָּה נַפְשְׁךָ הַצַּלְתָּ׃

(conj. – advers. ו/w "but" pron-2nd-m-s אַתָּה/’attah "yourself" + conj. כִּי/kiy "if" + verb-hiph-perf-2nd-m-s זָהַר/zahar "you warned" + adj-m-s רָשָׁע/rashah "evil one" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s דֶּרֶךְ/derek "his way" + prep. ל/L "to" + verb-qal-inf. const. שׁוּב/shub "turn" + prep.w/ suf-erd-f-s מִן/min "from it" + conj. ו/w "and" + neg adv. לֹא/lo' "not" + verb-qal-perf-3rd-m-s שָׁב/shub "he has turned" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s דֶּרֶךְ/derek "his way" + prep. ב/B "in" + noun-f-s w/ suf-3rd-m-s עוֹן/’aon "his iniquity" + verb-qal-imperf-3rd-m-s מוֹת/muth "he will die" + conj. - advers. ו/w "but" + pron-2nd-m-s אַתָּה/’attah "yourself" + noun-f-s w/ suf-2nd-f-s נַפֶּשׁ/nephesh "your soul" + verb-hiph-perf-2nd-m-s נָצַל/natsal "you have delivered").

ANALYSIS OF VERSE 7 – 9:

1. Having spoken of the importance of a watchman doing his duty, Yahweh now explains to Ezekiel (for a second time), that he has been appointed as a watchman.
2. He states in verse seven, **“As for you, son of man, I have appointed you a watchman to the house of Israel, so you will hear a word from My mouth and you will warn them for me”.**
3. Recall that Yahweh had charged Ezekiel with the duties of a watchman much earlier in the book (Ezek. 3:17-21).
4. Our word for watchman is the qal participle of צָפָה/tsapha.
5. “*tsapha* conveys the idea of being fully aware of a situation in order to gain some advantage or keep from being surprised by an enemy” (Harris, Archer and Waltke p. 773).
6. “As a ptc. (*sofeh*) it means ‘watchman’, one who was stationed on the wall and was responsible to inform the nation’s leadership of any danger (I Sam. 14:16; II Sam. 18:24ff; II Kings 9:17-20). Failure in his duties often carried the death penalty (ibid.).
7. The danger is not the Babylonians. They have already sacked the nation. Now the danger is dying the SUD.
8. Repudiation of the covenant brought a death sentence upon the individual (Lev. 26:1ff; Deut. 28:1ff).
9. The Jews had rejected God and were facing destruction. While God will not wipe them out completely, many faced dying discipline.

10. Ezekiel is to warn them of this imminent danger lest he bring danger upon his own head (Ezek. 33:1ff).
11. He will do this by delivering the message Yahweh has for him.
12. The Irony here is that Yahweh has both giving him the warning of danger to pass on to the people, yet simultaneously God IS the danger that lurks about for the people if they do not take the appropriate action.
13. Various prophets are said to function as “sentries” (Hos. 9:8 cp. 5:8; 8:1; Isa. 56:10; Jer. 6:17).
14. He continues in verse eight, **“When I say to the wicked man, ‘O wicked man, dying you will certainly die’ and you do not speak to warn the wicked man from his way, he, the wicked, will die in his iniquity, but I will require his blood from your hand”**.
15. Our word translated “wicked man” is the masculine, singular adjective used substantively, רָשָׁע/rasha’ “wicked, evil, criminal, guilty of sin against God”.
16. In view is a revisionist (either a believer or unbeliever) who is on his way to the SUD.
17. Note that the watchman is to warn him about “his way”.
18. Our word for way is the feminine, singular noun, דֶּרֶךְ/derek, “way, path, road, course”.
19. The man in view has chosen to walk a bad course in life which is opposed to the POG and the standards God holds people accountable to.
20. In view the watchman has *not* warned this wicked man regarding the path he has chosen to walk.
21. While that man will suffer the SUD, where God states he “will die in his iniquity”, the watchman is also culpable as he did not warn such a wicked one to turn from his behavior driving him to the SUD.
22. Hence God says of the watchman, “I will require blood from your hand”. Such is reference to the DD that a watchman will accrue if he does not do his due diligence in warning the peoples, such will result in the SUD.
23. Hence Ezekiel is could potentially put himself in peril if he did not fulfill his commission.
24. Capital punishment was prescribed for false prophets (Deut. 13:1-5).
25. There were a great deal of false prophets both in Israel and in the dispersion at the time (Ezek. 13:9, 10; Jer. 8:11, 12; 14:13-16 cp. Acts 18:5; 20:26, 27).
26. The next chapter will deal with those who had done such a poor job in shepherding the people (Ezek. 34:2ff).
27. Yahweh continues in verse nine where He notes **“But if you yourself have warned the wicked man to turn from his way and he has not turned from his way, he will die in his iniquity but you yourself will have delivered your own life”**.
28. Now God provides the complete opposite scenario where the watchman faithfully warns the wicked man to turn away from his sinful path. However, the wicked man chooses to ignore the warning and keeps on doing what he has done all along.
29. Such is indicative of the great majority of the human race. Note that Volition is again on display in our passage!
30. While the wicked man in view chooses to pursue a path contrary to the will of God in his life, the watchman is off the hook as he has warned the man. It is not his fault the wicked fool did not listen and take his advice.
31. As a result, God tells him that “you will have delivered your own life”.
32. Ezekiel has proven himself to be an example of the type of watchman mentioned here. He has warned the sinners time and again. His hands are clean.

33. We will continue to view him delivering God's word just as he is instructed for the remainder of the book.
34. God told him at the beginning of his ministry that the people would not listen to him (Ezek. 2:7, 8; Jer. 6:17; 7:25).
35. As previously stated, it is too late to save the nation. Jerusalem has already fallen the previous year, and the clock is ticking on the time of their return. However, it is not too late for people's souls to be saved.
36. Israel was full of rampant unbelief and reversionism at the time. However, there was still time to repent and save themselves from dying in their sins (cp. John 8:24).
37. A remnant will listen and return to the land one day.

EXEGESIS OF VERSES 10 & 11:

VERSE ELEVEN

“As for you, son of man, say to the sons of Israel, thus you say, 'if our offenses and our sins are upon us, and we are wasting away in them, how shall we live?’”

וַאֲתָהּ בֶן-אָדָם אָמַר אֶל-בֵּית יִשְׂרָאֵל כֵּן אָמַרְתֶּם לֵאמֹר
כִּי-פָשְׁעֵינוּ וְחַטֹּאתֵינוּ עָלֵינוּ וּבָם אֲנַחְנוּ נִמְקִים וְאִךְ נַחְיָה:

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/’attah "you" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + verb-qal-imper.m-s אָמַר/’amar "say" + prep. אֶל/el "to" + noun-m-s const. בַּיִת/bayith "sons of..." + proper noun יִשְׂרָאֵל/yis’ra’el "Israel" + adv. כֵּן/ken "thus" + verb-qal-perf-2nd-m-pl אָמַר/’amar "you have spoken" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/’amar "saying" + conj. כִּי/kiy "if" + noun-m-pl w/ suf-1st-c-pl פְּשָׁע/pasha' "our offenses" + conj. ו/w "and" + noun-f-pl w/ suf-1st-c-pl חַטֹּאת/chata'th "our sins" + prep. w/ suf-1st-c-pl עָל/’al "upon us" + conj. ו/w "and" + prep. w/ suf-3rd-m-pl ב/B "in them" + pron-1st-c-pl אֲנַחְנוּ/’anachenu "we" + verb-niph-part-m-pl מִקָּק/maqaq "pining away/festering" + conj. ו/w "then" + interj. אֵיךְ/’eyk "how" + verb-qal-imperf-1st-c-pl חַיָּה/chayah "we will live").

VERSE ELEVEN

“Say to them, ‘as I live declares Adonay Yahweh, I take no delight in the death of the wicked but rather in the turning of the wicked from his way that he live. Turn, turn from your evil ways for why should you die o house of Israel?’”

