

Chapter Twenty

C. Messages of the 7th year (591 – 590 BC – 20:1 – 23:49).

1. Israel's ingratitude since the Exodus, Nebuchadnezzar to turn to Jerusalem, no more Davidic kings will sit on the throne of Israel till Jesus returns (20:1 – 21:42).

EXEGESIS OF VERSES 1 – 3:

VERSE ONE

“And it came about in the seventh year, in the fifth month, on the tenth of the month that men from the elders of Israel came to inquire of Yahweh and sat before me”.

וַיְהִי בַשָּׁנָה הַשְּׁבִיעִית בַּחֲמִישִׁי בְּעֶשְׂרֵי לַחֹדֶשׁ בָּאוּ אַנְשִׁים
מִזְקְנֵי יִשְׂרָאֵל לְדַרְשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לִפְנֵי:

(conj. ו "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + prep. ב "in" + noun-f-s w/ d.a. שָׁנָה/shanah "the year" + card. adn-f-s w/ d.a. שְׁבִיעִי/sh'ebiy'iy "the seventh" + prep. ב "in" + adj-m-s w/ d.a. חֲמִישִׁי/chamiyshiy "the fifth" + prep. ב "in" + noun-m-s w/ d.a. עֶשְׂרֵי/‘asor "the tenth" + prep. ל "unto" + noun-m-s w/ d.a. חֹדֶשׁ/choresh "the month" + verb-qal-perf-3rd-c-pl בָּאוּ/bo' "came" + noun-m-pl אִישׁ/iysh "men" + prep. מִן/min "from" + adj-m-pl const. זָקֵן/zaqen "elders of..." + proper noun יִשְׂרָאֵל "Israel" + prep. ל "to" + verb-qal-inf. const. דָּרַשׁ/darash "inquire" + sign d.o. אֵת [untranslated] proper noun יְהוָה "Yahweh" + conj. ו "and" + verb-qal-imperf-3rd-m-pl [waw consec.] יָשָׁב/yashab "they sat" + prep. ל "before" + noun-m-pl w/ suff-1st-c-s פָּנָה/paneh "my face").

VERSE TWO

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

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו "and" + v erb-qal-imperf-3rd-m-s [was consec] הָיָה/hayah "it came" noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה "Yahweh" + prep. w/ suff-2nd-c-s אֵל/’el "to me" + prep. ל [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE THREE

“Son of man, speak to the elders of Israel and say to them, thus says Adonay Yahweh, “Have you come to inquire of Me? As I live, I will not be inquired of by you declares Adonay Yahweh””.

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + verb-piel-imper-m-s דַּבַּר/dabar "speak to" + sign. d.o. אֵל [untranslated] + adj-m-pl const. זָקֵן/zaqen "elders of..." + proper noun יִשְׂרָאֵל "Israel" + conj. ו "and" + verb-qal-perf-2nd-m-s [waw conec] אָמַר/'amar "you will say" + prep. w/ suff-3rd-m-pl אֵל/el "to them" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה אֱלֹהֵי "Adonay Yahweh" + inter. part. הִי [untranslated] + prep. ל "to" + verb-qal-inf. const. שִׁדְרַשׁ/darash "inquire" + sign. of d.o. w/ suff-1st-c-s אֲנִי "me" + pron-2nd-m-pl אַתְּ/atem "you" + verb-qal-part-m-s בֹּא/bo' "come" + adj-m-s חַי/chay "alive" + conj. אִם/im "not" + verb-niph-imperf-1st-c-s שִׁדְרַשׁ/darash "I will be inquired of" + prep w/ suff-2nd-m-pl ל "by them" noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun יְהוָה אֱלֹהֵי "Adonay Yahweh").

EXEGESIS OF VERSES 1 – 3:

1. With the end of chapter nineteen, we have come to the end of communication from God for the sixth year.
2. We are now in the seventh year of the imprisonment of King Jehoiachin.
3. King Jehoiachin's imprisonment is the event on which Ezekiel places his timeline throughout the entire book (1:2 8:1; 14:1; 24:1 26:1 29:1,17 30:20 31:1 32:1 40:1).
4. We read in verse one, **“And it came about in the seventh year, in the fifth month, on the tenth of the month that men from the elders of Israel came to inquire of Yahweh and sat before me”.**
5. Note that this does not merely occur in the seventh year but on the 10th day of the fifth month.
6. The fifth month on the Jewish calendar is the month of Ab (July-August – Taylor, p. 155).
7. This date would correspond to August 14th, 591 B.C. on our calendar (Walvoord & Zuch, p. 1263).
8. Again the elders of Israel seek out information from Ezekiel.
9. As previously stated, the elders included the aged men who served as a board of advisors or “think tank” due to the wisdom they were supposed to have attained (cp. Exo. 3:16, 18; 4:29; 12:21; 17:5; 18:12; 19:7; Josh 7:6; 8:10; Judg. 11:5; 21:6; I Sam. 4:3; I Kings 8:3).
10. However these elders have forsaken the wisdom of Bible Doctrine and are enmeshed in Paganism (Ezek. 14:1ff).

11. Recall that Ezekiel cannot have a conversation with anyone. The only speech he can give are the exact proclamations Yahweh gives him. He therefore cannot give a response to their questions.
12. They have approached him on at least two prior occasions (Ezek. 8:1; 14:1).
13. The first time, God whisked Ezekiel away in a vision.
14. The second time He informed them that he would not be inquired of by them. Such is the case here as we shall see.
15. We read in verse two, **“And the word of Yahweh came to me saying...”**
16. This is the same phrase we have seen time and again regarding the word simply coming to the prophet in a way that he is able to discern that God is speaking to him.
17. He continues in verse three, **“Son of man, speak to the elders of Israel and say to them, thus says Adonay Yahweh, “Have you come to inquire of Me? As I live, I will not be inquired of by you declares Adonay Yahweh””**.
18. Hence as was the case previously, Ezekiel is not to entertain the hardcore negative volition of such ones. If they are not willing to repent of their actions, they are not deserving of a response from the prophet regarding Yahweh’s will (cp. Ezek. 14:3-4; 33:30-33; Prov. 28:9).
19. Note the piel stem of our word for “speak”, דָּבַר/dabar. The piel stem is an intensive stem whereby the prophet is to speak poignantly, directly and intently toward these men. He is not to be mealy-mouthed or vacillating.
20. He is to make no bones about it that God is not inspiring him at all to respond to their requests/inquiries.
21. The exact nature of their inquiries is not listed. They most likely want information on the state of Israel and whether they will be able to return to the homeland.
22. His treatment of these reversionists is not that different from John the Baptist’s and Jesus’ treatment of the Pharisees (Matt. 3:7; 15:8, 9; 22:16ff).
23. Such ones are not willing to repent and till they do they will not have access to the WOG (Ps 66:18; Pr 28:9; John 7:17).
24. **Principle:** If a person is not truly seeking divine viewpoint, you are not on the hook to provide it to them. Such would be giving pearls before swine (Matt. 7:6).
25. Note the familiar formula whereby God swears on His own life, “as I live”, that He will not be inquired of by such ones.
26. In the following verses God will give them a response, but it is not the one they were looking for. He will incite the prophet to judge them and make known to them the long line of the –V of their people.

EXEGESIS OF VERSES 4 – 6

VERSE FOUR

“Will you judge them? Will you judge them son of man? Will you make known to them the abominations committed by their fathers?”

הַתְּשִׁיפֹת אֹתָם הַתְּשִׁיפֹת בֶּן־אָדָם אֶת־תּוֹעֵבֹת אֲבוֹתָם הַיְדִיעֵם:

(interg. part. הֲ [untranslated] + verb-qal-imperf-2nd-m-s תְּשִׁיפֹת/shaphat "you will judge" + sign. of the d.o. w/ suff-3rd-m-pl אֹת "them" + interg. part. הֲ [untranslated] + verb-qal-imperf-2nd-m-s תְּשִׁיפֹת/shaphat "you will judge" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + sign. d.o. אֶת/'eth [untranslated] + noun-f-pl תּוֹעֵבֹת/to'ebah "abominations of..." + noun-m-pl w/ suff-3rd-m-pl אֲבֹת/'ab "their fathers" + verb-hiph-imperf-m-s w/ suff-3rd-m-pl יְדַע/yada' "you will cause them to know").

VERSE FIVE

“For you will say to them, ‘thus says Yahweh Adonay, on the day of My choosing Israel when I lifted up My hand unto the seed of the house of Jacob and I was known to them in the land of Egypt and I lifted up My hand to them saying ‘I am Yahweh Elohiym’”.

וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה בַּיּוֹם בַּחֲרֵי בְיִשְׂרָאֵל
וְאָשָׂא יָדִי לְזֶרַע בַּיִת יַעֲקֹב וְאֹדַע לָהֶם בְּאֶרֶץ מִצְרַיִם
וְאָשָׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם:

(conj. ו "for" + verb-qal-perf-2nd-m-s אָמַר/'amar "you will say" + prep.w/ suff-2nd-m-s אֵל/'el "to them" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יהוה "Adonay Yahweh" + prep. ב "in" + noun-m-s const. יוֹם /yom "day of..." + verb-qal-inf. const. w/ suff-1st-c-s בָּחַר/bachar "my choosing" + prep. ב "on" + proper noun יִשְׂרָאֵל "Israel" + conj. ו "and" + verb-qal-imperf-1st-c-s [waw consec] נָשָׂא/nasa' "I lifted up" noun-f-s w/ suff-1st-c-s יָד/yad "my hand" + prep. ל "to" + noun-m-s const. זֶרַע/zera' "seed of..." + noun-m-s const. בַּיִת/bayith "house of..." + perp noun יַעֲקֹב/ya'aqob "Jacob" + conj. ו "and" + verb-niph-imperf-1st-c-s [waw conec] יְדַע/yada' "I was known" +

prep. w/ suff-3rd-m-pl ל "to them" + prep. ב "in" + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו "and" + verb-qal-imperf-1st-c-s [waw consec] + נָשָׂא/nasa' "I lifted up" + noun-f-s w/ suff-1st-c-s יָד/yad "my hand" + prep w/ suff-3rd-m-pl ל "to them" + prep. ל [untranslated] + verb-qal-inf. const. אָמַר/amar "saying" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun אֱלֹהִים יהוה "Yahweh Elohiym").

VERSE SIX

“On that day I lifted up My hand to them to bring them out from the land of Egypt to a land that I sought out for them, one flowing with milk and honey, the glory of all lands”

בַּיּוֹם הַהוּא נִשְׂאתִי יָדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם
 אֶל-אֶרֶץ אֲשֶׁר-תִּרְתִּי לָהֶם זֶבֶת חָלָב וּדְבַשׁ צְבִי הִיא
 לְכָל-הָאָרְצוֹת:

(prep. ב "on" + noun-m-s w/ d.a. יוֹם/yom "the day" + pron-3rd-m-s w/ d.a. הוּא/hu "that" + verb-qal-perf-1st-c-s נָשָׂא/nasa' "I lifted up" + noun-f-s w/ suff-1st c-s יָד/yad "my hand" + prep. w/ suff-3rd-m-pl ל "to them" + prep. ל "to" + verb-hiph inf. constw/ suff-3rd-m-pl. יָצָא/yatsa' "bring them" + prep. מִן/min "from" + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + prep. אֶל/el "to" + noun-f-s אֶרֶץ/erets "a land" + rel. pron. אֲשֶׁר/asher "that" + verb-qal-perf-1st-c-s תִּרְתִּי/tur "I had sought out" + prep. w/ suff-3rd-m-pl ל "for them" + verb-qal-part-f-s const. זָבַב/zub "flowing..." + noun-m-s חָלָב/chalab "milk" + conj. ו "and" + noun-m-s דְּבַשׁ/dabash "honey" + noun-m-s צְבִי/ts'biy "beauty" + pron-3rd-f-s הִיא/hiy' "she" + to be verb [supplied] "is" + prep. ל "to" + noun-m-s const. כָּל/kol "all..." + noun-f-pl w/ d.a. אֶרֶץ/erets "the lands").

ANALYSIS OF VERSES 4 – 6

1. Expecting to receive a message from God, the elders get more than they bargain for.
2. Yahweh states in verse four, **“Will you judge them? Will you judge them son of man?”**
3. The question is given for affect. Of course Ezekiel is going to do whatever God wants him to do and that is to pronounce judgment on this group of elders.
4. God does this on multiple occasions (Ezek. 22:2; 23:36).
5. Our word for “judge” is the qal, imperfect of שָׁפַט/shaphat, “to judge, govern, act as a ruler” whereby one rules in accordance with God’s justice.
6. In this instance he is to measure up their behavior in accordance with the Mosaic Law and prescribe judgment on their actions. They of course would be found guilty of a multiplicity of sins.

7. Hence to do this, he will make them aware of their offences and how they do not measure up to God's justice (Ezek. 16:1ff).
8. Hence judgment includes finding them guilty and pronouncing sentence upon them.
9. However here is where the text takes a sudden turn. To do so, he is to make them aware of their *forefathers' transgressions* as He states **"...Will you make known to them the abominations committed by their fathers?"**
10. Upon first reading, this is a bit of a hard verse to take. God has just given a lengthy dissertation on why they are not suffering for the sins of their fathers in chapter eighteen.
11. However God is not stating that He is punishing them for the sins of their fathers. Indeed, He is going to go way back to the sins committed in Egypt and in the wilderness prior to the nation being founded to show them that they have had a long history of stumbling over idolatry.
12. Hence this will be a history lesson whereby they will be introduced to past sins (100s of years earlier) and shown that God was righteous in punishing their descendants and thus He is righteous in punishing them now due to their repeating the same folly again and again (cp. Acts 7:51, 52).
13. Not only are they to view the sins of their fathers, but to note the ongoing patience and grace God has extended to the nation, even before they entered the land!
14. Recall that these elders had approached Ezekiel in verse one to inquire of the Lord, no doubt of their own fate and the fate of the nation.
15. Instead of giving a prediction of the future. God is going to give them a history lesson that will lead up to the present and determine the degree of evil such ones possess.
16. Such will be an answer to their inquiry. There can only be one outcome for them, continued dispersion. There can be only one outcome for Israel, destruction!
17. He continues in verse five where He states **"For you will say to them, 'thus says Yahweh Adonay, on the day of My choosing Israel when I lifted up My hand unto the seed of the house of Jacob and I was known to them in the land of Egypt and I lifted up My hand to them saying I am Yahweh Elohiym'"**.
18. Note that God is said to have chosen the nation in the land of Egypt when they were in the bonds of slavery.
19. Realize that He had chosen them in eternity past as God's plan is really fixed and determined before it had even begun to be carried out.
20. The physical manifestation of His choosing them took place in Egypt in accordance with His promises to Abraham (Gen 12:1ff; 15:12-15).
21. Hence He chose them eternity past, He made known His choice to Abraham in Genesis, thus establishing a new dispensation, and He physically picked them as His people when they were in the land of Egypt, 400 years after the initial promise to Abraham (Deut. 7:6; 14:2; Isa. 41:8).
22. Hence while He states that He chose them at that time, the idea is really that He chose to act based on His choice at that time.
23. He is said at this time to have lifted up his hand to them.

24. The NASB renders it as He "...swore to the descendants of the house of Jacob".
Whereby its contributors see God as lifting his hand to swear as a man would do in a courtroom.
25. However such is not what is in view. When the Bible speaks of the "hand of God", the power or strength of God is in view (Exo 32:11; Deut 4:34; Deut 5:15).
26. Again...the importance of studying from the original languages!!!
27. God did not swear to them while they were in Egypt. He swore to Abraham 400 years prior. Now He is lifting His hand to help His people in their time of need.
28. He did speak to them and reintroduces Himself to them at this time and informs them through Moses that He is acting on the promises given to the Patriarchs (Exo. 6:6-9).
29. He also states that He was known to them at that time. Such refers in part to God making Himself known to them in a physical sense and sharing His most personal name with them, Yahweh (Exo. 3:13).
30. This is not the first time He is known as Yahweh as believers had used it to address God 100s of years prior (Gen. 14:22; 30:30; 49:18).
31. However God reintroduces Himself in a sense so that the people know that it is indeed the God of their fathers that is bringing about events leading to their freedom from the Egyptians.
32. He continues in verse six stating **"On that day I lifted up My hand to them to bring them out from the land of Egypt to a land that I sought out from them, one flowing with mild and honey, the glory of all lands"**
33. Again, God's hand represents His omnipotent power. He allowed His children to be enslaved in Israel for 215 year but when it was time for them to get out, He acted by appointing Moses to be their leader
34. However make no doubt about it. It was Yahweh who delivered them from Pharaoh's hand (Exo. 19:4-6).
35. Israel here is called the glory of all lands" which it most assuredly is (Psa. 48:2; Dan. 8:9; 11:16).
36. Having been promised such gifts, the Jews should have cast away the idolatries that they had entertained while in Egypt (Lev. 17:1).
37. However, as we shall see, such was a constant snare to them which they were caught in time and time again (Exo. 32:1ff).