אָמַר אֲלֵיהֶם חַי-אֲנִי נֹאם אֲדֹנָי יְהוָה אִם-אֶחְפֹּץ בְּמוֹת
הָרָשָׁע כִּי אִם-בְּשׁוּב רָשָׁע מִדֶּרֶכוֹ וְחַיָּה שׁוּבוֹ
מִדֶּרְכֵיכֶם הָרָעִים וּלְמָה תָּמוּתוּ בֵּית יִשְׂרָאֵל:

(verb- verb-qal-imper-m-s אָמַר/’amar "say" + prep.w/ suf-3rd-m-pl אֶל/’el "to them" + adj-m-s חַי/chay "alive/living" + to be verb [supplied] "am" + pron-1st-c-s אֲנִי/’aniy "I" + noun-m-s const. נֹאם/ne’um "a declaration of.." + proper noun אֲדֹנָי/’adonay יהוה/yhwh "Adonay Yahweh" + part. אִם/’im "if not" + verb-qal-imperf-1st-c-s אֶחְפֹּץ/chaphets "I take delight" + prep. ב/B "in" + noun-m-s const. מוֹת/maweth "death of..." + adj-m-s w/ d.a. רָשָׁע/rasha' "the wicked" + conj. כִּי/kiy "but" + prep. ב/B "in" + verb-qal-inf. const. שׁוּב/shub "turning of..." + adj-m-s רָשָׁע/rasha' "wicked" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s דֶּרֶךְ/derek

"his way" + conj. ו/ו "and" + verb-qal-perf-3rd-m-s חַיָּה/chayah "he lives" + verb-qal-imper-m-pl שׁוּב/shub "turn" + verb-qal-imper-m-pl שׁוּב/shub "turn" + prep. מִן/min "from" + noun-m-pl w/ suf-2nd-m-pl דְּרֵכֶיךָ/derek "you ways" + adj-m-pl w/ d.a. רָע/ra' "the evil ones" + conj. ו/ו "and" + interg. part.. לָמָּה/lamah "why" + verb-qal-imperf-2nd-m-pl מוּת/muth "you will die" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel").

ANALYSIS OF VERSES 10 & 11:

- Chapter thirty-three represents a shift in Ezekiel's ministry. Whereas before he was to warn the people, both Jews and Gentiles, of the coming disaster and the need to repent, now he is to warn people of the need to repent as a dispersed people so as to avoid the SUD!
- Yahweh instructs him to appeal to the Israelites in verse ten where He states, **"As for you, son of man, say to the sons of Israel, thus you say, 'if our offenses and our sins are upon us, and we are wasting away in them, how shall we live?'"**
- Earlier when the people had heard judgments announced to them, they did not believe them. God told Ezekiel that they would not listen (Ezek. 2:6-8; 3:6, 7).
- However reality will soon grip the people of Israel who have been dispersed to Babylon along with Ezekiel. Everything that Ezekiel prophesied had come true or at least was in the process of coming together.
- The people no doubt knew that a true prophet was in their midst (Ezek. 2:5).
- Prior to this they had held out hope that God would overlook their sins and the nation would survive.
- By time Ezekiel gives them this message, they will be forced to accept the reality of the nation's destruction.
- All of the *false* prophets should effectively be discredited by now (Ezek. 13:3-16).
- "Wasting away" in one's iniquity was the DD God promised would befall those who rejected Him and were ejected from the land (Deut. 26:39 cp. Ezek. 37:11; Isa. 49:14).
- The question will come up, "if we are so evil, how can we carry on like this?"
- At some point, at least for a remnant, reality will hit and some will have the positive volition to ask what they must do to escape their fate (Ezek. 6:9).
- The fact that they realize that their sins "are upon us" and that they are suffering DD, is an important first step in moving forward.
- Yahweh continues in verse eleven where He states **"Say to them, 'as I live declares Adonay Yahweh, I take no delight in the death of the wicked but rather in the turning of the wicked from his way that he live. Turn, turn from your evil ways for why should you die o house of Israel?'"**
- It is true. God does not want any to perish but to accept Jesus Christ as Savior and move forward in their ph2 niche (Ezek. 18:23, 32; Jer. 3:22; Luke 15:20ff ; I Tim. 2:4; II Pet. 3:9).
- It is for this reason that He gives warning discipline to the nation and to the individual.
- He exhorts every human being on the planet, especially His chosen people, to turn from their evil ways.
- Our word translated as "ways" is the masculine, plural noun דְּרֵכֶיךָ/derek, "way, road, path".

18. Incidental sinning is not in view. This was a path of evil that the nation had been navigating for quite some time.
19. **Principle:** Since God wants all people everywhere to hear His voice, believe in Jesus Christ and move forward under Bible Doctrine, it follows that He has a plan for any and all who are alive on the earth.
20. If people would call out to God, He would let them find Him.
21. The people of Israel have forsaken God and done horrible things, but it is not too late for them. There is still hope.
22. Oh sure, on the surface it seems that all is lost. They have lost their country, been kicked out of the land, had their temple destroyed and the priesthood scattered. The king has been blinded and taken captive. How is there any hope?
23. The destructions done to their country are unparalleled (Lam.1:12; 2:13, 20; 3:1; 4:6, 9).
24. Equally unparalleled is their guilt (Lam.1:9, 14; 2:14; 34:13; 5:7)
25. God has sent them a prophet, Ezekiel, and he is giving them very important information. There is still a lot of hope to be had!
26. But they had to repent of their sins and listen to what the prophet has to say. Such is what they are admonished to do so here.

EXEGESIS OF VERSES 12 & 13

VERSE TWELVE

“As for you son of man, say to the sons of your people, ‘the righteousness of the righteous man will not deliver him on the day of his transgression and the guilt of the wicked man will not cause him to stumble in it in the day of his turning from his wickedness yet the righteous man will not overcome to live in it on the day of his sinning”.

וְאַתָּה בֶן־אָדָם אָמַר אֶל־בְּנֵי־עַמּוֹךְ צְדָקַת הַצְדִּיק לֹא
תַצִּילֵנוּ בְּיוֹם פְּשָׁעוֹ וְרִשְׁעוֹת הָרָשָׁע לֹא־יַכְשִׁיל בָּהּ בְּיוֹם
שׁוּבוֹ מִרְשָׁעוֹ וְצְדִיק לֹא יִכָּל לַחַיּוֹת בָּהּ בְּיוֹם חַטָּאתוֹ:

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/’attah "you" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + verb-qal-imper-m-s אָמַר/’amar "say" + prep. אֶל/’el "to" + noun-m-pl const. בְּנֵי/ben "sons of..." + noun-m-s w/ d.a. עַם/’am "your people" + noun-f-s const. צְדָקָה/’tsedaqah "righteousness" + adj-m-s w/ d.a. צְדִיק/’tsadiq "the righteous man" + neg. adv. לֹא/lo' "not" + verb-hiph-3rd-f-s w/ suf-3rd-m-s נָצַל/natsal "it will not deliver him" + prep. ב/B "on" + noun-m-s const. יוֹם/yom "the day of..." + noun-m-s w/ suf-3rd-m-s פָּשָׁע/pasha' "his transgression" + conj. ו/w "and" + noun-f-s const. + רִשְׁעָה/risha' "guilt" + noun-m-s רָשָׁע/rasha' "of the wicked" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-3rd-m-s כָּשַׁל/kashal "he will be made to stumble" + prep-3rd-f-s ב/B "in it" + prep. ב/B "in" + noun-m-s const. יוֹם/yom "day of..." + verb-qal-inf w/suf-3rd-m-s שׁוּב/shub "his turning" + prep. מִן/min "from" + noun-m-s w/ suf-3rd-m-s רָשָׁע/resha' "his wickedness" + conj. ו/w "and" + adj-m-s צְדִיק/’tsadiq "righteous one" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-s יָכַל/yakal "overcome/prevail" + prep. ל/L "to" + verb-qal-inf. const. חָיָה/chayah "live" + prep. w/ suf-3rd-f-s ב/B "in it" prep. ב/B "in" + noun-m-s const. יוֹם/yom "day of..." + verb-qal-inf. w/ suf- 3rd-m-s חָטָא/chata' "his sinning").

VERSE THIRTEEN

“When I say to the righteous man that he will certainly live and he himself trusts in his righteousness and commits iniquity, none of his righteous deeds will be remembered and his perversity that he has committed, he will die in it”.

וּבְאִמְרִי לַצְדִּיק חָיָה יִחְיֶה וְהוּא־בִטָּח עַל־צְדָקָתוֹ וְעָשָׂה
עוֹל כָּל־[צְדָקָתוֹ] לֹא תִזְכְּרָנָה וּבְעוֹלוֹ אֲשֶׁר־עָשָׂה
בּוֹ יָמוּת:

(prep. ב/B "in" + verb-qal-inf w/ suf-1st-c-s אָמַר/'amar "my saying" + prep. ל/L "to" + adj-m-s w/ d.a צַדִּיק/tsadiyq "the righteous" + verb-qal-inf. abs. חַיָּה/chayah "living" + verb-qal-imperf-3rd-m-s חַיָּה/chayah "he will live" + conj. ו/w "and" + pron-3rd-m-s הוּא/hu' "himself" + verb-qal-perf-3rd-m-s בָּטַח/batach "he trusts" + prep. עַל/'al "upon" + noun-f-s w/ suf-3rd-m-s צִדְקָה/tsedaqa "his righteousness" + conj. ו/w "and" + verb-qal-perf-3rd-m-s עָשָׂה/'asah "commits" + noun-m-s עוֹל/'awel "iniquity" + noun-m-s const. כָּל/kol "all of..." + noun-m-f w/ suf-3rd-m-s צִדְקָה/tsedaqah "his righteousness" neg. adv. לֹא/lo' "not" + verb-niph-imperf-3rd-f-s זָכַר/zakar "it will be remembered" + conj. ו/w "and" + noun-m-s w/ suf-3rd-m-s עוֹל/'awel "his perversity" + rel. pron. אֲשֶׁר/asher "which" + verb-qal-perf-3rd-m-s עָשָׂה/'asah "he has committed" + prep. w/ suf-3rd-m-s ב/B "in it" + verb-qal-imperf-3rd-m-s מוֹת/muth "he will die").

ANALYSIS OF VERSES 12 & 13:

1. God continues to address Ezekiel in verse twelve instructing him to speak to the dispersed Hebrews.
2. He states in verse twelve, **"As for you son of man, say to the sons of your people, 'the righteousness of the righteous man will not deliver him on the day of his transgression...'"**
3. Interesting that Yahweh is referring to the house of Israel at this point as "your people" and not "My people".
4. It is not that He has disowned them. However they are really not acting like His people as they have forsaken him in pursuit of idols and fake deities.
5. Yahweh states that the righteous man will not be delivered by his righteousness on the "day of his transgression".
6. We cannot view this passage as referring to incidental sinning. All have sinned a lot and fall short of the Glory of God (Eccl 7:20; Rom. 3:23; James 3:2).
7. We are not dealing with a righteous, adjusted believer who has simply stumbled and is jeopardy of the SUD.
8. Rather, we are dealing with a believer who is sufficiently adjusted and abiding by God's commands for that dispensation. However at some point he decides to depart from God's ways and goes into reversionism.
9. Yahweh is stating that one who is has rejected the warning discipline and intensified discipline and continued on in his evil to the point that he is receiving dying discipline will not be saved from death due to the good he accomplished earlier in his life.
10. The day of his transgression" is a reference to the day on which he will receive the SUD (I John 5:16, 17).
11. Yahweh continues in the next clause of verse twelve where He states **"...and the guilt of the wicked man will not cause him to stumble in it in the day of his turning from his wickedness yet the righteous man will not overcome to live in it on the day of his sinning".**
12. On the opposite end of the spectrum is the example of a "wicked man". Such a one has lived a life of reversionism and his sins have stacked up.

13. However such a one has repented and gotten back on track. Yahweh is stating that the sins he has committed in the past will not hamper him or bring about the SUD if he has truly repented of them and turned away from his OSN activity.
14. Obviously God's grace still allows for incidental sinning. However this man is a believer who is plugging in and functioning to a degree under the R_BAJG and MAJG.
15. His sins that he committed earlier in his life are no longer an issue (Psa. 32:2; Rom. 4:8).
16. However Yahweh reiterates to Ezekiel here that prior mentioned "righteous man" will not borrow upon righteous deeds done prior to going into reversionism to save his bacon from the SUD.
17. Such is the case for all of the Israelites that Ezekiel communicates this message to. Any and all who had done good prior to entering into reversionism which for them involved false religion, idolatry and child sacrifice could not draw upon any righteous deeds they had done years ago!
18. So too if they turn from such evil, it will end up removing God's sword from their throats and they will survive. Past sins will not hamper them if they repent of them and engage in DGP once again (or for the first time in the case of a person making SAJG).
19. This should serve as a great encouragement to us as Church Age Saints as the same principle is in effect.
20. We may have done horrible things in the past. However if we repent of them, though we may have to endure residual DD, we can move on spiritually and they will not keep us from receiving the wreath.
21. Such should also be a great comfort to those who heard Ezekiel because, regardless of what they have done, they are still alive and God has a plan for their life.
22. There is time to repent and turn back to God and He will again embrace them (I Kings 8:48-50; II Chron. 7:14).
23. He continues in verse thirteen, **"When I say to the righteous man that he will certainly live and he himself trusts in his righteousness and commits iniquity, none of his righteous deeds will be remembered and his perversity that he has committed, he will die in it"**.
24. Again we have an example of an adjusted believer who is going in the right direction and is in no way in danger of dying discipline.
25. If such a one puts his trust in that righteousness and then forsakes God's ways, he will become a candidate for dying discipline.
26. He is not able to claim that because he had a certain level of DGP and righteous deeds that those deeds will save him down the road when he has gone into reversionism.
27. We see very similar language used when Yahweh explains this concept to Ezekiel earlier in the book and instructs him to communicate it to the sons of Israel (Ezek. 3:20, 21; 18:21-32).
28. Hence this is the third time God is having Ezekiel teach on this. It is obviously a *very important* lesson (cp. Matt. 21:28-31; Luke 18:9-14).

EXEGESIS OF VERSES 14 – 16:

VERSE FOURTEEN

“When I say to the wicked man, ‘you will certainly die’ and he turns from his sin and practices justice and righteousness”.

וּבְאֶמְרִי לְרָשָׁע מוֹת תָּמוּת וְשָׁב מִחַטָּאתוֹ וַעֲשֵׂה מִשְׁפָּט
וַצַּדִּיקָה

(conj. ו/w "and" + prep. ב/B "in" + verb-qal-inf. const w/ suf-1st-c-s אָמַר/'amar "my saying" + prep. ל/L "to" + adj-m-s w/ d.a. רָשָׁע/rasha' "the wicked man" + verb-qal-inf. abs. מוֹת/muth "dying" + verb-qal-imperf-2nd-m-s מוֹת/muth "you will die" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] שָׁב/shub "he turns" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s חַטָּאת/chata'th "his sin" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] עָשָׂה/'asah "he practices" + noun-m-s מִשְׁפָּט/mishpat "justice" + conj. ו/w "and" + noun-f-s צַדִּיקָה/tsedaqah "righteousness").

VERSE FIFTEEN

"The wicked man restores a pledge, he returns stolen goods, walks in the statutes of life not committing iniquity. He will surely live. He will not die"

חָבֵל יָשִׁיב רָשָׁע גְּזֻלָּהּ יְשַׁלֵּם בְּחֻקֹּת חַיִּים הֵלֵךְ לְבִלְתִּי
עֲשׂוֹת עֲוֹל חַיּוֹ יַחְיֶה לֹא יָמוּת

(noun-m-s חָבֵל/chabol "a pledge" + verb-hiph-imperf-3rd-m-s שָׁב/shub "he returns" + adj-m-s רָשָׁע/rasha' "wicked man" + noun-f-s גְּזֻלָּה/g'zelah "stolen goods" + verb-piel-imperf-3rd-m-s יְשַׁלֵּם/shalem "he restores" + prep. ב/B "in" + noun-f-pl const. חֻקִּים/chuqim "enactments/statutes" + noun-m-pl w/ d.a. חַיִּים/chayyim "the life" + verb-qal-perf-3rd-m-s הֵלֵךְ/halak "he has walked" + prep. בְּלִיתִי/biletiy "not/except" + verb-qal-inf. const. עָשָׂה/'asah "committing" + noun--s עֲוֹל/awel "iniquity" + verb-qal-inf. abs. חַיּוֹ/chayah "living" + verb-qal-imperf-3rd-m-s חַיּוֹ/chayah "he will live" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-s מוֹת/muth "he will die").

VERSE SIXTEEN

“None of his sins which he has done will be remembered against him. He has accomplished justice and righteousness. He will surely live”.

כָּל־ (חַטָּאתוֹ) [חַטָּאתָיו] אֲשֶׁר חָטָא לֹא תִזְכָּרְנָה לוֹ מִשְׁפָּט
וְצַדִּיקָה עָשָׂה חַיּוֹ יִחְיֶה:

(noun-m-s const. כָּל/kol "all of..." + noun-f-s w/ suf-3rd-m-s חַטָּאת/chatt'ath "his sin" + rel pron אֲשֶׁר/asher "which" + verb-qal-perf-3rd-m-s חָטָא/chata' "he has sinned" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-3rd-f-pl זָכַר/zakar "they will be remembered" + prep. w/ suf-3rd-m-s ל/L "unto him" + noun-m-s מִשְׁפָּט/mishepat "justice" + conj. ו/w "and" + noun-f-s צַדִּיקָה/tsedaqah "righteousness" + verb-qal-perf-3rd-m-s עָשָׂה/asah "he has done" + verb-qal-inf. abs. חַיּוֹ/chayah "living" + verb-qal-imperf-3rd-m-s יִחְיֶה/chayah "he will live").