EXEGESIS OF VERSES 7 & 8

VERSE SEVEN

“And I said to each of them to throw out the detestable things of their eyes and do not defile yourselves with the idols of Egypt. I am Yahweh, your God”.

וְאָמַר אֲלֵהֶם אִישׁ שְׂקוּצֵי עֵינָיו הַשְּׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם
אַל־תִּטְמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:

(conj. ו "and" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/'amar "I said" + prep. w/ suff-3rd-m-pl אֵל/'el "to them" + noun-m-s אִישׁ/'iysh "each one" + noun-m-pl const שְׂקוּצֵי/shiqquts "detestable things of" + noun-f-pl w/ suff-3rd-m-s עֵינָי/'ayin "his eyes" + verb-hiph-imper-m-pl שְׁלַח /shalach "cast out/throw" + conj. ו "and" + prep. ב "with" + noun-m-pl const גִּלּוּל/gillul "idols of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + adv. אַל/'el "not" + verb-hith-imperf-2nd-m-pl תִּטְמְאוּ/tame' "you will become unclean/defiled" + pron-1st-c-s אֲנִי/'aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה "Yahweh" + noun w/ suff-2nd-m-pl "your God").

VERSE EIGHT

“But they rebelled against me and did not want to listen to me. Each one did not cast out the detestable things of their eyes and did not forsake the idols of Egypt. Then I said that I

would pour out My anger upon the and accomplish My wrath on them in the midst of the land of Egypt”.

וַיִּמְרוּ-בִי וְלֹא אָבוּ לְשָׁמַע אֵלַי אִישׁ אֶת-שְׁקוּצֵי עֵינֵיהֶם
 לֹא הִשְׁלִיכוּ וְאֶת-גִּלּוּלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לְשַׁפֵּךְ
 חַמְתִּי עֲלֵיהֶם לְכַלּוֹת אֶפְרַי בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם:

(conj. - adverb. ו "but" + verb-hiph-imperf-3rd-m-pl [waw consec] + מָרָה/marah "they rebelled" + prep. w/ suff ב "against me" + conj. ו "and" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl אָבָה/'abah "they wanted" + prep. ל "to" + verb-qal-inf. const. שָׁמַע/shama' "listen" + prep w/ suff-1st-c-s אֵל/el "to me" + noun-m-s אִישׁ/iysh "each" + sing. d.o. אֵת [untranslated] + noun-m-pl const. שִׁקּוּצִים/shiqquys "detestable things of..." + noun-f-pl w/ suff-3rd-m-pl עֵינַי/ayin "their eyes" + neg. adv. לֹא/lo' "not" + verb-hiph-perf-3rd-c-pl שָׁלַךְ/shalak "they threw/cast" + conj. ו "and" + sing. d.o. אֵת [untranslated] + noun-m-pl const. גִּלּוּלֵי/gillul "idols of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl עָזַב/'azab "they have left/forsaken" + conj. ו - introd. "then" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/'amar "I said" + prep. ל "to" + verb-qal-inf. const. שָׁפַךְ/shaphak "pour out" + noun-f-s const. w/ suff-1st-c-s חַמָּה/chemah "my anger" + prep. w/ suff-3rd-m-pl עָלַי/al "upon them" + prep. ל "to" + verb-piel-inf. const. כָּלַי/kalay "accomplish" + noun-m-s w/ suff-1st-c-s אַפִּי/aph "my wrath" + prep. w/ suff-3rd-m-pl ב "on them" + prep. ב "in" + noun-m-s const. תְּוֹךְ/tawek "midst of..." + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt").

ANALYSIS OF VERSES 7 & 8:

1. Yahweh continues with His demonstration of the sins of their descendants by describing what, specifically the Exodus Generation committed.
2. We are probably all familiar with the sins they committed in the wilderness after they left Egypt (Deut 9:7).
3. However here God gives us a periscope into their degenerate paganism prior to their deliverance from Egyptian slavery.
4. He states in verse seven, **And I said to each of them to throw out the detestable things of their eyes and do not defile yourselves with the idols of Egypt. I am Yahweh, your God”.**
5. Note the emphatic position of the objects in this sentence. In Hebrew word order the verb is usually first, then the subject, then the object(s) last. However God puts them in front of the verbs to put a spotlight on them.
6. This sentence literally reads “...the detestable things of their eyes to cast out and with the idols of Egypt do not be defiled”

7. Note too the specific language here. While He tended to address that nation as a whole through His servant Moses, He none-the-less appealed to “each one of them” to throw away their idols and other “detestable things” at this time.
8. Such admonitions are not specifically recorded in the Bible. However here we are informed that they most assuredly were engaged in such degeneracy.
9. Note too that this is not a reference to their idol worship in the wilderness but when they were still in Egypt!
10. Joshua also tells us that they engaged in idolatry while still in Egypt (Josh 24:14).
11. Note that God tells these people who He is, just as He said in the previous section. Since they were so far from Him, He needed to reintroduce Himself so to speak (cp. Gen. 15:7; 28:13; Exo. 6:2, 6, 7, 8, 29; 7:5, 17; 10:2).
12. The language intensifies in the next verse where God states, **“But they rebelled against me and did not want to listen to me...”**
13. Indeed they were already in rebellion to God as they were engaged in Idolatry in the first place.
14. However now we learn that God appealed to them to cease and desist from their idolatry. Yet they thumbed their noses at Him and refused to comply!
15. Note the language in reference to the ear gate verses that the eye gate. They kept the detestable things “before their eyes” but “refused to listen” to God with their ears.
16. Humans are visual creatures. There is nothing wrong with gaining information through one’s eyes. However Doctrinal wisdom comes to us through the ear gate and we need to be willing to listen when God is telling us something (Matt. 11:15; 13:9, 43; James 1:19).
17. Rather than listen to God’s word, these people were being entertained through the lust of the eyes (Gen. 3:6; 13:10; II Sam. 11:2; I Johns 2:16).
18. Remember that not all that glitters is gold and we need to be careful about what we see, what we are entertained by and what we prioritize in life.
19. Negative volition refuses to listen to the truth whether directly from the Bible or via the words of wisdom from a peer (Acts 7:57).
20. Note that they did not fail to listen nor were they unable to listen on this occasion. They did not “want to listen”.
21. Our word translated “want” is the qal, perfect of אָבַח/’abah, “To accede to a wish, accept, want to , be willing to, to consent to”
22. Such speaks of the –V manifested in their refusing to listen to God’s instructions.
23. He continues in the next clause, **“...Each one did not cast out the detestable things of their eyes and did not forsake the idols of Egypt...”**
24. Note that “each one” did not put away their idols!!!
25. Such does not mean that there was no one that listened at all. Moses did for goodness sakes, as did Joshua and Caleb!!!
26. However for the great majority of believers, they refused to give up their idols and detestable images. They were that important to them.
27. Even though God had manifested Himself to them and announced their deliverance, they still were not interested in Him enough to forsake their pagan religion!!!

28. God states in the final clause of verses eight, “...Then I said that I would pour out My anger upon them and accomplish My wrath on them in the midst of the land of Egypt”.
29. This is an amazing truth. God was ready to kill every single one of these idolaters prior to their even leaving Egypt.
30. The 5th cycle of discipline involves in the destruction of the nation and the deportation of its people.
31. However they were ripe for the 5th cycle before they ever left slavery to enter their land in the first place!!!!
32. Hence it is not because of their +V that He brought them out of Egypt. Indeed, he wanted to destroy them right then and there.
33. He actually said he would do so. This is not something that He said directly to them. However per His own words, He did say it aloud.
34. I take this to mean that He spoke it as He did other elements of His plan, namely to the other two members of the Trinity and/or the elect angelic host (cp. Gen. 1:26; Gen. 3:22; 6:3; 11:6; 18:17).
35. The reason God is blessing the Jews and delivering them from slavery is because of His promise to Abraham, not because they have acted in a manner worthy of blessing (cp. 20:9, 10).
36. Hence this is one of two times that God moves to bring the Jews into the land, not because of their +V and DGP. God does it because of His name’s sake (Ezek. 36:22)!!!

EXEGESIS OF VERSES 9 & 10:

VERSE NINE

“But I acted for the sake of My name that it would not be damaged in the sight of the nations in which where they lived, in whose sight I made Myself known in their sight by bringing them forth from the land of Egypt”.

וְאַעַשׂ לְמַעַן שְׁמִי לְבַלְתִּי הַחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר-הֵמָּה
 בְּתוֹכָם אֲשֶׁר נֹדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאָם מֵאֶרֶץ
 מִצְרַיִם:

(conj. – advers. וְ "but" + verb-qal-imperf-1st-c-s {waw consec] אֲעָשֶׂה /'asah "I acted" + prep. לְ
 לְמַעַן /lema'an "on account of" + noun-m-s w/ suff-1st-c-s שְׁמִי /shem "my name" + prep. לְ "to"
 + prep. בְּלִיתִי /biletiy "not/except" + verb-niph-inf. const. חָלַל /chalal "be wounded" + prep. לְ
 "before" + noun-f-pl const. עֵינֵי /'ayin "eyes of..." + noun-m-pl w/ d.a. גּוֹיִם /goy "the nations" +
 rel. pron אֲשֶׁר /'asher "which" + pron-3rd-m-pl הֵמָּה /hem "they" + prep. בְּ "in" + noun-m-s w/

suff-3rd-m-pl תָּוֶק/tawek "their midst" + rel pron. אֲשֶׁר/asher "whom" + verb-niph-perf-1st-c-s יָדָע/yada' "I am known" + prep. w/ suff-3rd-m-pl אֵל/el "to them" + prep. לְ "before" + noun-f-pl w/ suff-3rd-m-pl עֵינַי/ayin "their eyes" + prep. לְ [iuntranslated] + verb-hiph-inf. const. w/ suff-3rd-m-pl יָצָא/yatsa' "bringing them forth" prep. מִן/min "from" + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt").

VERSE TEN

“So I took them out of the land of Egypt and took them into the wilderness”.

וְאוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם וְאֶבְאֵם אֶל-הַמִּדְבָּר:

(conj. וְ "so" + verb-hip-imperf-1st-c-s [waw consec] יָצָא/yatsah "I took out" + prep. מִן/min "from" + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. וְ "and" + verb-hiph-1st-c-s w/ suff-3rd-m-pl בִּוֵּא "I took them" + prep. אֵל/el "unto" + noun-m-s w/ d.a. מִדְּבָר/midebar "the wilderness").

ANALYSIS OF VERSES 9 & 10:

1. God continues by stating the real reason He brought the Israelites out of Egypt. It wasn't because they were great believers.
2. He states in verse nine, “**But I acted for the sake of My name that it would not be damaged in the sight of the nations where they lived...**”
3. Our word translated as “damaged” is the niphal, infinitive of חָלַל/chalal “to profane, defile, pollute, desecrate”.
4. It is often used the desecration of holy places (Ezek. 7:24; 25:3), the uncleanness that comes from contacting the dead (Lev. 21:4), sexual defilement (Lev 21:9).
5. The idea here is that which is clean and holy is made filthy and grotesque.
6. When believers engage in certain OSN activity, it results in God’s name being profaned (Amos 2:7).
7. Compare the English phrase, “drug his name through the mud”.
8. God did not want to tarnish His reputation in the nations (Exo. 32:12; Num. 14:15, 16; Deut. 9:28).
9. Just think if the one true God did not keep His word to his people, despite their bad behavior.
10. Remember that there is a time table put on the people of Israel leaving Egypt, 400 years from the point that God promised it to Abraham (Gen. 15:13-16).
11. God is perfect veracity, which is to state that He can never lie or be wrong about what He says. Indeed He elevates His word above His very name since His name is based on the perfect carrying out of His word (Psa. 138:2).
12. Realize that Satan has been in overdrive for many many years trying to trip God up so that He is unable to keep His promises to His people.

13. Such attacks include:
 - a. The genetic poisoning of the human race (Gen. 6:1ff).
 - b. The attempted destruction of the Jewish people while in Egypt (Exo. 1:8ff).
 - c. Satan's wager with God to get Job to sin (Job 1:1ff).
 - d. Attempted destruction of the Jews in Persia (Est. 3:1ff).
 - e. The attempted infanticide of Jesus (Matt. 2:16).
 - f. The temptation of Jesus in the wilderness (Matt. 4:1ff).
 - g. The propagandizing of Peter to interfere with the Lords ascent to the cross (Matt. 16:21-23).
 - h. The attempt to kill Jesus prior to His reaching the cross (Luke 22:3, 4; Matt. 26:67; 27:26; 29-31, 32).
 - i. The sponsorship of Antichrist and the NWO (II Thess. 2:7; Rev. 13:1ff).
14. However God will never fail to keep His word or deliver on any of His promises.
15. This is the reason the Jews were taken out of Egypt. It is because of His righteousness not theirs.
16. The nations in which the Jews lived would not view God fledging on His promises but keeping them and fulfilling His word lock, stock and barrel!!!
17. He does so **"...in whose sight I made Myself known in their sight by bringing them forth from the land of Egypt"**.
18. It was not just a witness to the Jews when God brought them out of Egypt but many Egyptians but gentiles as well (Num. 33:3).
19. If they wanted a witness of who and what Yahweh was, they surely saw it as they viewed the ten plagues and viewed God deliver His people as He had promised.
20. Some believed and left Egypt alongside the Jews because of His witness (Exo. 12:38; Num. 12:1).
21. God continues in verse ten stating **"So I took them out of the land of Egypt and took them into the wilderness"**.
22. Note that He does not take them into the land right away. He took them into the wilderness to test them (Exo. 20:20).
23. We know that they failed 10 different tests miserably and God laid them low in the wilderness.
24. However the offspring that were born to them in the second ½ of forty-year period (not the first) turned out to have sufficient +V and those are the ones that went into the land with Joshua and Caleb.
25. Because God kept His word to His people and did great things for them, His name was magnified among the nations (Josh. 2:10).
26. One may say, "So what?!! Who cares what -V reversionists think about God?!!"
27. As previously stated there was +V both in Egypt and in the cities of Canaan.
28. What's more, God wants to give a good reputation of Himself regarding His character, person and works to all people for He desires all people to come to know him (I Tim. 2:4).
29. How much does this say to us in how we should behave among people in the cosmos?
30. God cares about how people view Him and His actions. So should we.

31. We should do all in our power so long as it depends on us, to give a good witness and a good representation of the POG, regardless of whose presence we are in (II Sam. 12:14; Rom. 12:17, 18; I Thess. 5:22).

Bible Doctrine as A Way of Life

EXEGESIS OF VERSES 11 & 12:

VERSE ELEVEN

“And I gave them my statutes and I taught them My ordinances because the man who observes them the will live in them”.

וְאַתָּן לָהֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי הוֹרַעְתִּי אוֹתָם אֲשֶׁר
יַעֲשֶׂה אוֹתָם הָאָדָם וְחַי בָּהֶם:

(conj. ו "and" + verb-qal-imperf-1st-c-s נתן/nathan "I gave" + prep. w/ suff-3rd-m-pl ל "to them" + sign. d.o. א [untranslated] + noun-f-pl w/ suff-1st-c-s חוקה/chuqqah "my statutes" + conj. ו "and" + sign. d.o. א [untranslated] + noun-m-pl w/ suff-1st-c-s משפטים/mishp̄pat "my judgments/ordinances" + verb-hiph-perf-1st-c-s ידע/yada' "I caused to know" + sign d.o. w/ suff-3rd-m-pl א "them" + rel. pron אשר/asher "by which" + verb-qal-imperf-3rd-m-s עשה/asa' "he will do/observe" + sign. d.o. w/ suff-3rd-m-pl א "them" + noun-m-s w/ d.a. אדם/adam "the man" + conj. ו "then" + verb-qal-imperf-3rd-m-s חיה/chayah "he will live" + prep. w/ suff-3rd-m-pl ב "in them").

VERSES TWELVE

“And I also gave them My Sabbaths to become for them a sign between Me and them to know I Yahweh am the one who sanctifies them”.