ANALYSIS OF VERSES 14 – 16:

1. The focus again turns to “the wicked man” who is engaged in all sorts of OSN evil, the kind of which invite the SUD.
2. The Average Israelite was functioning along these lines at the time, having forsaken God, engaged in idolatry, accepted false doctrine to the degree that some were sacrificing their children.
3. Yahweh states in verse fourteen, **“When I say to the wicked man, ‘you will certainly die’ and he turns from his sin and practices justice and righteousness”**.
4. One must ask in what way God says to such a one that he will die.
5. The answer lies in the fact that God is not speaking directly to such a one per say, though He does do this from time to time (Gen. 20:3).
6. Rather, God does so by speaking in the events that take place in the person’s life. The Wicked man realizes he is on a collision course with disaster and that God may bring him to the point of impending death or at least lead him to see how dire his situation is.
7. In this instance the wicked man decides to get his act together and repents.
8. We read in verse fifteen, **"The wicked man restores a pledge, he returns stolen goods, walks in the statutes of life not committing iniquity, he will surely live. He will not die"**
9. In other words, he turns the tables on those sins driving him toward the SUD.
10. Instead of disenfranchising people, he chooses to restore a pledge (Exo. 22:26; Deut. 24:10).
11. Rather than keep stolen merchandise, he returns it to its rightful owner.
12. Under the law one really needed to pay out if he had stolen money or goods (Exo. 22:1-4; Lev. 6:2-5 cp. Luke 19:8).
13. Next we have a broad statement where such a one is said to walk “in the statutes of life, not committing iniquity”.
14. What specifically are “the statutes of life”? The NASB translates is as “statutes which ensure life”.
15. Our word for “statutes” is the feminine, plural noun in the construct state, חֻקִּים/chuqah, "something prescribed, an enactment, a statute,
16. The fact that it is in the construct state links it with the noun which follows, חַיִּיִּם/chayiyim, “life”.

17. Note that the definite article is used with חַיִּים/chayyim, literally statutes of the life.
18. Hence a specific *life* is in view, that one which is lived on the earth. For the believer we would refer to this as one's ph2.
19. The idea here is that there are certain core essential issues the believer needs to abide by to avoid incurring DD to include dying discipline (Lev. 18:2-5; 20:22; 25:18; Deut. 4:1).
20. There are certain 'hot button' issues that can really bring severe judgment on the individual.
21. If one is a believer, looking for Messiah and keeping the essentials of the Law, stirring clear of false religion and immoral activity (and rebounding) for the most part, he is going to be in good shape.
22. He may or may not finish his course, but God is not stocking him to kill him under the SUD.
23. Yahweh wraps up His statements regarding the potential recovered wicked man by stating, **“None of his sins which he has done will be remembered against him. He has accomplished justice and righteousness. He will surely live”**.
24. Once a believer has repented, God essentially gives him a clean slate.
25. He may be left to deal with residual DD (II Sam. 12:13, 14; II Chron. 26:16 cp. v. 4).
26. However one's past sins will not be counted against him or prohibit the believer from moving forward spiritually.
27. Israel, as a nation, has the opportunity to turn things around. They can turn from their evil and turn back to God and He will receive them and bless them (cp. Jer. 4:1; Hos 14:1; Acts 3:19).

Skewed Logic

EXEGESIS OF VERSES 17 & 18:

VERSE SEVENTEEN

“Yet the sons of your people would say that the way of Yahweh is not right, but as for them, their way is not right”.

וְאָמְרוּ בְנֵי עַמִּי לֹא יִתְּכֵן דֶּרֶךְ אֲדֹנָי וְהַמָּוֶה דֶּרֶכָם
לֹא־יִתְּכֵן:

(conj. ו/w "yet" + verb-qal-perf-3rd-m-s [waw consec] אָמַר/'amar "he will say" + noun-m-pl const. בְּ/ben "sons of..." + noun-m-s w/ suf-2nd-m-s עַם/'am "your people" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-3rd-m-s תִּכַּן/takan "it is considered" + noun-f-s const. דֶּרֶךְ/derek "way of..." + proper noun אֲדֹנָי/'adonay "Adonay" + conj. ו/w "but" + pron-3rd-m-pl הֵם/hem "them" + noun-f-s w/ suf-3rd-m-pl דֶּרֶךְ/derek "their way" + neg. adv. לֹא/lo' "not" + verb-niph-3rd-m-s תִּכַּן/takan "it is considered").

VERSE EIGHTEEN

“When a righteous man turns from his righteousness and commits unrighteous acts then he will die in them”.

(prep. ב/B "in" + verb-qal-inf. const. שׁוּב/shub "turning of..." + adj-m-s צַדִּיק/tsadiyq "righteous man" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s צֶדָּקָה/tsedaqah "his righteousness" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] עָשָׂה/'asah "he commits" + noun-m-s עוֹל/'awel "injustice/unrighteousness" + conj. ו/w "then" + verb-qal-perf-3rd-m-s [waw consec.] מוֹת/muth "he will die" + prep. w/ suf-3rd-m-pl ב/B "in them").

ANALYSIS OF VERSES 17 & 18:

1. Having given him the message to give to his people, Yahweh now instructs Ezekiel on what he is up against.
2. He states in verse seventeen, **“Yet the sons of your people would say that the way of Yahweh is not right, but as for them, their way is not right”.**
3. This is truly remarkable. A people who have turned from God and despised His Law and have suffered the 5th cycle of discipline are claiming that His way is not right and theirs is.

4. Well, we can see where their way got them. They are literally a people without a country (Again!!!).
5. Yet they think that God is not just in how he has dealt with them.
6. While many will repent, they still hold to some of the disgusting false doctrines they had digested and were not yet willing to cough them up.
7. Note the presence of feminine, singular noun, דֶּרֶךְ/derek, "way, road, path".
8. Incidental sinning is not in view. We are dealing with a road or path that the people had been traveling upon. They needed to get off that path and walk on the path of righteousness.
9. **Principle:** No matter where you are in life, regardless of how bad you have failed, you can make a choice to get off of that path and pursue God's ways again!!!
10. Our word translated as "consider" is the niphal, imperfect of תָּקַן/takan "to gauge, i.e. estimate a thing by comparing with a standard".
11. In other words, when they looked at God's ways, they did not measure up to a false, human viewpoint standard of righteousness which they held to.
12. While this type of thinking is of course absurd, realize that the great majority of the people in the world, to include many believers, hold to it, namely that God's ways are not right and we as human beings know what is best.
13. This topic was dealt with earlier in the text (Ezek. 18:25 cp. Job 35:2; 40:8; Matt. 25:24-26).
14. The specific ideas that people were holding on to was a false sense of justice. They in essence held that they were God's people and as such, should have their past acts considered or else did not consider their sins serious to warrant expulsion from the land.
15. Well, they were ejected from the land and it was just. However the main issue for them is to not continue in their OSN activity that got them in this mess in the first place thereby avoiding the SUD.
16. Yahweh counters their ideas in verse eighteen where He states, **"When a righteous man turns from his righteousness and commits unrighteous acts then he will die in them"**.
17. A righteous man's deeds done in the past are not going to save him from the SUD if he has gone into reversionism and won't repent, especially the type of reversionism that the Israelites were in.
18. If they continue in the direction they have gone, they will die in their sins.
19. Note the use of the plural pronominal suffix used in reference to sin at the end of the final clause, "...he will die in *them*".
20. He dies while pursuing a *course* of OSN activity in his day-to-day life.
21. However, they can be like the prior mentioned wicked man who turns from his sins so they are no longer an encumbrance to their spiritual advancement.

EXEGESIS OF VERSES 19 & 20:

VERSE NINETEEN

“But when a wicked man turns away from his wickedness and practices righteousness and justice, he will live by doing so”.

וּבְשׁוּב רָשָׁע מִרְשָׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם הוּא יַחְיֶה:

(conj. ו/w "but" + prep. ב/B "in" + verb-qal-inf. const. שׁוּב/shub "turning" + adj-m-s רָשָׁע/rasha' "wicked man" + prep. מִן/min "from" + noun-f-s w/ suf-3rd-m-s רְשָׁעָה/rish'ah "his wickedness" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] עָשָׂה/asah "does" + noun-m-s מִשְׁפָּט/mishepat "justice" + conj. ו/w "and" + צְדָקָה/ts'daqah "righteousness" + prep. w/ suf-3rd-m-pl עַל/al "upon them" + pron-3rd-m-s הוּא/hu' "himself" + verb-qal-imperf-3rd-m-s חַיָּה/chayah "he will live").