וְגַם אֶת־שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהִיּוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם
 לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם:

(conj. ו "and" + prep. גם/gam "also" + sign. d.o. א [untranslated] + noun-f-pl w/ suff-1st-c-s שַׁבָּת/shabath "My Sabbaths" + verb-qal-perf-1st-c-s נתן/nathan "I gave" + prep. w/ suff-3rd-m-pl ל "to them" + prep. ל "to" + qal-inf. const. יהיה/hayah "become" + preb ל "for" + noun-f-s אוֹת/oth "a sign" + prep. בֵּין/bayin w/ suff-1st-c-s "between me" + conj. ו "and" + prep. w/ suff-3rd-m-pl בֵּין/bayin "between them" + prep. ל "to" + verb-qal-inf. const. ידע/yada' "know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יהוה "Yahweh" + to be verb [supplied] "am" + verb-piel-part-m-s w/ suff 3rd-m-pl קדש/qadosh "who sanctifies them").

ANALYSIS OF VERSES 11 & 12:

1. Yahweh continues on with His demonstration of how He blessed the Israelites even though they were most assuredly not worthy of it.
2. He states in verse eleven, “**And I gave them my statutes and I taught them My ordinances...**”
3. Our word for “statutes” is the feminine, plural of חוקה/chuqqah, "Something prescribed, enactment, statute"
4. Its cognate verb, חקק/chaqq, "to cut, engrave or inscribe". We are reminded of the Law being inscribed into the tablets which Moses held or other codified laws being “cut in stone”.

5. Our word translated as “ordinances” is the masculine, plural of מִשְׁפָּט/mishpat, "justice ordinance".
6. “The primary sense of shāpaṭ is to exercise the processes of government. Since, however, the ancients did not always divide the functions of government, as most modern governments do, between legislative, executive, and judicial functions (and departments) the common translation, "to judge, " misleads us. For, the word, judge, as shāpaṭ is usually translated, in modern English, means to exercise only the judicial function of government. Unless one wishes in a context of government, civil, religious, or otherwise consistently to translate as "to govern or rule, " the interpreter must seek more specialized words to translate a word of such broad meaning in the modern world scene. For the participle NIV uses ‘leader.’”(Harris, Archer & Waltke, p. 947).
7. “The meaning of shāpaṭ is further complicated by the fact that although the ancients knew full well what law-whether civil, religious, domestic or otherwise-was, they did not think of themselves as ruled by laws rather than by men as modern people like to suppose themselves to be. The centering of law, rulership, government in a man was deeply ingrained. ‘The administration of justice in all early eastern nations, as among the Arabs of the desert to this day, rests with the patriarchal seniors... Such... would have the requisite leisure, would be able to make their decisions respected, and through the wider intercourse of superior station would decide with fuller experience and riper reflection.’” (ibid.).
8. Hence the first term applies more to the precepts as laid out in the Scriptures whereas the second applies more to the rule and carrying out of doctrinal principles.
9. We see these two words used together in reference to the Law time and again (Lev. 18:5; Deu. 4:8; Psa. 147:19, 20;
10. God has thus described a way of life for His people which is exactly what He says in the final clause of verse eleven, “...**because the man who observes them the will live in them**”.
11. These people were to live and organize their lives around the Law and precepts given to them on a day-to-day basis.
12. Hence this is not merely a list of statutes and ordinances but a way of life (Rom. 10:5; Gal. 3:12).
13. Such can be said of us regarding all the Doctrine and Royal Family Imperatives which we are under as Church Age Saints: It is a way of life!
14. Of the first Laws given to them were the Sabbath regulations.
15. We read in verse twelve, “**And I also gave them My Sabbaths...**”
16. Note the plural of “Sabbaths” as opposed to the singular. The weekly Sabbath is not the only Sabbath in view here. However it was the first one mentioned, early on in the wilderness experience (Exo. 16:23ff).
17. Note that these rebellious people that were ripe for destruction before their deliverance from slavery continue to demonstrate their complete maladjustment to God’s instructions by not even realizing the importance of what He has said regarding the regulation in relation to procuring food!!!

18. Our word for Sabbath is the feminine, plural of שַׁבָּת/shabath. It is derived from its cognate verb, שָׁבַת/shabath "to cease, desist, rest".
19. This is the verb used in Genesis 2:2&3 where God is said to have rested on the seventh day from all of His work in the restoration of the planet.
20. While God is said to have blessed and sanctified the seventh day (Saturday) in Genesis, it was not instituted as an observance until the giving of the Law in the wilderness.
21. From that point forward, it was to be kept holy and no work was to be done on it (Exo. 20:8).
22. While we are not required to keep the Sabbath in the Church Age, recognize that it is good to keep at least one day of the week free of work so as to not overtax yourself (cp. Mark 2:27; Col. 2:16)!
23. Since Sabbaths is in the plural we can conclude that it is not merely the weekly Sabbath but the yearly Sabbath and Sabbath regarding holy days in Israel which are in view (Lev. 16:29, 30 23:32-34; 25:2).
24. However only the weekly Sabbath was kept while they were in the wilderness.
25. Violation of the Sabbath incurred the death penalty (Exo. 31:15).
26. Note that God states that He has given them the Sabbaths **"...to become for them a sign between Me and them to know I Yahweh am the one who sanctifies them"**.
27. It is a sign pertaining to God's work in the restoration week which is also a model for the seven day plan (Exo. 31:16, 17).
28. Since a week is like 1000 years, the Sabbath typologically portrays the Millennium when the world will be free of Satan and the fallen angelic host (II Pet. 3:8).
29. They were to know that it is Yahweh who had set them apart as a holy people to learn and keep His Law. The Sabbath observances, like circumcision were signs of His choosing them.

EXEGESIS OF VERSES 13 & 14:

VERSE THIRTEEN

“But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances which if a man does them he will also live in them. And they profaned My Sabbaths greatly. Then I vowed to pour out My wrath on them in the wilderness to consume them”.

וַיִּמְרוּ-בִי בֵּית-יִשְׂרָאֵל בְּמִדְבָּר בַּחֲקוֹתַי לֹא-הָלְכוּ
 וְאֶת-מִשְׁפָּטַי מָאֲסוּ אֲשֶׁר יַעֲשֶׂה אַתֶּם הָאָדָם וְחַי בָּהֶם
 וְאֶת-שַׁבְּתוֹתַי חָלְלוּ מְאֹד וְאָמַר לְשַׁפֵּךְ חַמְתִּי עֲלֵיהֶם
 בְּמִדְבָּר לְכַלּוֹתָם:

(conj. - advers. ו "but" + verb-hiph-imperf-3rd-m-pl [waw consec] מָרָה/marah "they rebelled" + prep. w/ suff-1st-c-s כַּ "against me" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל "Israel" + prep. ב "in" + noun-m-s w/ d.a. מִדְּבָר/midebar "the wilderness" + prep. ב "in" + noun-f-pl w/ suff-1st-c-s חֻקָּה/chuqah "My statutes" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl הָלַךְ/halak "they walked" + conj. ו "and" + sing. d.o. אֵת/eth [untranslated] + noun-m-pl w/ suff-1st-c-s מִשְׁפָּט/mishpat "my judgments/ordinances" + verb-qal-perf-3rd-c-pl מָאֲסוּ/ma'as "they rejected" + rel. pron. אֲשֶׁר/asher "which" + verb-qal-imperf-3rd-m-s יַעֲשֶׂה/‘asah "he will do" + sign. d.o. w/ suff-3rd-m-pl אֵת "them" + noun-m-s w/ d.a. אָדָם/‘adam "the man conj. ו "also" + verb-qal-perf-3rd-m-s [waw consec] חָיָה/chayah "he will live" + prep. w/ suff-3rd-m-pl כַּ "in them" + conj. ו "and" + sign. d.o. אֵת [untranslated] + noun-f-pl w/ suff-1st-c-s שַׁבְּתוֹת/shabath "my Sabbaths" + verb-piel-perf-3rd-c-pl חָלַל/chalal "they profaned" + adv. מְאֹד/me'oth "greatly" + conj. - introd. - ו "then" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/‘amar "I said" + prep. ל "to" + verb-qal-inf. const. שַׁפֵּךְ/shaphak "pour out" + noun-f-s w/ suff-1st-c-s חַמָּה/chemah "my wrath" + prep. w/ suff-3rd-m-pl עַל/‘al "on them" + prep. ב "in" + noun-m-s w/ d.a. מִדְּבָר/midebar "the wilderness" + prep. ל "to" + verb-piel inf. const w/ suff-3rd-m-pl כָּלָה/kalah "consume them").

VERSE FOURTEEN

“But I acted for the sake of My name so that it would not be profaned in the eyes of the nations where I brought them out for them to see”.

הוֹצֵאתִים לְעֵינֵיהֶם: וְאֶעֱשֶׂה לְמַעַן שְׁמִי לְבִלְתִּי חָלַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר

(conj. – advers. ו "but" + verb-qal-imperf-1st-c-s [waw consec] יַעֲשֶׂה/‘asah "I acted" + prep. ׀ לְמַעַן/l'ma'an "for the sake of" + non-m-s w/ suff-1st-c-s שֵׁם/shem "my name" + prep. ל "to" + prep. בְּלִיתִי/biletiy "not" + verb-niph-inf. const. חָלַל/chalal "be profaned" + prep. ל "before"

+ noun-f-pl const עֵינַי/ayin "eyes of..." + noun-m-pl w/ d.a. גוֹי/goy "the nations" + rel. pron. אֲשֶׁר/asher "where" + verb-hiph-perf-1st-c-s w/ suff-3rd-m-pl יָצֵאתִי/yatsa' "I brought them out" + prep. לְ "before" + noun-f-pl w/ suff-3rd-m-pl עֵינֵיהֶם/anyin "their eyes").

ANALYSIS OF VERSES 13 – 14:

1. Despite God's grace, the Exodus Generation continued to reject Him and His Law.
2. God states in verse thirteen **"But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances which if a man does them he will also live in them..."**
3. God gave them the Law in the wilderness at Mount Sinai. All in all, there were 613 commands given them, beginning with the 10 commandments (Exo. 20:1ff).
4. However the Jews rejected what God had instructed them. There are very few records of people more hateful and antagonistic toward the Lord God.
5. Note that again they had "rebelled" against God (Num. 20:24; Deut. 1:26; 31:27 cp. Neh. 9:16).
6. Their chief form of antagonism was in response to their testing whereby they failed time and again by complaining and failing to enter into faith rest and trust God's promises as well as complain against Him and His prophet, Moses (Exo. 15:24; 16:2; 17:2ff; Num. 14:1ff; 16:41).
7. However they also engaged in pagan activity to spurn Him as well (Exo. 32:1ff; Num. 25:1ff).
8. However one of the chief areas where they failed was violating the Sabbaths.
9. He continues in the fourth clause of verse thirteen where He states **"...And they profaned My Sabbaths greatly..."**
10. Our word for "profaned" is the piel, perfect of חָלַל/chalal, "to profane, defiled, pollute, desecrate". Hence they did not keep the Sabbaths holy but violated them.
11. Note the use of the piel stem. The piel is an intensive stem which demonstrates the totality of their violating the Sabbath. Hence the translation, "profaned...greatly".
12. Keeping the Sabbath holy involved ceasing from work (Exo. 20:10). It was a day off that was a gift given to the children of Israel where they could have a day of rest (Lev. 16:31).
13. Work was not only of one's career, but work in the home as well (Exo. 35:2).
14. The Sabbath was first instituted during the initial giving of manna and the Israelites completely dropped the ball on this occasion (Exo. 16:1ff).
15. We read of at least one situation where a man was caught working on the Sabbath in the wilderness (Num 15:32).
16. Beyond their initial debacle and this man guilty of gathering wood on a Sabbath, there is no mention of people violating the Sabbath. However this passage makes it clear that we can add that to their laundry list of sins as well.
17. All they had to do is kick back, cool their heels and enjoy a day off. How hard is that?!!
18. They were also to have a holy convocation (Lev. 23:3).
19. God states in the final clause of verse thirteen, **"...Then I vowed to pour out My wrath on them in the wilderness to consume them"**.

20. Note that God has the same attitude toward them that He had when they were in Egypt. However as was the case there, He cannot wipe them out, as He has made promises to them.
21. Our word for “consume” is the piel infinitive of כָּלָה/kalah, “to accomplish, cease, consume, end, fail, finish”.
22. The basic idea of the verb is to bring a process to completion. In this instance, the process of annihilating the sons of Israel.
23. Note again the presence of the piel stem which means that it is God’s desire to completely remove them from the face of the earth.
24. He brings up His wishes to Moses on multiple occasions (cp. Exo. 32:10).
25. However as previously stated, God has made promises that He must keep. He cannot simply wipe out His people. He is stuck in His own perfection!
26. Thus He states in verse fourteen **“But I acted for the sake of My name so that it would not be profaned in the eyes of the nations where I brought them out for them to see”**.
27. Our word “profaned” is the same word we saw earlier regarding His name as well as the one used in the previous verse for the Israelites profaning the Sabbaths.
28. It means that His name would be made filthy rather than remain holy.
29. However even more serious than that is the fact that He would have reneged on one of His promises. Since God’s word is elevated above His name, His reputation is based on the carrying out of His word (Psa. 138:2).
30. If He were to fail at carrying out His word, His name would be forever tarnished. Hence God is forced to restrain His actions here.
31. We must remember that while “all things are possible with God”, He can NEVER violate His attributes and essence. Hence only things that are aligned with His perfect essence are possible with God.
32. Note again that God is not concerned about His name amongst His own people but the people in the nation from where His people came out as well as the surrounding nations.

EXEGESIS OF VERSES 15 – 17:

VERSE FIFTEEN

“And I Myself also raised My hand to them in the wilderness to not bring them into the land which I had given them, one flowing with milk and honey, the glory of all the lands”

(conj. ו "and" + conj. גם/gam "also" + pron-1st-c-s אֲנִי/aniy "myself" + verb-qal-perf-1st-c-s נִשָּׂאת/nasa' "raised" + noun-f-s w/ suff-1st-c-s יָד/yad "my hand" + prep. w/ suff-3rd-m-pl ל "unto them" + prep. ב "in" + noun-m-s w/ d.a. מִדְּבָר/midbar "the wilderness" + prep. ל "to" + prep. בְּלֹא/biletiy "not" + verb-hiph-inf. const. בוא/bo' "bring" + sign. d.o. w/ suff-3rd-m-pl אֹת "them" + prep. לְ/el "unto" + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + rel. pron. אֲשֶׁר/asher "which" + verb-qal-perf-1st-c-s נָתַן/nathan "I had given" + verb-qal-part-f-s const. זֹבֵב/zub "flowing..." + noun-m-s חָלָב/chalab "milk" + conj. ו "and" + noun-m-s דְּבַשׁ/debash "honey" + noun-m-s צְבִי/tsybiy "glory" + pron-3rd-f-s הִיא/hiy' "it" to be verb [supplied] "is" + prep. ל "unto" + noun-m-s const. כָּל/kol "all..." + noun-f-s w/ d.a. אֶרֶץ/erets "the lands").

וְגַם־אֲנִי נִשְׂאתִי יָדִי לָהֶם בַּמִּדְבָּר לְבִלְתִּי הָבִיא אוֹתָם
 אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי זֶבֶת חָלָב וְדְבַשׁ צְבִי הִיא
 לְכָל־הָאֲרָצוֹת:

VERSE SIXTEEN

“Because they rejected My ordinances and did not walk in My statutes and they profaned My Sabbaths. For their hearts went after idols”.

יַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־חֻקֹּתַי לֹא־הִלְכוּ בָהֶם
 וְאֶת־שַׁבְּתוֹתַי חָלְלוּ כִּי אַחֲרַי גִּלּוּלֵיהֶם לָבָם הִלְךְ:

(adv. יַעַן/ya'an "because" + prep. ב "in" + noun-m-pl w/ suff-1st-c-s מִשְׁפָּט/mishepat "my judgments/ordinances" + verb-qal-perf-3rd-c-pl מָאָס/ma'as "they rejected/despised" + conj. ו "and" + sign. d.o. אֵת [untranslated] + noun-f-pl w/ suff-1st-c-pl חֻקָּה/chuqqah "my statutes" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl הִלְךְ/halak "they have walked" + prep. w/ suff-3rd-m-pl ב "in them" + conj. ו "and" + sign. d.o. אֵת [untranslated] + noun-f-pl w/ suff-1st-c-s שַׁבָּת/shabbath "My Sabbaths" + verb-piel-perf-3rd-c-pl חָלַל/chalal "they have

profaned" + conj. כִּי/kiy **"for"** + adv. אַחֲרָי/acharey **"after"** + noun-m-pl w/ suff-3rd-m-pl גִּלּוּל/gillul **"idols"** + noun-m-s w/ suff-3rd-m-pl לֵב/leb **"their hearts"** + verb-qal-part-m-s הֵלֵךְ/halak **"walking"**).

VERSE SEVENTEEN

“But My eye had pity on them against destroying them and I did not accomplish their annihilation in the wilderness”.