VERSE TWENTY

“Yet you would say that the way of Adonay is not right. I will judge each of you according his own ways”.

וְאָמַרְתֶּם לֹא יִתְכַּן דֶּרֶךְ אֲדֹנָי אִישׁ כְּדַרְכּוֹ אֲשַׁפֹּט אֶתְכֶם בֵּית יִשְׂרָאֵל:

(conj. ו/w "yet" + verb-qal-perf-2nd-m-pl [waw consec] אָמַר/amar "you will say" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-3rd-m-s [[waw consec] יִתְכַּן/takan "it is considered" + noun-f-s const. דֶּרֶךְ/derek "way of..." + proper noun אֲדֹנָי/adonay "Adonay" + noun-m-s אִישׁ/ish "each" + prep. כ/K "according to" + noun-f-pl w/ suf-3rd-m-s דֶּרֶךְ/derek "his ways" + verb-qal-imperf-1st-c-s אֲשַׁפֹּט/shaphat "I will judge" sign. d.o. w/ suf-2nd-m-pl אַת/eth "you" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel").

ANALYSIS OF VERSES 19 & 20:

1. Yahweh wraps up the communication in verses 19 & 20.
2. He asserts again “But when a wicked man turns away from his wickedness and practices righteousness and justice, he will live by doing so”.
3. The entire section has to do with *personal accountability* and justice as it pertains to one's own actions.

4. The Jews had a felonious view of God punishing people for the sins of their fathers as well as thinking they, in the present, could stand on the good things their forefathers had accomplished.
5. Adonay breaks through all of this rigmarole and states that a righteous man, when he turns from his righteousness to pursue wickedness, is a candidate for DD to include dying discipline.
6. However, as stated here, when a wicked man turns from his wicked ways and pursues a godly lifestyle, that onus is removed and he is again the object of God's blessing.
7. Due to the false doctrine in their souls, such logic does not seem right to the average Jew in Ezekiel's audience.
8. Adonay notes in verse twenty, **"Yet you would say that the way of Adonay is not right. I will judge each of you according his own ways"**.
9. This is the same sentiment expressed in the previous section. If one were asked, if he were being honest, he would say that God's ways are not right.
10. Such sentiment is evidence of the stubbornness the people possessed, the same stubbornness which Yahweh warned Ezekiel of at the very beginning of his ministry (Ezek. 2:1-3:15).
11. As previously stated, while this type of thinking seems insane (and it is!) it is none-the-less the way most people think, to include many Christians (Prov. 19:3).
12. They may not disagree with God's ways across the board. However believers tend to have a cafeteria mentality where they accept certain examples of divine viewpoint while rejecting those parts of the POG that don't line up with their own human viewpoint agenda.
13. They in essence declare such teaching from God as being "not right".
14. The way in which the average Israelite thinks God's ways are not just is because they think He is wrong for destroying the nation and exiling them to the land of Babylon.
15. However God flips the script on them here. It is not His ways that are not right, but theirs which are not right.
16. Our word for "right" is the same one we saw in our previous passage, the niphal, imperfect verb, נִקַּח/takan, takan "to gauge, i.e. estimate a thing by comparing with a standard".
17. They are in essence weighing or measuring God word saying that it does not measure up. However this is because they have a skewed standard or righteousness, infected by their rampant human viewpoint.
18. God is just in punishing the reversionist and blessing the reversionist who has recovered.
19. They cannot look back to previous times of kings or patriarchs to deliver them. They need to rise to the occasion now and identify their own wickedness and turn from it so as to become the objects of God's blessings.
20. They cannot look to righteous acts which they committed prior to going into the disgusting reversionism that they currently found themselves. Nor could they deny forgiveness to those who repent of such actions.
21. Herein lies the potential for them to get back on track spiritually. What's more it brings hope that they may return to the land to rebuild.
22. Their return to the land will be a major theme going forward, but the Israelites need to make the choice to align their will to God's so they are ready to go back into the land and serve Him, rather than dying the SUD in Babylon.

23. However each man and woman must make this choice to identify said wickedness and turn from it (Ezek. 18:27).
24. Personal accountability is the task before them. It is for this reason that Adonay states “I will judge each of you according his own ways” (Eccl. 12:14; Matt. 16:27).
25. Again our word for “ways” is the feminine, plural noun, דֶּרֶךְ/derek, “way, road, path”.
26. The dispersed Israelites had continued down the wrong road which involved paganism, false doctrine and child sacrifice.
27. Each man and woman needed to make the volitional decision to get off of that road and back on the road of BD, true worship of Adonay and godly moral behavior.
28. However each person, would be judged according to his own ways, good or bad, not the ways of his forefathers nor those around him (Ezek. 18:20 cp. John 9:2).

Ezekiel Receives Back His Voice

EXEGESIS OF VERSES 21 & 22:

VERSE TWENTY-ONE

“And it came about in the twelfth year of our captivity, in the tenth month, on the fifth of the month a refugee came to me from Jerusalem”.

וַיְהִי בַשָּׁנָה עֲשָׂרָה שָׁנָה בְּעֶשְׂרֵי בַחֲמִשָּׁה לַחֹדֶשׁ לְגָלוּתֵנוּ
בְּאֵלֵי הַפָּלִיט מִירוּשָׁלַם לֵאמֹר הִכְתָּה הָעִיר:

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + prep. ב/B in" + adj-f-pl שְׁנַיִם/shenayim "two" + adj-f-s עֲשָׂרָה/esereh "ten" noun-f-s שָׁנָה/shanah "year" + prep. ב/B "in" + adj-m-s w/ d.a. עֲשִׂירִי/asiyriy "the tenth" + prep. ב/B "on" + adj-m-s w/ d.a. חֲמִשָּׁה/chamishah "fifth" + prep. ל/L "unto" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "the month" + prep. ל/L "unto" + noun-f-s w/ suf-1st-f-s w/ suf-1st-c-pl גָּלוּת/galuth "our captivity" + verb-qal-perf-3rd-m-s בָּא/bo' "he came" + prep. w/ suf-1st-c-s אֵל/el "unto me" + noun-m-s w/ d.a. פָּלִיט/paliyt "a fugitive/refugee/escapee" + prep. מִן/min "from" + proper noun יְרוּשָׁלַם/yerushalam "Jerusalem").

VERSE TWENTY-TWO

“Now the hand of Yahweh had been upon me in the evening before the refugee came, and he opened my mouth again when he came to me in the morning, and my mouth was opened and no longer made dumb”.

וַיְהִי־הָיָה הַיָּד אֵלַי בָּעֶרֶב לִפְנֵי בֹא הַפָּלִיט וַיִּפְתַּח
אֶת־פִּי עַד־בֹּא אֵלַי בַּבֹּקֶר וַיִּפְתַּח פִּי וְלֹא נִאֲלַמְתִּי עוֹד:

(conj. ו/w "now" + noun-f-s const. יָד/yad "hand of..." + proper noun יְהוָה/yhwh "Yahweh" + verb-qal-perf--3rd-f-s הָיָה/hayah "it came about" + prep. w/ suf-1st-c-s אֵל/el "unto me" + prep. ב/B "in" + noun-m-s w/ d.a. עֶרֶב/ereb "the evening" + prep. ל/L "unto" + noun-f-pl פֶּה/pane "face" + verb-qal-inf. const. בָּא/bo' "coming of..." + noun-m-s w/ d.a. פָּלִיט/paliyt "the refugee" + conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] + פָּתַח/patach "he opened" + sign d.o. אֶת/eth [untranslated] + noun-m-s w/ suf-1st-c-s פֶּה/peh "my mouth" + prep. עַד/ed "again" + verb-qal-inf. const. בָּא/bo' "coming" + prep. w/ suf-1st-c-s אֵל/el

"unto me" + prep. ב/B "in" + noun-m-s בֹּקֶר/boqer "morning" + conj. ו/w "and" + verb-niph-imperf-3rd-m-s [waw consec] פָּתַח/patach "it was opened" + noun-m-s w/ suf-1st-c-s פִּי/peh "my mouth" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-perf-1st-c-s אָלַם/alam "it was made dumb" + adv.. עוֹד/od "again").