וַתַּחַס עֵינַי עֲלֵיהֶם מִשְׁחַתֵּם וְלֹא-עָשִׂיתִי אוֹתָם כְּלָה
 בְּמִדְבָּר:

(conj. - advs. ו **"but"** + verb-qal-imperf-3rd-f-s [waw consec] חוּס/chus **"it spared"** + noun-f-s w/ suff-1st-c-s עַיִן/ayin **"my eye"** + prep. w/ suff-3rd-m-pl עַל/al **"on them"** + prep. מִן/min **"from"** + verb-piel-inf. const w/ suff-3rd-m-pl שָׁחַת/shachath **"destroying them"** + conj. ו **"and"** + neg. adv. לֹא/lo' **"not"** + verb-qal-perf-1st-c-s עָשָׂה/asah **"I did"** + sign. d.o. w/ suff-3rd-m-pl אֵת [untranslated] + noun-f-s כָּלָה/kalah **"annihilation"** + prep. ב **"in"** + noun-m-s w/ d.a. מִדְּבָר/mid^ebar **"the wilderness"**).

ANALYSIS OF VERSES 15 – 17:

1. God continues with His description of events in the wilderness. He states in verse fifteen, **“And I Myself also raised My hand to them in the wilderness to not bring them into the land which I had given them, one flowing with milk and honey, the glory of all the lands”.**
2. Again we read “I swore to them...” in the NASB.
3. Raising the hand to swear is an invention of man. One we see in courtrooms and in the swearing in of new government officials.
4. However when God raises or lifts his hand, it is anthropomorphic for His either hurting or harming and individual or nation (Exo. 7:5).
5. Here He is stating that it was intention to do the people harm by destroying them in the wilderness. Hence He is raising His hand up against them (cp. Job 31:21).
6. This is the second time God has determined to destroy His people for their evil ways.
7. If God were to swear to destroy them while still in Egypt and now vows to destroy them again, he would have to do so as God never fails to keep His word (Psa. 25:10; 86:15).
8. However such is not the case. He helped them out of Egypt and gave them another chance. However they have failed miserably in the wilderness as well.
9. It is nowhere recorded that God informs them of His intent to not allow them to enter the land *at this stage of the game*. This is during the first part of the wilderness experience. The Wilderness Generation has not grown up yet. We will see them on the scene in the next section (Ezek. 20:18).
10. He states therefore that He has determined that they should be destroyed, right there in the early part of the 40 year wilderness experience and not allowed to enter the land.

11. Realize that this group of people will NOT enter the land. That part of the judgment will stand. However they are not being destroyed at this time (though they clearly deserve it!).
12. They will be laid low at the end of the forty years (though some of them will get it before then – Num. 11:1; 21:6; 26:9, 10).
13. In verse sixteen, He demonstrates the reason why there are ripe for destruction, **“Because they rejected My ordinances and did not walk in My statutes and they profaned My Sabbaths...”**
14. We thus have a repeat of the offences listed in verse thirteen.
15. As previously stated, “Ordinances and Statutes” incorporate quite a bit with regard to the revealed word of God. Suffice it to say that they disobeyed Him time and time again.
16. The fact that they violated His Sabbath Law is one of the outstanding examples of their negative volition.
17. The Weekly Sabbath is the only example of the Sabbaths that are being kept at this time.
18. Such required them to stay at home and relax and to have a religious ceremony with regard to the revealed will of God taught to them by one of the elders.
19. One may ask what these people’s occupations were at this time. It is not as if they were farming in the wilderness. They were constantly on the move and had manna and water provided for them and their livestock.
20. Part of their reluctance to keep the Sabbath was related to their severe negative volition and the fact that we read in the final clause that **“... their hearts went after idols”**.
21. They did not forsake the idolatry that they clung to while still in Egypt and it comes out again and again (Ezek. 23:8; Exo. 32:1-8; Num. 15:39; Num. 25:2ff; Amos. 5:25, 26).
22. It says so much that they had seen so much from God in the ten plagues and in the miracles He performed for them in the wilderness yet they put their faith in their idols instead!!!
23. He continues in verse seventeen where He states **“But My eye had pity on them against destroying them and I did not accomplish their annihilation in the wilderness”**.
24. This is a difficult passage. When people are ripe for animation, God’s justice is committed to delivering it.
25. However in this instance, His Justice is again halted by His veracity.
26. Again God is stuck. He cannot destroy His own people completely or fail to take them to a land He has promised them.
27. Make no bones about it. God will destroy every one of these people save for a select few (Num. 14:23-30; 26:64).
28. However to do so at this time would erase the nation of Israel from the face of the earth.
29. How can God punish those that deserve it as well as hold up His promise to those same people to take them to a land flowing with milk and honey that He had promised them 400 years earlier?!!!
30. The answer is for Him to wait. Such is the reason why the Israelites are in the wilderness for 40 years. He waited for a generation of +V to rise up (The Conquest Generation) to whom He could offer the promise of the land and then destroy those who were disobedient.

31. Hence, God’s Veracity has checkmated His Justice at this time and God must wait. He does this a lot (Joel 2:13; Isaiah 30:18; II Pet. 3:9).
32. In the next section we will see God offer His hand to their children and their children will reject Him as well!

EXEGESIS OF VERSES 18 – 20:

VERSE EIGHTEEN

“And I said to their children in the wilderness do not walk in the statutes of your fathers and do not observe their ordinances, and do not defile yourselves with their idols”.

וְאָמַר אֶל־בְּנֵיהֶם בְּמִדְבָּר בְּחֻקֵי אֲבוֹתֵיכֶם אַל־תֵּלְכוּ
 וְאֶת־מִשְׁפָּטֵיהֶם אַל־תִּשְׁמְרוּ וּבְגִלּוּלֵיהֶם אַל־תִּטְמְאוּ:

(conj. ו "and" + verb-qal-imperf-1st-c-s אָמַר/'amar "I said" + prep. אֶל/'el "to" + noun-m-s w/ suff-3rd-m-pl בְּן/ben "their sons" + + prep. ב "in" + noun-m-s w/ d.a. מִדְבָּר/mid'bar "the wilderness" + prep. ב "in" + noun-m-pl חֻק/choq "statutes of..." + noun-m-pl w/ suff-2nd-m-pl אָב/'ab "your fathers" + neg. adv. אַל/'al "not" + verb-qal-imperf-2nd-m-pl הָלַךְ/halak "walk" conj. ו "and" + sign. d.o. אֵת [untranslated] + noun-m-p. w/ suff-3rd-m-pl מִשְׁפָּט/mish'pat "their ordinances" + neg. adv. אַל/'al "not" + qal-imperf-2nd-m-pl שָׁמַר/shamar "you will observe" + conj. ו "and" + prep. ב "in" + noun-m-pl. w/ suff-3rd-m-pl. גִּלּוּל/gillul "their idols" + neg. adv. אַל/'al "not" + verb-hith-imperf-2nd-m-pl מָמַא/mame' "you will defile yourselves").

VERSE NINETEEN

“I am Yahweh Elohiym walk in My statutes and observe My ordinances and do them”.

אֲנִי יְהוָה אֱלֹהֵיכֶם בְּחֻקוֹתַי לֵכוּ וְאֶת־מִשְׁפָּטַי שְׁמְרוּ וְעֲשׂוּ
 אוֹתָם:

(pron-1st-c-s אֲנִי/'aniy "I" + proper noun יְהוָה "Yahweh" + noun-m-pl w/ suff-2nd-m-pl אֱלֹהִים/'elohiym "God" + prep. ב "in" + noun-f-pl w/ suff-1st-c-s חֻקָּה/chuqqah "my statutes" + verb-qal-imper-m-pl הָלַךְ/halak "walk" + conj. ו "and" + sign. d.o. אֵת [untranslated] + noun-m-pl w/ suff-1st-c-s מִשְׁפָּט/mish'pat "my ordinances" + verb-qal-imper-

m-pl שָׁמַר/shamar "observe" + conj. ו "and" + verb-qal-imper-m-pl עָשָׂה/asah "do" + sign.
d.o. w/ suff-3rd-m-pl אֵת "them").

VERSE TWENTY

“And keep My Sabbaths holy and they will be for a sign between Me and You. I am Yahweh Elohiym”.

(conj. ו "and" + sign d.o. אֵת [untranslated] + noun-f-pl w/ suff-1st-c-s שַׁבָּת/shabath "my sabbaths" + verb-piel-imper-m-pl שִׁבְּרָה/qadash "sanctify i.e. 'keep holy'" conj. ו "and" + verb-qal-perf-3rd-c-pl [waw consec] הָיָה/hayah "they will be" + prep. ל "to" + noun-f-s אוֹת/oth "sign" + prep w/ suff-1st-c-s בֵּינִי/bayin "between me" + conj. ו "and" + prep w/ suff-2nd-m-pl בֵּינֶיךָ/bayin "between you" + prep. ל "to" + verb-qal-inf const. יָדַע/yada' "know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] + proper noun אֱלֹהֵי יְהוָה "Yahweh Elohiym").

ANALYSIS OF VERSES 18 – 20:

1. Having found the Israelites guilty in the first part of the wilderness experience, He decides to appeal to their children.
2. Realize that the Israelites were in the wilderness for 40 years. During that time two generations of people were born, the wilderness generation (those born during the 1st twenty years) and the conquest generation (those born during the 2nd twenty years in the wilderness).
3. In view are those born in the first twenty year period, not the second twenty year period.
4. Those born during the second period composed the conquest generation, who were obedient to God and thus entered into the land (Num. 14:28).
5. He notes in verse eighteen, **““And I said to their children in the wilderness do not walk in the statutes of your fathers and do not observe their ordinances, and do not defile yourselves with their idols”.**
6. Having seen and known what their parents accomplished, to include those things done in darkness or behind closed doors, He exhorts their children not to duplicate the folly of their parents.
7. He is speaking to those Jews who were born, grew up and have now become adults in the wilderness. All they have known their whole lives is the wandering in the wilderness experience, not the experience of slavery in Egypt.

8. Yahweh specifically addresses them as their children and addressed them while “in the wilderness”. Hence this event takes place amongst all the debacles that had occurred in the rural areas of Saudi Arabia.
9. Note that God tells them not to walk according to the “ordinances” and “statutes” of their parents.
10. These are the same/similar words used in reference to God’s “statutes”, חֻקִּים/choq, "statute" – as opposed to חֻקִּים/chuqqah, and “ordinances” מִשְׁפָּטִים/mishpat, in the preceding verses (Ezek. 5:7; 11:12, 20; 18:9, 17; 20:11, 13, 16).
11. Note that the parents did not walk in God’s statutes and ordinances but *their own* statutes and ordinances. They in essence were a law unto themselves.
12. This is what humans do when they are negative to Bible Doctrine and God’s plan for their lives (Gen. 4:3ff cp Heb. 11:4).
13. Furthermore He states that they are to abstain from defiling themselves with idols.
14. This was the cardinal sin that formed the Achilles Heel for the Jewish people going all the way back to Egypt and before (Gen. 31:24; Josh 24:2; Ezek. 20:8).
15. This was a command given them right from the get go at Mount Sinai (Exo. 20:2).
16. God exhorts them to forsake their parents’ ways and embrace His as He states, **“I am Yahweh Elohiym walk in My statutes and observe My ordinances and do them”**.
17. This is what God desires of all of His children. He wants people to learn His word and ways and do them (John 8:47).
18. Note that God emphasizes who, exactly, He is. He calls Himself by His most personal, holy name, “Yahweh”.
19. He also calls Himself “Elohiym”. Our word translated as “Elohiym” is the masculine, plural noun, אֱלֹהִים/’elohiym, “God”.
20. The NASB translates this phrase as “the LORD God”. I went with a more literal translation
21. While Elohiym is a noun, it is also one of God’s names and functions as a proper noun.
22. Note the plural tense which implies evidence of the Trinity. Context determines whether “God” or “gods” are in view when this word is used.
23. Note that He admonishes them not only to observe His statutes and ordinances but then tells them to “do them”, where He employs the qal, imperative of עָשָׂה/’asah, “to do, make, fashion, accomplish”.
24. It denotes that the one in view is accomplishing something, in this instance God’s directive will for his life.
25. **Principle:** Bible Doctrine does us no good if we are not willing to apply it (James 1:22-25).
26. He continues in verse twenty, **“And keep My Sabbaths holy and they will be for a sign between Me and You. I am Yahweh Elohiym”**.
27. While their parents had dropped the ball time and again regarding the Sabbath, these kids are now exhorted to keep the Sabbath holy.

28. It may seem like a small thing, yet God's rituals and special days are very important to Him in that they teach Bible Doctrine (Exo. 4:24; Num. 20:11, 12; Josh 5:5; I Cor. 11:26ff).
29. God then reaffirms who He is by stating "I am Yahweh Elohiym". Such reemphasizes whom they were hearing and why it is important that they should listen.
30. Unfortunately, as we shall see in the next section, they neglected to do so.

EXEGESIS OF VERSES 21 & 22:

VERSE TWENTY-ONE

"But the children rebelled against Me. They did not walk in My statutes and they did not keep My ordinances, in which if a man keeps them, he will also live in them. They profaned My Sabbaths and I said that I would pour out My wrath on them so as to complete My anger on them in the wilderness".

וַיִּמְרוּ-בִי הַבָּנִים בְּחֻקוֹתַי לֹא-הָלְכוּ וְאֶת-מִשְׁפָּטַי לֹא-שָׁמְרוּ
 לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָהֶם
 אֶת-שַׁבְּתוֹתַי חָלְלוּ וְאָמַר לְשַׁפֵּךְ חַמְתִּי עֲלֵיהֶם לְכַלּוֹת אֶפְרַיִם
 בָּם בַּמִּדְבָּר:

(conj. - advers. ו "but" + verb-hiph-imperf-3rd-m-pl [waw consec] מָרָה/marah "they rebelled" + prep. w/ suff-1s-c-s ב "against me" + noun-m-pl w/ d.a. בְּ/ben "the children" + prep. ב "in" + noun-f-pl w/ suff-1st-c-s חֻקָּה /chuqqah "my statutes" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl הָלַךְ/halak "they walked" + conj. ו "and" + sign. d.o. אֵת/'eth [untranslated] + noun-m-pl w/ suff-1st-c-s מִשְׁפָּט/mishpat "my ordinances" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl שָׁמַר/shamar "they kept" + prep. ל "to" + verb-qal-inf. const. עָשָׂה/'asah "do" + sign. d.o. w/ suff-3rd-m-pl אֹת "them" + rel. pron. אֲשֶׁר/'asher "which" + verb-qal-imperf-3rd-m-s עָשָׂה/'asah "he does" + sign. d.o. w/ suff-3rd-m-pl אֹת "them" + noun-m-s w/ d.a. אָדָם/'adam "the man" + conj. ו "also" + verb-qal-perf-3rd-m-s חָיָה/chayah [waw consec] "he will live" + prep. w/ suff-3rd-m-pl ב "in them" + sign. d.o. אֵת [untranslated] + noun-f-pl

שַׁבָּת/shabbath "My Sabbaths" + verb-piel-perf-3rd-c-pl חָלַל/chalal "they profaned" + conj. וְ "and" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/'amar "I said" + prep. לְ "to" + verb-qal-inf. const. שָׁפַךְ/shaphak "pour out" + noun-f-s w/ suff-1st-c-s חֲמָה/chemah "my wrath" + prep. w/ suff-3rd-m-pl עָלַי/ 'al "upon them" + prep. לְ "to" + verb-piel-fin. const. כָּלַה/kalah "complete" + noun-m-s w/ suff-1st-c-s אַף/'aph "my anger" + prep. w/ suff-3rd-m-pl בָּ "on them" + prep. בְּ "in" + noun-m-s w/ d.a. מִדְּבָר/mide'bar "the wilderness").

VERSE TWENTY-TWO

“But I withdrew My hand and acted on account of My name that it not be profaned before the eyes of the nations from which I brought you out in their sight”.

וַהֲשַׁבְתִּי אֶת-יָדִי וְאָעַשׂ לְמַעַן שְׁמִי לְבַלְתִּי הַחַל לְעֵינֵי
 הַגּוֹיִם אֲשֶׁר-הוֹצֵאתִי אוֹתָם לְעֵינֵיהֶם:

(conj. - advers. וְ "but" + verb-hiph-perf-1st-c-s שׁוּב/shub "I caused to turn" + sign. d.o. אֶת/'eth [untranslated] + noun-f-s w/ suff-1st-c-s יָד/yad "my hand" + conj. וְ "and" + verb-qal-imperf-1st-c-s [waw consec] עָשָׂה/'asah "I acted" + prep. לְמַעַן/lemahan "on account of..." + noun-m-s w/ suff-1st-c-s שֵׁם/shem "my name" + prep. לְ "to" + prep. בְּלִיתִי/biletiy "not" + verb-niph-inf. const. חָלַל/chalal "be profaned" + prep. לְ "before" + noun-f-pl const. עֵינַי/ayin "eyes of..." + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + rel. pron. אֲשֶׁר/asher "which" + verb-hip-1st-c-s יָצֵאתִי/yatsa' "I brought out" + sign. d.o. w/ suff-3rd-m-pl אַתְּ "you" + prep. לְ "before" + noun-f-pl w/ suff-3rd-m-pl עֵינֵיהֶם/ayin "their eyes").

ANALYSIS OF VERSES 21 & 22:

1. Verse twenty-one features Yahweh’s account of the response the children of those coming out of Egypt gave.
2. He states in verse twenty-one, **“But the children rebelled against Me. They did not walk in My statutes and they did not keep My ordinances, in which if a man keeps them, he will also live in them. They profaned My Sabbaths...”**
3. Our word for “rebelled” is the hiphil, perfect of מָרָה/marah, "to be rebellious against, be disobedient toward"
4. Note the use of the hiphil stem whereby the verb is causative in nature. They did not merely disobey but “provoked” Yahweh with their disobedience.
5. Such implies that He will be caused to take action against them, we will see how this plays out in the next clause.

6. מָרָה/marah has as its cognate noun, מֵרִי/meri, "rebellion". We have seen this noun several times in Ezekiel where Israel is called a "house of rebellion" (Ezek. 2:5f, 8; 3:9, 26f; 12:2f, 9, 25; 17:12; 24:3; 44:6).
7. God notes that though they were exhorted to forsake the ways of their parents and adopt Yahweh's ways that they none-the-less did not walk in His statutes and ordinances".
8. They are also said to have profaned or polluted His Sabbaths.
9. The Torah is filled with stories of –V and antagonism toward God's plan. This second generation turned out to be just as bad, if not worse than the first (Num. 16:1ff; 17:1-13; 32:20ff; Deut. 9:23, 24; 31:27; 32:20ff
10. He continues in the final clause of verse twenty-one, **"...and I said that I would pour out My wrath on them so as to complete My anger on them in the wilderness"**.
11. This is the third time God has announced His intentions to destroy His people. The first time was when they were still in Egypt, then He said it during the early part of the Exodus experience.
12. Now He is indicating that He is going to destroy the first generation of children born in the wilderness.
13. He is quoted as stating His intentions do destroy the sons of Israel on more than one occasions (Nu. 16:21; 17:9).
14. What we have here is a long, unbroken chain of defiance to God and His Law.
15. He continues in verse twenty-two **"But I withdrew My hand and acted on account of My name that it not be profaned before the eyes of the nations from which I brought you out in their sight"**.
16. Again, God is stuck so to speak. His justice desires to destroy them but His Veracity must keep the promises He has made to them.
17. Since He has promised to give the land to the Israelites, He must do so. However since the first two generations were both negative, He must wait one more generation so that the conquest generation can be born (Num. 32:11).
18. Note that God is acting to keep His name from being polluted while the sons of Israel are polluting or profaning God's Sabbaths.
19. However they will eventually pay a heavy price for their rebellion in the wilderness.

EXEGESIS OF VERSES 23 & 24

VERSE TWENTY-THREE

“I, Myself also lifted My hand to them in the wilderness to scatter them among the nations and disperse the throughout the lands”

גַּם־אֲנִי נִשְׂאתִי אֶת־יָדִי לָהֶם בַּמִּדְבָּר לְהַפִּיץ אֹתָם בְּגוֹיִם
וּלְזַרֹּת אוֹתָם בְּאַרְצוֹת:

(conj. גַּם/gam **"also"** + pron-1st-c-s אֲנִי/any "myself" + verb-qal-perf-1st-c-s נִשְׂאתִי/nasa' **"I lifted"** + sign. d.o. אֶת/eth [untranslated] + noun-f-s w/ suff-1st-c-s יָד/yad **"my hand"** + prep. w/ suff-3rd-m-pl לְ **"to them"** + prep. בַּ noun-m-s w/ d.a. מִדְבָּר/midebar **"the wilderness"** + prep. לְ **"to"** + verb-hiph-inf. const. פִּיץ/puts **"scatter"** + sign. d.o. w/ suff-3rd-m-pl אֹתָם/eth **"them"** + prep. בַּ **"among"** + noun-m-pl w/ d.a. גוֹי/goy **"the nations"** + conj. וְ **"and"** + prep. לְ **"to"** + verb-piel-inf. const. זָרָה/zarah **"disperse"** + sign. d.o. w/ suff-3rd-m-pl אֹתָם/eth **"them"** + prep. בַּ **"throughout"** + nounf-pl w/ d.a. אַרְצוֹת/erets **"the lands"**).

VERSE TWENTY-FOUR

“Because they had not observed My statutes and they despised My ordinances and profaned My Sabbaths. For their eyes followed after the idols of their fathers”.

יַעַן מִשְׁפָּטַי לֹא-עָשׂוּ וְחֻקֹּתַי מֵאֲסוּ וְאֶת-שַׁבְּתוֹתַי חָלְלוּ
 וְאַחֲרַי גִּלּוּלֵי אֲבוֹתָם הָיוּ עֵינֵיהֶם:

(adv. יַעַן/ya'an "because" + noun-m-pl w/ suff-1st-c-s מִשְׁפָּטַת/mishpat "my statutes" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-c-pl עָשָׂה/asah "they observed" + conj. ו "and" + noun-f-pl 1st-c-s חֻקָּה/chuqqah "my ordinances" + verb-qal-perf-3rd-c-pl אָסָּא/ma'as "they despised" + conj. ו "and" + sign. d.o. אֶת/eth [untranslated] + noun-f-pl w/ suff-1st-c-s שַׁבַּת/shabbath "my Sabbaths" + verb-piel-perf-3rd-c-pl חָלַל/chalal "they profaned" + conj. ו "for" + adv. אַחֲרַי/acharey "after" + noun-m-pl const. גִּלּוּל/gillul "idols of..." + noun-m-pl w/ suff-3rd-m-pl אָבֹא/ab "their fathers" + verb-qal-perf-3rd-c-pl הָיָה/hayah "they were" + noun-f-pl w/ suff-3rd-m-pl עֵינֵי/ayin "their eyes").

ANALYSIS OF VERSES 23 & 24

1. God records His response to the Wilderness Generation's rejection of Him
2. He states in verse twenty-two, **“I Myself also lifted My hand to them in the wilderness to scatter them among the nations and disperse the throughout the lands”**
3. Like the first two instances where He is rejected, both in Egypt and early on in the wilderness, God's response is to discipline His people.
4. However in the first two instances, He had made up His mind to destroy them.
5. However His veracity had checkmated His Justice on both of those occasions, and He had kept His hand from taking action.
6. Here His Justice again desires to take action. However He is not moving to destroy them but to “scatter” and “disperse” them.
7. Note the piel stems of our word for “scatter”, פָּוֵץ/puts and our word for “disperse”, זָרָה/zarah, “disperse”.
8. The piel is an intensive stem which focuses on the degree of His action here.
9. He is not going to merely kick a third of them to the wind, He is moving to utterly and completely scatter this nation of people all over the place.
10. Scattering them among the nations, like destroying them, is an action that occurs at the 5th cycle of discipline (Lev. 26:27-33; Deut. 28:64ff).
11. Here's the kicker. God desires to give these people the 5th Cycle of Discipline by destroying them and their nation and scattering them to the nations.
12. However they are not yet a nation with land and they are already outside the land in the vicinity of the Gentiles!
13. Again God's Veracity has checkmated His Justice. He is not able to simply eliminate His people via destruction or scattering them among the nations. He must allow them to enter the land per His promise to Abraham.

14. It will take one more generation to be born, so that there is a group of people with an adequate amount of +V such that they can enter the land under Joshua.
15. One reason God has them in the wilderness for forty years is that He needed to wait for that generation to be born (Num. 14:29).
16. Note that the NASB has the phrase “also I swore to them in the wilderness that I would scatter them”.
17. The phrase is literally “I lifted My hand to them in the wilderness”. In view is God lifting His hand to swat or harm them. He did not take an oath and then break it. Such would be a failure to fulfill what He had promised and thus a violation of His veracity.
18. People are not permitted to take oaths and then forsake them. How can God do such a thing (Num. 30:2)?
19. This group of people will not be scattered. They will be killed in the wilderness along with their forefathers.
20. God continues in verse twenty-four where He cites the reason for His wanting to take such drastic action. He states “**Because they had not observed My statutes and they despised My ordinances and profaned My Sabbaths...**”
21. Again we have the principle of their violating God’s “statutes” and “ordinances”. Such has been a reoccurring theme throughout this section and is also what the Jews of Ezekiel’s day were guilty of.
22. Again God accuses them of not keeping His law and then lists that a major infraction involves failure to keep His Sabbaths.
23. Again, this is a huge act of antagonism and hatred toward God’s plan. It takes a certain person to refuse to take a day off!!!
24. We get a periscope into motivation for them forsaking God’s plan in the final clause of verse twenty-four, “**...For their eyes followed after the idols of their fathers**”.
25. Like the Israelites of Ezekiel’s day, the first two generations of believers in the exodus and wilderness generations were devoted to idolatry and false religion rather than following after the ways of the Lord God.
26. Note the word order of all of our objects in verse twenty-four. They come at the beginning of each phrase rather than following the verbs so as to put *emphasis* on them.
27. We literally read: “My statutes, they observed not and My ordinances they hated and My Sabbaths they polluted for the idols of their fathers, their eyes were upon”.
28. Hence there is an emphasis on the rejection of those things pertaining to the plan of God and an emphasis on their love for idolatry.

EXEGESIS OF VERSES 25 & 26:

VERSE TWENTY-FIVE

“And I, Myself also gave them over to statutes that were not good and ordinances that they cannot live in”.

וְגַם־אֲנִי נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יֵחִיו
בְּתוֹכָם:

(conj. ו "and" + conj. גַּם/gam "also" + pron-1st-c-s אֲנִי/aniy "I" + verb-qal-perf-1st-c-s נָתַן/nathan "I gave" + prep. ל "to" [gave to... i.e. ‘gave over’] + noun-m-pl חֻק/choq "statutes" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-pl טוֹב/tob "good" + conj. ו "and" + noun-

m-pl מִשְׁפָּט/mishepat "ordinances" + neg. adv. לֹא/lo' "not" + verb-qual-imperf-3rd-m-pl חַיָּה/chayah "they will live" + prep. w/ suff-3rd-m-pl ב "in them").

VERSE TWENTY-SIX

“For I defiled them in their gifts in that they caused all of their firstborn to pass through the fire that I would make them desolate to the end that they will know that I am Yahweh”

וְאַטְמָא אוֹתָם בְּמַתָּנוֹתָם בְּהַעֲבִיר כָּל־פֶּטֶר רַחֵם לְמַעַן
אֲשֶׁמֶם לְמַעַן אֲשֶׁר יֵדְעוּ אֲשֶׁר אֲנִי יְהוָה:

(conj. ו "for" + verb-piel-imperf-1st-c-s [waw consec] אֲטָמָא/tame' "I defiled" + sign. d.o. w/ suff-3rd-m-pl אֹתָ/eth "them" + prep. ב "in" + noun-f-pl w/ suff-3rd-m-pl מַתָּנָה/mattanah "their gifts" + prep. ב "in" + verb-hiph-inf. const. עָבַר/'abar "causing to pass through" + noun-m-s const. כָּל/kol "all..." + noun-m-s const. פֶּטֶר/peter "firstborn of..." + noun-m-s רַחֵם/racham "womb" + prep. לְמַעַן/l'ema'an "that" + verb-hiph-imperf-1st c-s w/ suff 3rd-m-pl שָׁמֶם/shamem "I will cause them to be desolate" + prep. לְמַעַן/l'ema'an "to the end" + rel pron אֲשֶׁר/asher "that" + verb-qual-imperf-3rd-m-pl יָדַע/yada' "they will know" + rel pron. אֲשֶׁר/asher "that" + pron-1st-c-s אֲנִי/aniy "I" + to b verb [supplied] "am" + proper noun יהוה "Yahweh").

ANALYSIS OF VERSES 25 & 26:

1. God records His response to the hatred and animosity that the first generation born in the wilderness had toward His plan and toward His Law.
2. Note that in the previous two sections He had readied Himself to take devastating action but held back His hand.
3. No such language is used here. He does not scatter the group as He had stated He would, Nor does He inform Ezekiel that He restrained His Justice.
4. Rather, he gives them over to their OSN lusts.
5. He states in verse twenty-five, **“And I, Myself also gave them over to statutes that were not good and ordinances that they cannot live in”**.
6. If they were going to reject His grace, then He was going to give them over to their perverted statutes and ordinances as they had clearly rejected His.
7. Our words translated as “gave...over” are composed the qal, perfect of נָתַן/nathan, "gave" and the preposition, ל/L, “to/unto”
8. He did not given them these statutes, as the NASB reads. He gave them unto them.
9. They found these statutes and ordinances on their own. They were first learned in Egypt and perpetuation in the wilderness (Ezek. 20:7, 13).
10. God therefore gave them over to their degeneracy.

11. **Principle:** When people reject God, He allows them to use free will and pursue, under His permissive will, various degrees of evil (Psa. 81:12; Acts 7:42; Rom. 1:24ff; 11:7-10; II Thess. 2:9-12).
12. Note that these ordinances that they have established for themselves are ones that they continue to do and live. They will receive the SUD for perpetuating such evil. Indeed they will not make it into the Promised Land but will be laid low in the wilderness.
13. Yahweh gives examples of such evil in verse twenty-six as He states **“For I defiled them in their gifts in that they caused all of their firstborn to pass through *the fire* that I would make them desolate to the end that they will know that I am Yahweh”**
14. Again, for second time in Ezekiel we have the mention of child sacrifice, whereby people caused their children to “pass through” the fire (Ezek. 16:20, 21).
15. Such was of course completely prohibited under the Law. Yahweh even brings up the specifics in the Law, knowing that people would do this (Lev. 18:21).
16. The Jews of Ezekiel’s day were up to their eyeballs in this type of activity (II Kings 17:17; 21:6; I Chron. 28:3; 33:6; Jer. 32:35).
17. This was a glaring violation not only because it was murder and false religion, but because the firstborn of every womb was holy to the Lord (Luke 2:23 cf. Exo. 13:2).
18. God notes that he defiled them or declared them unclean or filthy as a result of such activity.
19. Note that they do this under the guise of giving “gifts”. However these were not gifts to Yahweh, but gifts to pagan deities in hopes that they would reciprocate with various blessings.
20. These people had been given great wealth on their way out of Egypt, had been delivered from the Egyptian army, had been fed and watered via miracles, had a cloud over their heads to keep them cool (divine air conditioning) and had provided them the blessing of children.
21. They forsake all these things and kill their children to appeal to demons who did not and could not provide for them the way Yahweh had!!!
22. What did the demons do to rescue them from slavery?!!! What did the demons do to feed and water them?!!
23. These people are not unlike the billions of people on our earth who turn to other religions, completely rejecting God in hopes of ginning up some support from fake deities.
24. God promises to make them “desolate” whereby He employs the hiphil, imperfect of **שָׁמַם**/shamem, “to make desolate, to make a horror”.
25. This verb is used frequently in the Old Testament of some great disaster brought about by divined judgment.
26. Such will most assuredly be the case when God lays these people low in the wilderness (Num. 14:28).
27. Once this occurs, like it or not, they will know that Yahweh is God and He has brought said discipline about as a promise to them of what He would do should they pursue such evil.

28. Again, it is only those of the second generation born in the wilderness that will enter the land under Joshua (Num. 14:29).

EXEGESIS OF VERSE 27 – 29:

VERSE TWENTY-SEVEN

“Therefore speak to the house of Israel son of man. For you will say to them, ‘thus says Adonay Yahweh, yet in this your fathers have continually blasphemed Me by committing transgression’”.