ANALYSIS OF VERSES 21 & 22:

1. Herein lies the end of Ezekiel being a mute. Recall that earlier Yahweh closed his mouth so that he could not hold a conversation with any of the dispersed Israelites (Ezek. 3:25-27).
2. It is not that He could not speak at all. He could only speak when God gave him a prophecy to express orally. He could give the prophecy and only the prophecy. Then he would again be silent.
3. We read in verse twenty-one, **"And it came about in the twelfth year of our captivity, in the tenth month, on the fifth of the month a refugee came to me from Jerusalem"**.
4. The city had actually fallen about 1 ½ years earlier. However it took time for word to travel. While people in Babylon had received word, refugees had not yet necessarily arrived in Tel Abib, where Ezekiel was stationed along the Chebar Canal.
5. Recall that the prophesy given Ezekiel did not merely involve destruction to the city or loss of battle, but rather the destruction of the "delight of their eyes" (Ezek. 24:20-27).
6. Hence the refugee had to stay long enough to see the destruction of the temple and the mass deportation of all of the young people to Babylon.
7. He would thus be sent out in one of the later waves of people.
8. It is also very likely those deported in the final deportations were sent to other areas of the empire and not to Tel Abib.
9. The man may have been commissioned to find Ezekiel once he got there (cp. Jer. 45:5).
10. The refugee is the man whom Yahweh had previously prophesied would come to him to announce that the delight of the people's eyes had been taken from them (Ezekiel 24:25-27).
11. Our word for "refugee" is the masculine, singular noun, פָּלִיט/paliyt, "one who has escaped calamity, one who has survived a war, fugitive, escapee, refugee".
12. The NASB renders it in the plural, "refuges". Probably because they view a large company of people who are deported from Jerusalem being deported to Babylon at this time (II Kings 25:1ff; Jer. 39:2-8; 52:4ff).
13. However it is in the singular as one particular refugee will come into Ezekiel's periphery and tell him Jerusalem's demise.
14. We read in verse twenty-two, **"Now the hand of Yahweh had been upon me in the evening before the refugee came, and he opened my mouth again when he came to me in the morning, and my mouth was opened and no longer made dumb"**.
15. Recall that in the previous dispensation, the Holy Spirit's indwelling ministry was different from that of the Church Age. He resided alongside of the believer rather than taking residence within the believer's body (Hag. 2:5; John 14:16, 17).
16. However He could change His residency to empower people to prophecy, perform miracles or conduct great feats of strength (Judg, 11:29-33; 14:5, 6; 15:14-16; I Sam. 11:1-6).

17. This is the condition which Ezekiel finds himself in evening prior to the refugee's arrival at his home as he states "the hand of Yahweh had been upon me".
18. Ezekiel does not say how he was empowered or what he gleaned from the Spirit being upon him. Perhaps he received direction that the refugee would soon arrive or else was given an additional prophesy (cp. Ezek. 1:3).
19. However, since it is tied to the appearance of the refugee, it is probable that God placed Ezekiel in the man's periphery supernaturally or else supernaturally imposed information upon where and how to find the man (cp. Ezek. 3:22; 37:1 40:1).
20. Recall that up to this point, Ezekiel had been confined to his house (Ezek 3:25-27).
21. Was he now free to go out and find the man via God's direction?!!
22. Whatever the case, Ezekiel was placed in the refugee's periphery the following morning and the man reported to him the destruction of the Temple and deportation of all of the people.
23. At that exact moment, Ezekiel's tongue was released and he would again speak normally after being mute for seven years.
24. Not only would Ezekiel be informed of Isreal's fate, but the rest of the dispersed Israelites would know it as well.
25. Hence all that Ezekiel prophesied about the city's destruction has come true and any and all naysayers should realize that they had been in the presence of a real, legitimate prophet of God (Ezek. 2:5; 12:21-28).
26. Yahweh is also vindicated in that all that He predicted and communicated via His prophet has come true.
27. He is not inferior to other gods because His people were defeated, He is the one that brought about such a defeat and carries out all that He has decreed in eternity past!!!
28. Recall that Ezekiel lost his voice at the beginning of his ministry when he was commissioned as a prophet.
29. He is now regaining it not because his ministry is over but because he is entering a new phase of his ministry.
30. Those who rejected what he had to say regarding the calamities that were to befall Jerusalem could no longer reject the truth of his prophecies.
31. The southern kingdom of Judah had been defeated, Jerusalem had been sacked, the temple burned, the king blinded and taken to Babylon in fetters and those who survive where mostly deported to Babylon.
32. From here on his ministry will take on a new shape to prepare people for the future glory of Israel.

EXEGESIS OF VERSES 23 & 24:

VERSE TWENTY-THREE

“And the word of Yahweh came to me saying”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר

(conj. ו “and” + verb-qal-imperf-3rd-m-s [waw consec.] הָיָה/hayah “it came” + noun-m-s const. דְּבַר/dabar “word of...” proper noun יְהוָה “Yahweh” + prep. w/ suff-1st-c-s אֵל/el “to me” prep. ל [untranslated] + verb-qal-inf. Const. אָמַר /amar “saying”).

VERSE TWENTY-FOUR

“Son of man, those who dwelling in these waste places of the land of Israel are speaking, saying ‘Abraham was one and he took possession of the land, but we are many. The land has been given to us for an inheritance’”.

בְּנֵי־אָדָם יֹשְׁבֵי הַחֲרָבוֹת הָאֵלֶּה עַל־אֲדָמַת יִשְׂרָאֵל אֹמְרִים
לֵאמֹר אֶחָד הָיָה אַבְרָהָם וַיִּירֶשׁ אֶת־הָאָרֶץ וְאַנְחֵנוּ רַבִּים
לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + verb-qal-part-m-pl const. יָשָׁב/yashab "those dwelling..." + noun-f-pl w/ d.a. חֲרָבוֹת/char^cbah "the waste places" + adj-m-pl w/ d.a. אֵלֶּה/’elleh "these" + prep. עַל/’al "upon" + noun-f-s const. אֲדָמָה/’adamah "land of..." + proper noun יִשְׂרָאֵל/yis^cra’el "Israel" + verb-qal-part-m-pl אָמַר/’amar "speaking" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/’amar "saying" + adj-m-s אֶחָד/’echad "one" + verb-qal-perf-3rd-m-s הָיָה/hayah "came about" + proper noun אַבְרָהָם/’ab^craham "Abraham" + conj. ו/w "and" + verb-qal-imperf-3rd-m-s יָרַשׁ/yarash "he took possession of" + sign. d.o. [untranslated] + noun-f-s w/ d.a. אֶרֶץ/’erets "land" + conj. -advers. ו/w "but" + pron-1st-c-pl אַנְחֵנוּ/’anachenu "we" + to be verb [supplied] "are" + adj-m-pl רַב/rab "many" + prep. w/ suf-1st-c-pl ל/L "to us" + verb-niph-perf-3rd-f-s נִתְּן/nathan "it has been given" + noun-f-s w/ d.a. אֶרֶץ/’erets "the land" + prep. ל/L "for" + noun-f-s מוֹרָשָׁה/morashah "an inheritance").

ANALYSIS OF VERSES 23 & 24:

1. Having received back his voice, Ezekiel next records a communication he receives from Yahweh.
2. Verse twenty-three features the very familiar phrase, **“And the word of Yahweh came to me saying”**
3. This phrase is used 15xs in the Old Testament, 12xs by Ezekiel and 3xs by Jeremiah.
4. The text reads as if he gets this communication immediately upon receiving back his voice. However such is not *necessarily* the case.
5. Some time may have passed since the morning he saw the refugee and was able to speak again.
6. We can presume that it is still in the twelfth year of the exile.
7. None of the prophecies from this point to the close of chapter 39 are dated.
8. Yahweh informs Ezekiel in verse twenty-four, **“Son of man, those who dwelling in these waste places of the land of Israel are speaking, saying ‘Abraham was one and he took possession of the land, but we are many. The land has been given to us for an inheritance’”**.
9. The reference is made to those still residing in the land. It is 18 months after the destruction of Jerusalem and all of the final deportations have been completed.
10. In our previous passage, Ezekiel is featured as speaking with one of the late deportees who informed him of what had happened in Israel.
11. However not all people were deported. Nebuchadnezzar left the poorest of the people in the land to serve as agricultural workers (II Kings 25:12 cf. Jer. 39:10).
12. Nebuchadnezzar appointed Gedaliah as a governor over them (Jer. 40:7).
13. However, seven months after he had taken office, Ishmael, son of Nethaniah, assassinated him. This led to many fleeing the nation to Egypt in fear (II Kings 25:22-26).
14. Hence the nation has really been emptied out of the great majority of its people.
15. Those who remain are said to live in “these waste places” as their entire civilization has been destroyed.
16. Our word for “waste places” is the feminine, plural noun, חֲרָבָה/char‘bah, “waste, desolation, ruin”.
17. Such describes the carnage and destruction done to the nation at the hands of Nebuchadnezzar.
18. However these who remain still feel that the land is still theirs. They make the fallacious assumption that Abraham took possession of the land.
19. Such is most assuredly false. While Abraham sojourned through the land, he never “took possession” of it.
20. Our word for “took possession” is the qal, imperfect verb, יָרַשׁ/yarash, “to take possession of, become an heir, receive an inheritance”.
21. While Abraham was promised the land to his people, he never took possession of what was promised him (Acts 7:17; Heb. 11:13-16).
22. While Abraham was alive he sojourned in the land but never took possession of it. The only land he actually has possession of was the field that he had bought for his family’s burial (Gen. 25:9, 10).
23. Indeed, he paid a tithe to the king of Salem, which was later called Jerusalem. If he was the possessor of the land he would be collecting tithes, not paying them (Gen. 14:17-20).