כֵּן דַבַּר אֱלֹהֵי בַיִת יִשְׂרָאֵל בֶּן־אָדָם וְאָמַרְתָּ אֲלֵיהֶם כֹּה
 אָמַר אֲדַנִּי יְהוָה עוֹד זֹאת גִּדְּפוּ אוֹתִי אֲבוֹתֵיכֶם בְּמַעַלְם
 בִּי מַעַל:

(prep. ל "for" + adv. כֵּן/ken "thus" + verb-peil-imper-m-s דַבַּר/dabar "you will say" + prep. אֶל/el "to" + noun-m-s const. בַיִת/bayith "house of..." + proper noun יִשְׂרָאֵל "Israel" + noun-m-s const. בֶן/ben "son of..." + noun-m-s אָדָם/'adam "man" + conj. ו "yet" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/'amar "say" + prep. w/ suff-3rd-m-pl אֶל/el "to them" + adv. כֹה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדַנִּי יְהוָה "Adonay Yahweh" + adv. עוֹד/'od "continually" + adj-f-s זֹאת/z'oth "this" + verb-piel-perf-3rd-c-pl גִּדְּפוּ/gadaph [7xs] "they have reviled, blasphemed" + sign of d.o. w/ suff-1st-c-s אֶת/'eth "me" + noun-m-pl w/ suff-2nd-m-pl אֲבֹתָב 'ab "your fathers" + prep. ב/B "in" + verb-qal-inf. const w/ suff-3rd-m-pl מַעַל/ma'al "transgressing" + prep. w/ suff-1st-c-s ב "against me" + noun-m-s מַעַל/ma'al "a transgression").

VERSE TWENTY-EIGHT

“And I brought them into the land when I raised My hand to give it to them and they saw every high hill and ever leafy tree there they offered their sacrifices and there they gave the provocations of their offerings and there they offered up a soothing aroma and there they poured out drink offerings”.

וְאָבִיָאם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לַתָּת אוֹתָהּ לָהֶם
 וַיִּרְאוּ כָל־גְּבֻעָה רָמָה וְכָל־עֵץ וַיִּזְבְּחוּ־שָׁם
 אֶת־זִבְחֵיהֶם וַיִּתְּנוּ־שָׁם כֶּעֶס קִרְבָּנָם וַיִּשְׂיִמוּ שָׁם רִיחַ
 נִיחֻחֵיהֶם וַיִּסִּיכוּ שָׁם אֶת־נִסְכֵיהֶם:

(conj. ו "and" + verb-hiph-imperf-3rd-m-pl [waw consec] בִּוֵּא/bo' "I brought" + prep. אֶל/el "unto" + noun-f--s w/ d.a. אֶרֶץ/'erets "the land" + rel. pron אֲשֶׁר/'asher "when" + verb-qal-perf-1st-c-s נִשְׂאָנָ/ 'nasa' "I raised" + sign. d.o. אֶת/'eth [untranslated] + noun-f-s w/ suff-1st-c-s יָד/yad "my hand" + prep. ל/L "to" + verb-qal-inf. const. נָתַן/nathan "give" + sign. d.o. w/ suff-3rd-f-s אֶת/'eth "her" + prep. w/ suff-3rd-m-pl ל "to them" + conj. ו "and" + verb-qal-

imperf-3rd-m-pl [waw consec] רָאָה/ra'ah "they saw" noun-m-s const. כָּל/kol "every..." + noun-f-s גִּבְעָה/gibe'ah "hill" + verb-qal-part-f-s רוּם/rum "high/lofty" + conj. וַ "and" + noun-m-s const. כָּל/kol "every..." + noun-m-s עֵץ/ets "tree" + adj-m-s עֲבוֹת/aboth "leafy" + conj. וַ "and" + verb-qal-imperf-3rd-m-pl [waw consec] זָבַח/zabach "they sacrificed" + adv. שָׁם/sham "there" + sign. d.o. אֵת/eth [untranslated] + noun-m-pl w/ suff-3rd-m-pl זָבַח/zabach "their sacrifices" + conj. וַ "and" + verb-qal-imperf-3rd-m-pl [waw consec] נָתַן/nathan "they gave" + adv. שָׁם/sham "there" + noun-m-s const. כַּעַס/ka'as "vexation/provocation..." + noun-m-s w/ suff-3rd-m-pl קָרְבָּן/qar'eban "their offering" + conj. וַ "and" + verb-qal-imperf-3rd-m-pl [waw consec] שִׂימוּ/siyu "they placed" + adv. שָׁם/sham "there" + noun-m-s const. רֵיחַ/reyach "aroma..." + noun-m-pl w/ suff-3rd-m-pl נִיחֹחַ/niychoach "soothing" + conj. וַ "and" + verb-hiph-imperf-3rd-m-pl [waw consec] נָסַךְ/nasak "they poured out" + adv. שָׁם/sham "there" + sign. d.o. אֵת/eth [untranslated] + noun-m-pl w/ suff-3rd-m-pl נִסְךְ/n'sek "their drink offerings").

VERSE TWENTY-NINE

“And I said to them, ‘What is this offering that you are offering up there?’ And the name was called Bamah perpetually to this day”.

וַאֲמַר אֲלֵהֶם מַה הַבָּמָה אֲשֶׁר-אַתֶּם הַבְּאִים שָׁם וַיִּקְרָא
 שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה:

(conj. וַ "and" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/amar "I said" + prep. w/ suff-3rd-m-pl אֵל/el "to them" + inter. part. מַה/mah "what" + to be verb [supplied] "is" + noun-f-s w/ d.a. בָּמָה/bamah "high place" + rel. pron. אֲשֶׁר/asher "which" + pron-2nd-m-pl אַתֶּם/atem "you" + verb-qal-part-m-pl w/ d.a. בּוֹא/bo' "the one going" + adv. שָׁם/sham "there" + conj. וַ "and" + verb-niph-imperf-3rd-m-s [waw consec] קָרָא/qara' "was called" + adv. שָׁם/shem "name" + noun-f-s בָּמָה/bamah "high place" + prep. עַד/ad "perpetually" + noun-m-s w/ d.a. יוֹם/yom "the day" + adj-m-s w/ d.a. זֶה/zeh "this").

ANALYSIS OF VERSES 27 – 29:

1. God continues with His instruction to Ezekiel in verse twenty-seven.
2. He states “Therefore speak to the house of Israel son of man. For you will say to them, ‘thus says Adonay Yahweh, yet in this your fathers have continually blasphemed Me by committing transgression”.
3. The context of this passage is the many cases of human sacrifice that the Jews had engaged in while in the wilderness.

4. In doing such things and in adopting their false religion, it resulted in their blaspheming God.
5. Our word translated as “blasphemed” is the piel, perfect of **גָּדַף**/gadaph, “to revile, blaspheme”.
6. This is the same word used of the propagandists from Assyria who proclaimed that Yahweh was unable to deliver the Israelites of Judah (II Kings 19:6).
7. By adopting the pagan lifestyle they spoke out against God and the truth of His word.
8. Consider all the things people are saying today about God’s ways and God’s creation. They are blaspheming!!!
9. Note the presence of the adverb, **עֵוָה** /‘od, “continually, habitually”. They did not blaspheme once or twice but all of the time.
10. Such ongoing, unrelenting activity indicates that we are clearly dealing with reversionism, not incidental sinning.
11. While many, many heinous sins were committed in the wilderness, it did not stop there.
12. True, God laid low the exodus generation, to include the first generation of babies born in the early wilderness experience.
13. However later on the Jews picked up on the same program once they entered the land.
14. God states in verse twenty-eight, **“And I brought them into the land when I raised My hand to give it to them and they saw every high hill and ever leafy tree there they offered their sacrifices...”**
15. Again God is said to have raised His hand to help them enter into the land.
16. This is most assuredly true and can be seen in all that He did to sponsor them in the conquest.
17. However once they entered the land, it was not long before they began to set their eyes on the high places and the trees that would be used for Asherah poles.
18. This did not happen right away. The Exodus Generation that entered the land with Joshua kept things on the up and up for a time.
19. However the Jews began to forsake the Lord fairly early on (Judg. 10:6; 17:5; 18:14, 20).
20. Such pagan worship peaked its ugly head again and again and is the reason for most of the suffering and discipline at God’s hand.
21. He continues in the final clause of verse twenty-eight, **“...and there they gave the provocations of their offerings and there they offered up a soothing aroma and there they poured out drink offerings”**.
22. Our word translated as “provocations” is the masculine, singular construct of **כַּעֲס**/ka‘as, “provocation, vexation, grief”.
23. The idea is that these sacrifices caused or provoked God to anger and wrath. They really rubbed His nose in it so to speak (cp. Psa. 78:58).
24. Such offerings included burn offerings and drink offering to pagan deities rather than Yahweh.
25. He continues in verse twenty-nine, **“And I said to them, “What is this offering that you are offering up there?” And the name was called Bamah perpetually to this day”**.

26. The question is rhetorical and points the insanity of the Israelites' actions. Someone needed to ask "what are you doing?!"
27. They engaged in paganism in Egypt and in the wilderness. However, now that God has settled them in the beautiful Promised Land, they haven't slowed their false religion at all!!!
28. Bama is the Hebrew word for "high place". Such "high places" dotted the landscape by Ezekiel's day (Ezek. 6:3, 6, 13; 16:16, 29)
29. Note that this was not a passing fad, but these areas were referred to as such "perpetually to this day".

EXEGESIS OF VERSES 30 & 31:

VERSE THIRTY

“Therefore you will say to the house of Israel, thus says Adonay Yahweh, ‘Are you being defiled because of the ways of your fathers, and you are playing the harlot after their detestable idols?’”

לְכֵן אָמַר אֶל-בַּיִת יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה הַבְּדָרְדָּרִךְ
 אַבֹּתֵיכֶם אַתֶּם נִטְמָאִים וְאַחֲרָי שִׁקְוִצִיהֶם אַתֶּם זָנִים:

(prep. ל "for" + adv. כֵּן/ken "thus" + verb-qal-imper-m-s אָמַר/'amar "say" + prep. אֶל/el "to" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל "Israel" + adv. כֹּה/koh "thus" + verb-piel-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה "Adonay Yahweh" + inter. part. הִי [untranslated – introduces a question] + prep. ב "in" + noun-f-s conj. דֶּרֶךְ/derek "way/path of..." + noun-m-pl w/ suf-2nd-m-pl אָב/'ab "your fathers" + pron-2nd-m-pl אַתֶּם/'attem "you" + verb-niph-part-m-pl טָמֵא/tame' "being made unclean" + conj. ו "and" + adv. אַחֲרָי/acharey "after" + noun-m-pl w/ suff-3rd-m-pl שִׁקְוִץ/siqquts "their detestable idols" + pron-2nd-m-pl אַתֶּם/'attem "you" + verb-qal-part-m-pl זָנָה/zanah "playing the harlot").

VERSE THIRTY-ONE

“And when you offer up your gifts by passing your sons into the fire are you defiling yourselves with all of your idols habitually each day? Now will I be inquired of by the house of Israel? As I live declares Adonay Yahweh I will not be inquired of”.

וּבִשְׂאֵת מִתְּנִיתֶכֶם בְּהַעֲבִיר בְּנֵיכֶם בְּאֵשׁ אַתֶּם נִטְמָאִים
 לְכָל-גִּלּוּלֵיכֶם עַד-הַיּוֹם וְאֲנִי אֶדְרֹשׁ לָכֶם בַּיִת יִשְׂרָאֵל
 חִי-אֲנִי נֹאם אֲדֹנָי יְהוִה אִם-אֶדְרֹשׁ לָכֶם:

(conj. ו "and" + prep. ב "in" + verb-qal-inf. const. נָשָׂא/nasa' "lifting up" + noun-f-pl w/ suff-2nd-m-pl נָתַן/nathan "your gifts" + prep. ב "by" + verb-qal-inf.-const. עָבַר/'abar "passing through" + noun-m-pl w/ suff-2nd-m-pl בְּנֵי/ben "your sons" + prep. ב/B "into" + noun-f-s w/ d.a. אֵשׁ/'esh "the fire" + pron-2nd-m-pl אַתֶּם/'attem "you" + to be verb [supplied] “are” verb-niph-part-m-pl טָמֵא/tame' "being made unclean" + prep. ל/L "for" + noun-m-s const. כָּל/kol "all..." + noun-m-pl w/ suff-2nd-m-pl גִּלּוּל/gillul "your idols" + prep. עַד/'ad "perpetually" + noun-m-s w/ d.a. יוֹם/yom "the day" + conj. ו "now" + pron-1st-c-s אֲנִי/aniy

"I" + verb-niph-imperf-1st-c-s שָׁרַח/darash "I will be sought out" + prep. לְ "unto" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל "Israel" + adj-m-s חַי/chay "living" + pron-1st-c-s אֲנִי/aniy "I" + noun-m-s const. מְאֵל/ne'um "a declaration of..." + proper noun יהוה "Adonay Yahweh" + conj. אִם/im "if" + verb-niph-imperf- 1st-c-s שָׁרַח/darash "I will be sought out" + prep. w/ suff-2nd-m-pl לְ/L "for you").

ANALYSIS OF VERSES 30 & 31:

1. God continues with His indictment against the Jews in verse thirty.
2. In this section God “brings it home” so to speak and the dispersed Hebrews will now see *why* Ezekiel is giving them this history lesson concerning their predecessors.
3. In verse twenty nine He informs Ezekiel to direct his speech to the Israelites’ current conduct.
4. He states **“Therefore you will say to the house of Israel, ‘thus says Adonay Yahweh, ‘Are you being defiled because of the ways of your fathers, and you are playing the harlot after their detestable idols?’”**.
5. By placing this sentence in the form of a question, it forces Ezekiel’s hearers to consider the gravity of their actions.
6. Now the synopsis of their forefathers’ activity, going all the way back to their time in Egypt, the wilderness and upon entering the land has all come full circle.
7. The Jews of Ezekiel’s day are following along in the same ugly sins that their relatives had 100s of years ago!!
8. Our word for “being defiled” is the niphal participle of נִטַּם/tame’, “to become unclean, defiled”.
9. The niphal stem is a passive stem whereby the subject is acted upon by an outside agent.
10. However while they are being made unclean by their idols, make no doubts about it. The Israelites are responsible for their actions by keeping and worshipping such idols (Psa. 106:37).
11. This word is used frequently in the Law for one who is unclean for a variety of reasons. It can be used to refer to ceremonial uncleanness.
12. In the Mosaic Law people could be considered ceremonially ‘unclean’ due to skin disease, bodily emission, contact with a corpse, etc. (Lev. 11-15).
13. However it is also used of those who defile themselves with disgusting OSN activity/abominations. Such is what is in view here (cp. Lev. 18:1ff).
14. Here they are being declared spiritually defiled by their ongoing preoccupation with idolatry and false religion which included human sacrifice.
15. They are pursuing the “ways of their fathers”. It is not because their fathers have done this but because they are pursuing the same way or path that their forefathers had walked (Judg. 2:19; Jer. 9:14; Matt. 23:32).
16. Yahweh also notes that they are “playing the harlot after their detestable idols”.
17. Our word for “playing the harlot” is the qal participle of זָנַח/zanah, “to acts as a harlot, to engage in whoredom”.

18. In view is the spiritual whoredom they are committing against Yahweh with their plethora of pagan deities.
19. Note the sudden shift in the participle as opposed to the perfect or imperfect tense in this section.
20. In the Hebrew, authors frequently shift to the participle to demonstrate ongoing, continuous or repetitive action.
21. This was not something that was done now and again or from time to time, but habitually. It was a way of life for them.
22. Adonay Yahweh makes this abundantly clear in verse thirty-one where He states “...**Now will I be inquired of by the house of Israel? As I live declares Adonay Yahweh I will not be inquired of**”
23. This is the third reference to causing children to pass through the flames in this book (cp. Ezek. 16:21; 20:26).
24. As previously stated, this custom originated with the pagan deity Moloch who desired such bloody sacrifices (Lev. 20:2, 3).
25. Such was most assuredly a “defiling act”. Note the same term we had in the previous verse, נִטְמָא/tame’.
26. Note again that the term is used in the niphil participle, demonstrating continuous ongoing repetitive action.
27. They kept on defiling themselves with their perverted worship to pagan deities.
28. Note that they are offering up “gifts” to these deities, not to Yahweh. Such implies that they are murdering/sacrificing their children to receive the approbation of a strange deity.
29. Note presence of the preposition, אֶד/‘ad, “perpetually, habitually, continually”.
30. It’s object is “the day” . The phrase is a bit awkward when translated into the English, “continually the day”.
31. In other words this is something they did daily on habitual or continuing basis. The NASB translates it as “to this day”.
32. He poses and answers a question at the end of verse thirty-one where He states “...**Now will I be inquired of by the house of Israel? As I live, declares Adonay Yahweh, I will not be inquired of**”.
33. Recall that this section began in verse one with the elders of Israel approaching Ezekiel and sitting before him to inquire of the Lord.
34. God demonstrated then and there that He would not be inquired of. He then instructs Ezekiel to give them a history lesson of their people and then demonstrate that they are just like their forefathers.
35. For this reason God will not be inquired of. When God’s people forsake Him, He responds in turn (Ezek. 14:1ff; 20:3 cp. I Sam. 28:6Ps 66:18; Prov. 1:27, 28; 28:9; Isa. 1:15).

EXEGESIS OF VERSES 32 & 33:

VERSE THIRTY-TWO

“And the thoughts that you have in your spirits will certainly not come about, saying ‘We will be like the nations, like the families of the earth worshipping wood and stone’”

וְהָעֵלָה עַל־רוּחְכֶם הִיוּ לֹא תִהְיֶה אֲשֶׁר אַתֶּם אֹמְרִים
נְהִיָּה כַגּוֹיִם כַּמִּשְׁפָּחוֹת הָאָרְצוֹת לְשָׂרֵת עֵץ וָאֶבֶן:

(conj. ו "and" + verb-qal-part-f-s w/ d.a. עָלָה/'alah "that which has ascended" + prep. עַל/'al "upon" + noun-m-s w/ suff-2nd-m-pl רוּחְ/ruach "your spirits" + verb-qal-inf. abs. הָיָה/hayah "coming about" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s הָיָה/hayah "It will come about" + rel. pron. "when" + pron-2nd-m-pl אַתֶּם/attem "you" + verb-qal-part-m-pl אָמַר/'amar "saying" + verb-qal-imperf-1st-c-pl הָיָה/hayah "we will become" + prep. כַּ "like" + noun--pl w/ d.a. גּוֹי/goy "the nations" + prep. כַּ "like" + noun-f-pl const מִשְׁפָּחוֹת/ mishpachah "the families of..." + noun-f-pl w/ d.a. אֶרֶץ/erets "the lands" + prep. לְ "to" + verb-piel-inf. const. שָׂרֵת/sharath "serve" + noun-m-s עֵץ/'ets "wood" conj. ו "and" + noun-f-s אֶבֶן/'eben "stone").

VERSE THIRTY-THREE

“As I live declares Adonay Yahweh, surely I will rule over you with a strong hand and an outstretched arm and with outpoured wrath”.

חַי־אֲנִי נְאֻם אֲדֹנָי יְהוָה אִם־לֹא בְיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה
וּבַחֲמָה שְׂפוּכָה אֶמְלֹךְ עֲלֵיכֶם:

(adj-m-s חַי/chay "living/alive" + pron-1st-c-s אֲנִי/'aniy "I" + noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun יְהוָה אֲדֹנָי "Adonay Yahweh" + conj. אִם/'im "if" + neg. adv. לֹא/lo' "not" ['if not' i.e. 'surely'] + prep. בַּ "with" + noun-f-s יָד/yad "hand" + adj-f-s

חֲזָק "strong" + conj. ו "and" + prep. ב "in" + noun-f-s זְרוֹעַ/zeroa' "arm" + verb-qal-pass-part-f-s נִטְּה/natah "out-stretched" + conj. ו "and" + prep. ב "with" + noun-f-s חַמָּה/chamah "fury/wrath" + verb-qal-pass-part-f-s שָׁפַךְ/shaphak "poured out" + verb-qal-imperf-1st-c-s מִלֵּךְ/malak "to rule" + prep. w/ suff-2nd-m-pl עָל/ʿal "over you").

ANALYSIS OF VERSES 32 & 33:

1. God continues with His declaration to the reversionist elders of Israel in verse thirty-two where He additionally states, **“And the thoughts that you have in your spirits will certainly not come about...”**
2. Our phrase “the thoughts that you have...” is literally rendered “that which has ascended upon your spirits”.
3. The idea here, in picturesque Hebrew language is that when one has a thought, God of course knows what it is. In essence it rises upward toward God in heaven.
4. We have seen this type of language used in Ezekiel before (Ezek. 11:5 cp. 38:10; I John 4:1 cp. I Cor. 12:10; Luke 9:55).
5. Yahweh states that these ideas they have will most assuredly not come about whereby He yet again employs the negative adverb with infinitive absolute along with the qal imperfect of the same verb, הָיָה/hayah, “to become, come about, occur”.
6. The phrase literally “not coming about it will not come about”. In other words, “this ain’t happening!”
7. The thoughts that they had entertained are found in the final clause of verse thirty-two.
8. The Israelites entertained the notion of being just like the cosmos where they muse “... **‘We will be like the nations, like the families of the earth worshipping wood and stone’**”
9. This is what they desired in their heart of hearts. Even though they were Yahweh’s chosen people, they in essence wanted out of the deal and wanted to be just like the gentile nations around them.
10. This is what reversionism is in a nutshell. Wanting to no longer honor God in the way He is to be worshipped and to fill the void with other things, be it pagan religion, materialism, self worship, etc.
11. This is the opposite of what God has called us to be (Rom. 12:2).
12. How hypocritical of them to seek inquire from God via Ezekiel, God’s prophet, while raising up such aspirations in their hearts!!!
13. Ironically, the land to which they were dispersed highly regarded such things (cp. Dan. 5:4).
14. Perhaps they were happy of the new freedom they had in a foreign land. However they enjoyed the same freedoms in their own land (Ezek. 6:3, 6, 13, 16; 16:16ff).

15. Despite the fact that they have just been kicked out of their country, they still harbor such evil ideas.
16. God not only perceiving these thoughts but having known them in eternity past makes it clear that this is not going to fly.
17. God states in verse thirty-three **“As I live declares Adonay Yahweh, surely I will rule over you with a strong hand and an outstretched arm and with outpoured wrath”**.
18. Earlier God demonstrated His power in delivering the Israelites from Egypt (Ezek. 20:5ff cp. Exo. 6:6; 32:11; Deut. 4:34; 5:15; 7:19; 11:2; Psa. 136:12).
19. Now His muscles are going to be flexed by roping these reversionists in and reestablishing Himself as their God.
20. They are not getting out of the deal. He is going to assert His authority over them and ensure that they remain His nation.
21. They will be kicked out of the land for 70 years but they are not going to buck the system and do their own thing.
22. When they finally repent, they will be allowed to return to the land.
23. God will reassert His authority over them (strong hand, outstretched arm) and will bring them back into the fold once the proper amount of DD has been applied (outpoured wrath).
24. Their thoughts will thus be overruled (Prov. 19:21).

Judgment at the End of the Age

EXEGESIS OF VERSES 34 & 35:

VERSE THIRTY-FOUR

“And I will bring you out from among the peoples and will gather you from the lands where you have been scattered with a mighty hand and a strong arm and with wrath poured out”.

(conj. ו "and" + verb-hiph-perf-1st-c-s [waw consec] יֵצֵא/yatsa' "I will bring out" + sign. d.o. w/ suff-2nd-m-pl אֶת/eth "you" + prep. מִן/min "from" + noun-m-pl עַם/'am "the people" + conj. ו "and" + verb-piel-perf-1st-c-s [waw consec] יִקְבֹּץ/qabats "I will gather" + sign. d.o. w/ suff-2nd-m-pl אֶת/eth "you" + prep. מִן/min "from" + noun-f-s w/ d.a. אֶרֶץ/erets "the lands" + rel. pron. אֲשֶׁר/asher "where" + verb-niph-perf-2nd-m-pl פִּיץ/pits "you have been scattered" + prep w/ suff-3rd-m-pl ב "in them" + prep ב "with" + noun-f-s יָד/yad "a hand" + adj-f-s חֲזָק/chazaq "mighty" + ו "and" + prep. ב "with" + noun-f-s זְרוֹעַ/zero'a "an arm" + verib-qal-pass part-f-s נְטָה + "strong" conj. ו "and" + prep. ב "with" + noun-f-s חֲמָה/chemah "wrath" + verb-qal-pass part-f-s שִׁפַּךְ/shaphak "poured out").

וְהוֹצֵאתִי אֶתְכֶם מִן־הָעַמִּים וְקִבַּצְתִּי אֶתְכֶם מִן־הָאֲרָצוֹת
אֲשֶׁר נִפְּצַתֶם בָּם בְּיַד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה וּבְחֲמָה שִׁפּוּכָה:

VERSE THIRTY-FIVE

“And I will bring you into the wilderness of the people and will enter into judgment with you there face to face”.

וְהִבֵּאתִי אֶתְכֶם אֶל-מִדְבַּר הָעַמִּים וְנִשְׁפַּטְתִּי אֹתְכֶם שָׁם
 פְּנֵים אֶל-פְּנֵים:

(conj. ו "and" + verb-hiph-perf-1st-c-s [waw consec] בוא/bo' "I will bring" + sign d.o. w/ suff-2nd-m-pl את/eth "you" prep. אל/el "to" + noun-m-s const. מִדְבַּר/midbar "wilderness of..." + noun-m-pl w/ d.a. עַם/am "the people" + conj. ו "and" + verb-niph-perf-1s-c-s שִׁפַּט/shaphat "I will enter into judgment" + sign. d.o. w/ suff-2nd-m-pl את/eth "you" + adv. שָׁם/sham "there" + noun-m-pl פְּנֵה/paneh "face" + prep. אל/el "to" + noun-m-pl פְּנֵה/paneh "face").

ANALYSIS OF VERSES 34 & 35:

1. God continues with His instruction on what will happen when He overrules the Jews' insane idea that they are merely going to be like the nations and somehow get out of the covenant.
2. However at this point He fast forwards to the *future* gathering of the nation.
3. He states in verse thirty-four **“And I will bring you out from among the peoples and will gather you from the lands where you have been scattered with a mighty hand and a strong arm and with wrath poured out”.**
4. Having promised that He would reassert Himself over them and provide the appropriate DD (wrath poured out), He now tells of a time when He will bring them out of the nations where they had been dispersed.
5. Our word for “gather” is the piel, imperfect of קָבַץ/qabats, “to gather or assemble”. The piel stem is an *intensive stem* which demonstrates the degree to which God goes to bring each and every Jew from the most remote nations.
6. However here is where a type of fast forwarding again occurs as He is not speaking of the gathering after the 70 year captivity in Babylon.
7. Rather He is speaking of the gathering in the last days as He states in verse thirty-five **“And I will bring you into the wilderness of the people and will enter into judgment with you there face to face”.**
8. Our word for “enter into judgment” is the niph'al imperfect of שִׁפַּט/shaphat "to judge, govern, engage in litigation"
9. The niph'al stem usually functions as a passive stem. However in this instance it serves in more of a reciprocal sense, whereby Yahweh is forced, due to circumstances at hand, to serve as a judge.
10. The objects of His judgment are the Jewish people. Note that the second person pronoun, את/eth, immediately follows the sign of the definite object and thus receives action from the verb.

11. The Jews did not go to the desert to be judged prior to returning to establish the second commonwealth, nor is there any such act prior to the establishment of the third commonwealth.
12. Indeed, most Jews remain outside Israel and are still enmeshed in life among the nations.
13. God has never done this with Israel, that is to say gather her in the wilderness for a judgment, not even to this day.
14. Such speaks of the gathering at the end of the age when the surviving Jews and the gentile nations are judged (Matt. 13:24-30, 36-43, 47-51; 25:31-46).
15. Israel too will be gathered and judged along the same criterion, whether each person has accepted Christ as Savior.
16. God will reach out his hand and gather them from the many countries to which they have been scattered (Isa. 11:11).
17. There will be a great amount of +V among the Jews by time of the 2nd Advent. Many will be in the category of the 'wheat', 'sheep' or 'good fish'.
18. However, they are separated and have a separate judgment than those of the gentile nations as both are under a new covenant, but there are special promises with regard to the land of Israel which will be granted to Israel under the New Covenant in the Millennium.
19. Hence this passage serves as yet another warp speed prophecy whereby God jumps ahead in history to the end of the Tribulation.
20. Thus the "wrath poured out" in verse thirty-four includes the suffering they endured in the seven years of the Tribulation!!!!
21. Note that these judgments are not to be confused with the GWT judgment which takes place at the end of the Millennium after the God Magog Rebellion (Rev. 20:11).
22. Recall that that the Jews of Israel will called to leave Israel and flee to the wilderness at the point that they see the Abomination of Desolations spoken of in the book of Daniel (Dan. 11:31; 12:11; Matt. 24:15-24).
23. They were to use the wilderness as a place of hiding so to speak. They were to resist pressures to come out. They were to wait it out until they were sure the Lord had returned (Matt. 24:26).
24. The Antichrist attempts to reach these people and kill them in the second half of the Tribulation (Rev. 12:3-6).
25. This is most likely the place or wilderness that is being described here in Ezekiel.
26. God calls it "the wilderness of the people". This desert wilderness touched several nations to include Israel, Egypt, Babylon, Ammon, Moab and Edom.
27. Hence it is appropriately called "the wilderness of the peoples".
28. Many of the Jews throughout the world will be gathered by the Angels and judged right there in the wilderness along with those who fled to the place of hiding out there.
29. They will then be judged by Christ just as the Gentile nations will (Isa. 40:1ff).
30. Note that God states He will enter into judgment with them "face to face".
31. Recall that the Jews became frightened when they stood before the Lord in the giving of the Law and no longer desired a face-to-face encounter (Exo. 20:19).

32. There will be no “exit stage left” on this occasion. They will all appear before the Lord for Judgment.
33. Any unbelievers who survive the Tribulation will be destroyed in these judgments. No unbelievers will be allowed to enter into the Millennial Kingdom (Matt. 22:11, 12; 25:1ff).
34. Those who remain are the believers who will enter into the next dispensation, the Millennial Kingdom.
35. There Israel and the nations will be established under the New Covenant (Ezek. 16:62; Jer. 31:31-34; Hos. 2:14ff).

EXEGESIS OF VERSES 36 – 38:

VERSE THRITY-SIX

“As I entered into judgment with your fathers in the wilderness of the land of Egypt so I will enter into judgment with you”.

כַּאֲשֶׁר נִשְׁפָּטְתִּי אֶת־אֲבוֹתֵיכֶם בְּמִדְבַּר אֶרֶץ מִצְרַיִם כֵּן
אֲשַׁפֵּט אֶתְכֶם נְאֻם יְהוָה:

(prep. כ **"as"** + rel pron. אֲשֶׁר/'asher **"when"** + verb-niph-perf-1st-c-s שַׁפֵּט/shaphat **"I entered into judgment"** + sign d.o. אֶת/'eth [untranslated] + noun-m-pl w suff-2nd-m-pl אֲבָב/'ab **"your fathers"** + prep. ב **"in"** + noun-m-s const. מִדְבַּר/midebar **"wilderness of..."** + noun-f-s const. אֶרֶץ/erets **"land of..."** + proper noun מִצְרַיִם/mits'rayim **"Egypt"** + conj. כֵּן/ken **"so"** + verb-niph-imperf-1st-c-s שַׁפֵּט/shaphat **"I will enter into judgment"** + sign d.o. w/ suff-2nd-m-pl אֶת/'eth **"you"**).

VERSE THIRTY-SEVEN

“And I will make you to pass under the rod and I will bring you into the bond of the covenant”

הַבְּרִיתִּי: וְהֵעֵבַרְתִּי אֶתְכֶם תַּחַת הַשֶּׁבֶט וְהֵבֵאתִי אֶתְכֶם בְּמִסְרֹת

(conj. ו "and" + verb-hiph-perf-1st-c-s [waw consec] הָבַר /habar "I will cause to pass" + sign. d.o. w/ suff-2nd-m-pl אֶת /'eth "you" + prep. תַּחַת /tachath "under" + noun-m-s w/ d.a. שֶׁבֶט /shebet "the rod" + verb-hiph-perf-1st-c-s [waw consec] + conj. ו/w "and" + בּוֹא /bo' "I will bring" + sign. d.o. אֶת /'eth "you" + prep. ב /b "into" + noun-f-s const. מִסְרֹת /masoreth "bond of..." + noun-f-s w/ d.a. בְּרִית /beriyth "the covenant").

VERSE THIRTY-EIGHT

“And I will purge the rebels from among you and those who transgress against Me. I will bring them to the country of their sojourning, but they will not enter the land of Israel. Then you will know that I am Yahweh”.