24. However regardless, they most assuredly do not possess the land as an inheritance. 95% + have been either killed, deported or fled outside of the land and Nebuchadnezzar is ruling over the land.
25. How can they possibly think they have taken possession of the land as an inheritance?!! These people are delusional to say the least.
26. Their argument in essence is that the land was promised to them via their relationship to Abraham.
27. They, like the Jews of the time of Christ), are thus relying upon their corporeal descent from Abraham (cp. Matt. 3:9; John 8:33-39).
28. Their views are not the different from those held among Ezekiel's contemporaries in the land of Babylon as recorded years earlier (Ezekiel 11:14ff).
29. However what has escaped their notice, due to their –V, is the fact that they have been utterly defeated and most either killed or removed from the land because of their behavior.
30. Unless they repent like the wicked man in the previous passage, they will suffer the fate of the SUD.
31. While Abraham was promised the land to his descendants the actual giving of it is a conditional promise based on the Jews remaining faithful to Yahweh. This they did not do (cp. Gen. 17:1-7; Lev. 26:14; Deut. 28:15)!!!

EXEGESIS OF VERSES 25 & 26:

VERSE TWENTY-FIVE

“Say to them, 'thus says Adonay Yahweh: you consume blood, you lift up your eyes to idols and you shed blood. Will you indeed possess the land?'”

לֵכֶן אָמַר אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה עַל-הַדָּם תֹּאכְלוּ
וְעֵינֵיכֶם תִּשְׂאוּ אֶל-גִּלּוּלֵיכֶם וְדָם תִּשְׁפְּכוּ וְהָאָרֶץ תִּירָשׁוּ:

(prep. ל/L [untranslated] + adv. כֵּן/ken "thus" + verb-qal-imper-m-s אָמַר/'amar "say" + prep. suf-3rd-m-pl אֵל/'el "to them" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/ʾadonay יְהוִה/yhwh "Adonay Yahweh" + prep. עַל/al "unto" + noun-m-s w/ d.a. דָּם/dam "the blood" + verb-qal-imperf-2nd-m-pl אָכַל/'akal "you will eat/consume" + conj. ו/w "and" + noun-f-pl w/ suf-2nd-m-pl עֵינַי/ayin "your eyes" + verb-qal-imperf-2nd-m-pl נָשָׂא/nasa' "you will lift" + prep. אֵל/'el "to" + noun-m-pl w/ suf-2nd-m-pl גִּלּוּל/gillul "your idols" + conj. ו/w "and" + noun-m-s דָּם/dam "blood" + verb-qal-imperf-2nd-m-pl שָׁפַךְ/shaphak "you will pour out" + conj. ו/w "and" + noun-f-s w/ d.a. אֶרֶץ/ʾerets "the land" + verb-qal-imperf-2nd-m-pl יָרַשׁ/yarash "you will possess").

VERSE TWENTY-SIX

“You rely on your sword, you commit abominations and each one of you defiles his neighbor's wife. Will you indeed possess the land?”

עַמְדַתְּם עַל-חֶרֶבְכֶם עֲשִׂיתֶן תּוֹעֵבָה וְאִישׁ אֶת-אִשְׁתּוֹ רָעָהוּ
טָמְאַתֶּם וְהָאָרֶץ תִּירָשׁוּ: ס

(verb-qal-perf-2nd-m-pl עָמַד/'amad "you have stood/remain" + prep. עַל/al "upon" + noun-f-s w/ suf-2nd-m-pl חֶרֶב/chereb "your sword" + verb-qal-perf-2nd-f-pl עָשָׂה/'asah "you have committed" + noun-f-s תּוֹעֵבָה/to'ebah "abomination" + conj. ו/w "and" + noun-m-s אִישׁ/iysh "each one" + sign d.o. אֶת/'eth [untranslated] + noun-f-s const. אִשָּׁה/iyshah "wife of..." + noun-m-s w/ suf-3rd-m-s רָעַר/rea' "his neighbor/friend" + verb-piel-perf-2nd-m-pl טָמְאַר/tame' "you have defiled" + conj. ו/w "and" + noun-f-s w/ d.a. אֶרֶץ/ʾerets "the land" + verb-qal-imperf-2nd-m-pl יָרַשׁ/yarash "you will take possession of...").

ANAYLYSIS OF VERSES 25 & 26:

1. Verses twenty-five and twenty-six begin Yahweh's response to the greedy, disillusioned people featured in the previous section.

2. He states in verse twenty-five **“Say to them, 'thus says Adonay Yahweh: you consume blood, you lift up your eyes to idols and you shed blood. Will you indeed possess the land?’”**
3. Such is yet another section where Ezekiel is to address a people who are absent from his presence.
4. No, he does not travel back to Israel to address those living in the “waste places” any more that he has traveled to Egypt or any of the other Gentile nations he prophesied over.
5. He responds to their evil, but it is done in the presence of his audience, the dispersed House of Israel, living in Babylon.
6. While the Israelites who remain in the land think that they should possess it, Yahweh points out that they are just as undeserving as all the rest of Israel is and have no claim to it (Luke 13:1-5).
7. God lists three violations in verse twenty-five that they are guilty of. The first is that they consume blood.
8. This is something that is a universal violation in each and every dispensation (Gen. 9:4; Lev. 3:17; Acts 15:19, 20).
9. The drinking of blood was tied to pagan rituals whereby worshippers would drink of the blood of the animals they sacrificed (Ezek. 18:6).
10. The second item he lists is that they lift up their eyes to idols. It was evident that idolatry was rampant in Israel at this time. Ezekiel has addressed the topic numerous times (Ezek. 5:11; 6:4, 9, 13; 8:10; 14:3-7; 16:20, 21, 36; 18:6, 13, 15; 20:7, 8, 16, 18, 24; 21:21; 22:3; 23:30; 33:25).
11. Idolatry was one of the first items addressed in the Law and it was a snare that the Israelites were tripped up by time and again (Exo. 20:4, 5).
12. The third infraction which is stated is that they shed blood. Such is a reference to murder of people, not the killing of animals.
13. There was a great deal of violence in their culture at the time that had become acceptable (Ezek. 9:9; 22:4, 9; 23:45).
14. Much of this bloodshed involved the murder of children for human sacrifice (Ezek. 16:21; 20:26; 20:31; 23:37).
15. None of these heinous activities have ceased with the destruction at the hands of Nebuchadnezzar. These folks are still engaging in them.
16. It is not as if those who remained were the “good Jews” who had kept themselves from such evil, nor did they learn their lesson and repent when the Babylonians attacked them.
17. Note that all of our verbs are in the imperfect tense here. We are not dealing with isolated instances that happened in the past.
18. Rather they will or would engage in such acts whenever the opportunity presents itself.
19. They continue to be a violent, pagan society which has rejected Yahweh. Yet they feel that God has chosen to gladly give them the land.
20. God ends the verse with a question “Will you indeed possess the land?”.
21. The answer of course is a resounding “NO!” Such ones should not possess the land but be purged from it for their evil!!!
22. This is exactly what God plans for them as we shall see (Ezek. 33:27).
23. He continues in verse twenty-six where God states **“You rely on your sword, you commit abominations and each one of you defiles his neighbor's wife. Will you indeed possess the land?”**

24. Our word for “rely” is the qal, perfect verb, עָמַד /amad, “to stand, remain, endure”. In other words they live by or rely upon the sword to live.
25. However this is not a righteous use of the sword or else Yahweh would not have listed it among their sins. Herein is a reference to their violent criminal activity (Gen. 27:40; Ezek. 18:12 cp. Matt. 26:52).
26. He goes on to state that they commit “abominations”. Abominations are sins that are detestable and particularly hated by God.
27. There is a considerable list of sins that fall into this category (Lev. 18:6-30; Deut. 29:17; I Kings 14:24; II Kings 16:3).
28. God does not specify which abominations they were committing, suffice to say it was pretty bad!
29. One specific abomination He cites is that the marital infidelity where he notes “each one of you defiles his neighbor’s wife”.
30. This was not an isolated occurrence. Note that Yahweh states that “each one” commits this horrible act, indicating to us that the practice was rampant (Jer. 5:8, 9).
31. Note the shift in the tense of the verbs in this verse. Instead of the imperfect tense, Yahweh has switched to the perfect tense, indicating *completed action*. These are things that they have done in the past.
32. However they have not repented of them and there is no indication that they will not continue to live by these horrible standards.
33. Having said all this He again asks, “Will you indeed possess the land?”
34. While citing Abraham’s name and staking a claim to the land, it has escaped the notice of those remaining in the land that while the land was promised to the Jews, it was a *conditional promise* based on their honoring His laws (Lev. 20:22).
35. These waste place dwellers have proven by their actions and character that they are the complete antithesis to the patriarch who was promised the land and exhorted to be ‘blameless’ before the Lord (Gen. 17:1-8).
36. However the Jews who remained in the land have been anything but, and habitually violated God’s laws, committing lewd violations and abominations. They too would be removed from the land via the SUD.

EXEGESIS OF VERSES 27 & 28:

VERSE THIRTY-SEVEN

“Thus you will say to them, ‘Thus says Adonay Yahweh: As I live, surely those in the waste places will fall by the sword and I will give whoever is in the open field to the beasts for food and those hiding in strongholds and the caves will die by pestilence’”.

כֹּה-תֹאמַר אֲלֵהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה חַי-אֲנִי אִם-לֹא
אֲשֶׁר בַּחֲרָבוֹת בַּחֲרָב יִפְּלוּ וְאֲשֶׁר עַל-פְּנֵי הַשָּׂדֶה לַחַיָּה
נִתְּנוּ לְאֹכְלוֹ וְאֲשֶׁר בַּמְצֻדֹת וּבַמְעֲרֹת בְּדֶבֶר יָמוּתוּ:

(conj. כֹּה/koh "thus" + verb-qal-imperf-2nd-m-s אָמַר/'amar "you will say" + prep. w/ suf-3rd-m-pl אֵל/el "to them" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/Adonay יְהוִה/yhwh "Adonay Yahweh" + adj-m-s חַי/chay "living/alive" + to be verb [supplied] "am" + pron-1st-c-s אֲנִי/aniy "I" + conj. אִם/im "surely" + neg. adv. לֹא/lo' "not" + rel. pron. אֲשֶׁר/asher "those" + prep. ב/B "in" + noun-f-pl w/ d.a. חֲרָבָה/char.bah "the waste places" + prep. ב/B "with" + noun-f-s w/ d.a. חֲרֶב/chereb "the sword" + verb-qal-imperf-3rd-m-pl נָפַל/naphal "they will fall" + conj. ו/w "and" + rel pron. אֲשֶׁר/asher "whoever" + prep. עַל/'al "upon" + noun-f-pl const. פָּנֶה/pane "face of..." + noun-m-s w/ d.a. שָׂדֶה/sadeh "the field" + prep. ל/L "unto" + noun-f-s w/ d.a. חַיָּה/chayah "the beasts" + verb-qal-perf-1st-c-s w/ suf-3rd-m-s נָתַן/nathan "I will give him" + prep. ל/L "for" + verb-qal-inf. const. w/ suf-3rd-m-s אָכַל/akal "its food" + conj. ו/w "and" + rel. pron. אֲשֶׁר/asher "those" + prep. ב/B "on" + noun-f-p w/ d.a. מְצֻדָּה/mitsad "strongholds" + conj. ו/w "and" + prep. ב/B "on" + noun-f-pl w/ d.a. מְעָרָה/me'arah "the caves" + prep. ב/B "with" + noun-m-s w/ d.a. דֶּבֶר/deber "the pestilence" verb-qal-imperf-3rd-m-pl מוּת/muth "they will die").

VERSE TWENTY-EIGHT

“And I will make the land a desolation and a waste, and the pride of her power will be brought to an end and the mountains of Israel will be desolate with no one passing through”.

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + sign d.o. אֶת/'eth [untranslated] + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + noun-f-s שְׁמָמָה/shemamah "a desolation" + conj. ו/w "and" + noun-f-s מְשָׁמָה/m'shammah "devastation" + conj. ו/w "and"

+ verb-niph-perf-3rd-m-s שָׁבַת/shabath **"it will cease"** + noun-m-s const. גָּאוֹן/ga'on **"exaltation/pride of..."** + noun-m-s w/ suf-3rd-f-s עָז/oz **"her strength"** + conj. ו/w **"and"** + verb-qal-perf-3rd-c-pl {waw consec} שָׁמֵם/shamem **"they will be desolate"** + noun-m-pl const. הָרִים/har **"mountains of..."** + proper noun יִשְׂרָאֵל/yis'ra'el **"Israel"** + prep. מִן/min **"from"** + adv. אֵין/ayin **"not/never"** + verb-qal-part-m-s עָבַר/abar **"to pass through"**).

ANALYSIS OF VERSES 27 & 28:

1. Yahweh continues His response to the arrogant people who remained in the waste places of Israel.
2. He states in verse twenty-seven, **"Thus you will say to them, 'Thus says Adonay Yahweh: As I live, surely those in the waste places will fall by the sword and I will give whoever is in the open field to the beasts for food and those hiding in strongholds and the caves will die by pestilence'"**.
3. Herein God makes it perfectly clear that these people are not going to inherit the land, but inherit their own death instead.
4. There are three categories of people here. Those in the waste places (towns destroyed by war), those who flee to the countryside and those who hide in strongholds or caves.
5. Those who reside in the waste places will fall by the sword.
6. The "sword" in view is most likely a reference to those who fall victim to the invasion by Ishmael who led an insurrection and killed Gedaliah, the Babylonian appointed Governor (Jer. 41:1ff).
7. This produced a response by the Babylonians who sought to avenge him. Many would be caught up in this fighting and lose their lives in the process.
8. Recall that in our previous passage, those who remained in the land lived by their swords (Ezek. 33:26).
9. Now such ones will die by the sword (Matt. 26:52).
10. Meanwhile, those who have escaped the battles and fled to the rural areas of the country would suffer death at the hands of wild beasts.
11. While the environment has changed greatly in modern times, ancient Israel had bears and large jungle cats that roamed the plains and forests of rural Israel (I Sam. 17:34).
12. God of course can bring animals from all around to kill people if He truly wants to (II Kings 17:25; Exo. 23:19; Lev. 26:22).
13. Those who have eluded the wild beasts by taken shelter whether in a manmade fortress or enclave carved in rock or else out in the caves are said to die of "pestilence" (cp. I Sam. 22:1; 23:14).
14. In other words, you can run but you can't outrun or hide from God.
15. These three causes of death were promised to Israel earlier in the book (Ezek. 5:17).
16. Hence, those who survived the war will still be pursued to the point of death. They are not favored, they are simply dying last.
17. A large contingency of Jews had left the land and fled to Egypt. They too will perish (Jer. 43:4-7 cp. 44:1ff).
18. He continues in verse twenty-eight, where He states **"And I will make the land a desolation and a waste, and the pride of her power will be brought to an end and the mountains of Israel will be desolate with no one passing through"**.

19. This passage is a bit tough to understand as the land has already been destroyed. Indeed the people claiming to take possession of the land were living in the “waste places”.
20. Our word for “make” is a waw consecutive qal, perfect of נָתַן/nathan, “to give, make, establish”.
21. The waw consecutive shifts the perfect tense to an imperfect. In other words, this is action that is not completed and something God is still going to do.
22. We can take it here to mean that He will continue to make the land a waste or rather keep it in that condition.
23. There is no way this remnant of the people is going to rebuild and cultivate that which had been laid waste by Nebuchadnezzar.
24. He goes on to state that the pride of her power will be brought to an end. Again, this action has already occurred. Yahweh is simply reiterating His plans for the nation (for now) and reaffirming that the remnant who remain are not going to build it up again.
25. Finally he states that the mountains will remain desolate and people will not be crossing them to access other parts of the nation.
26. Hence, despite their claim to have inherited and taken possession of the land in connection to their lineage to Abraham, the complete opposite is true.
27. God will ensure that the land remains desolate and unlivable.
28. One lesson we can learn from this is to not assume that just because one survives some sort of catastrophe, that such is a sign of divine favor. For unless people repent and turn to God, they too will be destroyed eventually (Luke 3:8; 13:4).
29. Another lesson we can observe from this passage is a truth that is true for all times. There is nothing special about the land of Israel when the Jews are not in it.
30. Anytime they are dispersed it is unfruitful and barren. When they return it is like flipping a switch and it is productive again.