וּבְרוּתֵי מִצֵּם הַמְרֹדִים וְהַפּוֹשְׁעִים בִּי מֵאֶרֶץ מְגוּרֵיהֶם
 אוֹצִיא אוֹתָם וְאֶל-אֲדָמַת יִשְׂרָאֵל לֹא יָבוֹא וַיֵּדְעֶתֶם כִּי-אֲנִי
 יְהוָה:

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] בָּרַר /barar "I will purge" + prep. w/ suff-2nd-m-pl מִן /min "from you" + verb-qal-part-m-s w/ d.a. מֹרָר /marar "the ones who are rebelling" + conj. ו/w "and" + verb-qal-part-m-pl w/ d.a. פָּשָׁע /pasha' "the ones who revolt" + prep. w/ suff-1st-c-s ב /b "against me" + prep. מִן /min "from" + nounf-s const. אֶרֶץ /'erets "land of..." + noun-m-pl w/ suff-3rd-m-pl מְגוּרֹת /magor "their sojourning" + verb-hiph-imperf-1st-c-s יָצָא /yatsah "I will bring" + sign. d.o. w/ suff-3rd-m-pl אֹת /'eth "them" + conj.-advers. ו/w "but" + prep. אֶל /'el "unto" + noun-f-s const. אֲדָמָה /'adamah "land of" + proper noun יִשְׂרָאֵל "Israel" + neg. adv. לֹא /lo' "not" + verb-qal-imperf-3rd-m-s בּוֹא /bo' "he will enter" + conj. - ו/w "then" + verb-qal-perf-2nd-m-pl [waw consec.] יָדַע /yada' "you will know" + conj. כִּי /kiy "that" + pron-1st-c-s אֲנִי /'aniy "I" + to be verb [supplied] אֲנִי "am" + proper noun יְהוָה "Yahweh").

ANAYLYSIS OF VERSES 36 – 38:

1. God continues with His announcement of the Judgment of the Jews that will occur at the end of the Tribulation.
2. He states in verse thirty-six, **“As I entered into judgment with your fathers in the wilderness of the land of Egypt so I will enter into judgment with you”**.
3. Recall that the Exodus Generation never made it out of the wilderness. They were all struck down out there and it was only the second generation born in the wilderness that entered in with Joshua and Caleb (Num. 14:29).
4. The wilderness is here called “the wilderness of Egypt”. Note that this is not part of the country or territory of Egypt. It is a wilderness area that touches the border of Egypt.
5. The Bible makes it clear that the Jews left Egypt (Exo. 23:15; 34:18).
6. It is for this reason that Jethro, High Priest of Midian, could journey to visit Moses and the Israelites (Exo. 18:1).
7. Hence we know this to be the wilderness of Midian, fairly close to the border of Egypt. Because Egypt was a major empire, it is referred to here as the wilderness of Egypt.
8. Just as God entered into their forefathers in the wilderness, now there will be a second “wilderness judgment” at the end of the Tribulation.
9. He continues to describe how this judgment will take place in verse thirty-seven where He states **“And I will make you to pass under the rod and I will bring you into the bond of the covenant”**
10. Here an analogy of a shepherd is used, whereby he would hold his rod up and cause the sheep to pass under it for counting. He would then let those who belong into his sheepfold. Any animals that did not belong were denied access (cp. Lev. 27:32; Jer. 33:13).
11. Recall the judgment of the nations whereby the Lord only allows the sheep to enter whereby the goats are denied entry (Matt. 25:32).
12. Those that are believers enter into the land of Israel and brought under the bonds of the new covenant as Millennial Saints (Ezek. 16:62; Jer. 31:31-34; Isa. 61:8-11).
13. Yahweh continues to speak of what He will do with those who are not true sheep in verse thirty-eight where He states **“And I will purge the rebels from among you and those who transgress against Me. I will bring them to the country of their sojourning, but they will not enter the land of Israel...”**
14. Our word for “rebels” is the qal participle of מָרַר/marar, “to rebel, be rebellious, to revolt”.
15. It is the same word we have seen used to describe the nation of Israel since the beginning of this book (Ezek. 2:3).
16. The second word used of those denied entry is the qal participle of פָּשָׁע/pasha‘, “to rebel, revolt, transgress, to cast off an alliance”.
17. While the two words are similar, this second terms goes a bit further and notes not only those who rebel or revolt against God’s rule but those who seek to break the covenant and hence break the alliance they have with Him.

18. No such ones will be allowed to enter into the Millennial Kingdom. Hence any who do not accept His covenant and plan are refused admission.
19. Those who are unbelievers are of thus denied entry as they have not even entered into the POG. Such ones are not truly God's sheep (cp. Matt. 7:13-23; Luke 13:23).
20. Instead they will be killed and sent to Sheol Torments where they will await another judgment at the end of the Millennium, the GWT Judgment (Matt. 22:1ff; Luke 13:23ff)!!
21. Realize too that Jesus will not permit any of the pagan practices that had been prevalent in Israel in Ezekiel's day. Any such person attempting such things will be immediately dealt with via devastating means (Psa. 2:9; Rev. 2:27; 12:5; 19:15).
22. At the point that believing Jews witness these events taking place, they will know for sure that God is indeed God as He has brought about His plan just as He stated that He would.
23. Hence Yahweh states at the end of verse thirty-eight, "...**Then you will know that I am Yahweh**".
24. In the new covenant there will be universal knowledge of God (Jer. 31:34).
25. Satan will be bound for 1000 years and will not be on the scene to establish false religion in rebellion to the POG (Rev. 20:1-5).
26. However he gets out of prison at the end of the 1000 year Millennium, and just like that the -V that follows him are like sand on the seashore (Rev. 20:6ff).

EXEGESIS OF VERSES 39 & 40:

VERSE THIRTY-NINE

“As for you o house of Israel, thus says Adonay Yahweh ‘each one of you go and serve your idols and hereafter, since you will not listen to Me, but you will not continue to defame My holy name with your gifts and your idols’.

וְאַתֶּם בֵּית־יִשְׂרָאֵל כֹּה־אָמַר אֲדֹנָי יְהוִה אִישׁ גִּלּוּלָיו לְכוּ
 עֲבְדוּ וְאַחֲרַי אִם־אֵינְכֶם שֹׁמְעִים אֵלַי וְאַת־שֵׁם קִדְשִׁי לֹא
 תַחַלְלוּ־עוֹד בְּמַתְנוּתֵיכֶם וּבְגִלּוּלֵיכֶם:

(conj. ו "as for" + pron-2nd-m-p אַתֶּם/'attem "you" + noun-m-s const. בַּיִת /bayith "house of..." + proper noun יִשְׂרָאֵל "Israel" + adv. כֹּה /koh "thus" + verb-qal-perf-3rd-m-s אָמַר /amar "says" + proper noun אֲדֹנָי יְהוִה "Adonay Yahweh" + noun-m-pl w/ suff-3rd-m-s גִּלּוּל /gillul "his idols" + verb-qal-imper-m-pl הֲלַךְ /halak "go" + verb-qal-imper-m-pl עֲבַר /'abar "serve" + conj.- adverbs. ו /w "but" + adv. אַחֲרַי /achar "hereafter" + conj. אִם /'im "if since" + adv. w/ suff-2nd-m-pl אֵינְךָ /ayin "not you" + verb-qal-part-m-pl שָׁמַע /shama' "listening" + prep w/ suff-1st-c-s אֵלַי /'el "unto me" + conj.- adverbs. ו /w "but" + sign. d.o. אֶת /'eth [untranslated] + noun-m-s const. שֵׁם /shem "name" + noun-m-s w/ suff-1st-c-s קִדְשִׁי /qodesh "my holiness" + neg. adv. לֹא /lo' "not" + verb-piel-imperf-2nd-m-pl חָלַל /chalal "you may wound" + adv. עוֹד /'od "continually" ++ prep. ב /b "with" + noun-f-pl w/ suff-2nd-

m-pl מַתָּנָה/mattanah "you gifts" + conj. ו/with "and" + prep. ב/b "with" + noun-m-pl w/ suff-2nd-m-pl גִּלּוּל/gillul "your idols").

VERSE FORTY

"For on My holy mountain, on the high mountain of Israel, declares Yahweh Adonay, there all of the house of Israel, all of them, will serve Me in the land. There I will accept them and seek out your contributions, the choicest of your gifts with all your holy things".

בְּהַר־קְדְּשֵׁי בְהַר מְרוֹם יִשְׂרָאֵל נֹאֵם אֲדֹנָי יְהוִה שָׁם
 יַעֲבֹדֵנִי כָּל־בֵּית יִשְׂרָאֵל כְּלֵה בְּאֶרֶץ שָׁם אֲרָצִים וְשָׁם
 אֶדְרוֹשׁ אֶת־תְּרוּמָתֵיכֶם וְאֶת־רֵאשִׁית מִשְׂאוֹתֵיכֶם
 בְּכָל־קְדְּשֵׁיכֶם:

(conj. כִּי/kiy "for" + prep. ב/b "on" + noun-m-s const. הַר/har "mountain" + noun--s w/ suff-1st-c-s קְדֹשׁ/qodesh "my holiness" + prep. ב/b "on" + noun-m-s const. הַר/har "mountain of..." + noun-m-s const. מְרוֹם/marom "height..." + proper noun יִשְׂרָאֵל "Israel" + noun-m-s c0nst נֹאֵם/n'e'um "a declaration of..." + proper noun יְהוָה "Yahweh" + adv. שָׁם/sham "there" + verb-qal-imperf-3rd-m-pl w/ suff-1st-c-s עָבַד/'aber "they will serve me" + noun-m-s const. כָּל/kol "all of..." + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'rael "Israel" + noun-m-s const. כָּל/kol "all of..." + prep. ב/b "in" + noun-f-s w/ d.a. אֶרֶץ/'erets "the land" + adv. שָׁם/sham "there" + verb-qal-imperf3rd-m-pl-1st-c-s w/ suff-3rd-m-pl רָצָה/ratsah "I will accept/be pleased with them" + conj. ו "and" + adv. שָׁם/sham "there" + verb-qal-imperf-1st-c-s דָּרַשׁ/darash "I will seek..." + sign d.o. אֶת/'eth [untranslated] + noun-f-pl w/ suff-2nd-m-pl תְּרוּמָה/terumah "portion/contribution" + noun-f-s const. רֵאשִׁית/re'shiyth "choice..." + noun-f-pl w/ suff-2nd-m-p. מַשְׂאֵת/mas'e'eth "your burden, portion" + prep. ב/b "in" + noun-m-s-const. כָּל/kol "all of..." + noun-m-pl w/ suff-2nd-m-pl קְדֹשׁ/qodesh "your holiness").

ANALYSIS OF VERSES 39 & 40:

1. God continues with pronouncement against the Israelites in verse thirty-nine. However here He brings it back to their immediate actions as opposed to the actions which will take place at the end of the Tribulation.
2. He states **As for you o house of Israel, thus says Adonay Yahweh ‘each one of you go and serve your idols and hereafter, since you will not listen to Me....’**
3. While there will come a day when Israel will be forced to submit to Yahweh’s Laws, for the time being they can go ahead and keep on serving their idols.
4. He is giving the current generation over to their OSN lusts and letting them continue on in reversionism.

5. This will of course bring about the appropriate amount of DD to include the 5th cycle of discipline.
6. Since God knows they are not going to listen, He tells them “Go ahead. Be My guest... for now!” (cp. Jdg. 10:14; II Kings 3:13; Psa. 81:12).
7. Note that He adds the caveat in the final clause, “...**but you will not continue to defame My holy name with your gifts and your idols**”.
8. Our word translated as “defame” is the same one we saw earlier in verse nine, חָלַל/ chalal "to profane, defile, pollute, desecrate, to make filthy".
9. Here it is in the piel, imperfect. The piel stem is an intensive stem and shows the degree in which the Israelite have muddied up God’s name in associating Him with idolatry and child sacrifice.
10. God states that while they can act like idiots for now, they will not do so *indefinitely*.
11. They will be removed from the land and not allowed back on God’s Holy Mountain so as to punish them for violating His holy name by their idolatry and the offering up of their children.
12. In the immediate future, the 5th cycle of discipline and continued dispersion await them.
13. He in essence is saying “Go ahead and be evil...but you are not going to act like that around here!”
14. God does not want them worshipping idols while still invoking His name and having a “form of godliness” (II Tim. 3:5).
15. They will eventually get their act together for a time and return to the land in the second commonwealth.
16. By time Jesus has His first advent the nation will definitely be in an even worse situation whereby they will have lost the desire to have a Messiah that would atone for sin.
17. However by time He returns a *second time* to judge them, rather than be judged, they will have a significant amount of + V who will enter into the Millennial Kingdom under the New Covenant (Luke 3:16; 12:49, 50; Heb. 9:27, 28).
18. Yahweh continues in verse forty where He states "**For on My holy mountain, on the high mountain of Israel, declares Yahweh Adonay , there all of the house of Israel, all of them, will serve Me in the land...**"
19. This verse is a double prophecy which foresees a time (actually multiple times) when the Jews will return to the land and worship Yahweh at the Temple on Mount Zion (cp. Psa. 2:6; Isa. 2:2).
20. The first fulfillment will occur 70 years after the deportation of the Jewish people under Nebuchadnezzar when they rebuild the Temple and again worship Yahweh there (Ezra 3:1ff).
21. However the second fulfillment will be the one mentioned earlier when the sons of Israel enter into the Millennial Kingdom and worship the Lord Jesus.
22. While Jesus’ work on the cross and resurrection are indeed a completed reality, God will none-the-less reestablish the sacrificial system that Israel was under at the time of the Mosaic Law (40:41; 46:24).

23. Yahweh continues in the final clause of verse forty stating “...**There I will accept them and seek out your contributions, the choicest of your gifts with all your holy things**”.
24. The Jews will again be in God’s good graces and they will sacrifice to Yahweh as a memorial of the spiritual victory Jesus the Messiah has accomplished on the cross.
25. Thus the Lord will “seek out” such gifts or contributions. Our word for “seek out” is the qal, imperfect of דָּרַשׁ/darash, "to seek with care, inquire, require"
26. It is the same word used for +V "seeking" God and His plan (Deut. 4:29).
27. It is also the word used for God searching out the land of Israel for His people (Deut. 11:12).
28. Hence God really is looking for this form of worship to come about and will not only expect but require it from His people
29. Hence at these two points the Jews will have put down their idols and filthy things and will again begin to devote gifts and sacrifices again to the Lord.
30. Gentile nations in the Millennium will also bring gifts when they send ambassadors to celebrate the Feast of Tabernacles (Isa. 66:20; Zech 14:16ff; Mic. 4:1).

EXEGESIS OF VERSES 41 & 42:

VERSE FORTY-ONE

“I will be pleased with you with a soothing aroma when I bring you back from the people and gather you from the lands where you have been scattered and I will prove My holiness by you in the eyes of the nations”.

בְּרִיחַ נִיחֹחַ אֲרֻחָה אֶתְכֶם בְּהוֹצִיאִי אֶתְכֶם מִן־הָעַמִּים
 וְקִבַּצְתִּי אֶתְכֶם מִן־הָאָרְצוֹת אֲשֶׁר נִפְצַתֶם בָּם וְנִקְדַּשְׁתִּי
 בְּכֶם לְעֵינֵי הַגּוֹיִם:

(prep. ב/ב "with" + noun-m-s const. רִיחַ/reych "aroma" + noun-m-s נִיחֹחַ/niychoach "soothing" + verb-qal-imperf-1st-c-s רָצַח/ratsah "I will be pleased with/accept favorably" + sign d.o. w/ suff-2nd-m-pl אַתְּ/’eth "you" + prep. ב/ב "in" + verb-hiph-inf. const. יָצָא/yatsa’ “bringing” + sign. d.o. w/ suff-2nd-m-pl אַתְּ/’eth "you" + prep. מִן/min "from" + noun-m-pl w/ d.a. עַמִּים/’am "the peoples" + conj. ו/w "and" + verb-piel-perf-1st-c-s w waw consec]

קבֵּעוּאָר/qabar "I will gather" + sign d.o. w/ suff-2nd-m-pl אַתָּה/’eth "you" + prep. מִן/min "from" + noun-f-pl w/ d.a. אֲרָצֵי/’erets "the lands" + rel. pron אֲשֶׁר/’asher "where" + verb-niph-perf-2nd-m-pl פִּוֵּץ/puts "you have been scattered/dispersed" + prep w/ suff-3rd-m-pl בַּ/b "in them" + conj. וַ/w "and" + verb-niph-perf-1st-c-s [waw consec] קָדַשׁ/qadash 'I will be sanctified, i.e. ‘prove myself holy’" + prep.w/ suff-2nd-m-pl בַּ/b "by you" prep. לִ/ל "before" + noun-f-pl const. עֵינַי/’aniy "eyes of..." + noun-m-pl w/ d.a. גּוֹיִם/goy "the nations").

VERSE FORTY-TWO

“And you will know that I am Yahweh when I bring you to the land of Israel to the land which I raised My hand to give you your fathers”.

יִדְעֶתֶם כִּי־אֲנִי יְהוָה בְּהֵבִיאִי אֶתְכֶם אֶל־אֶרֶץ יִשְׂרָאֵל
 אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אוֹתָהּ לְאֲבוֹתֵיכֶם:

(conj. וַ "and" + verb-qal-perf-2nd-m-pl [waw consec] יָדַע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/’aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh" + prep. בַּ/b "in" + verb-hiph-inf. const. w/ suff-1st-c-s בֹּא/bo' "my bringing" + sign. d.o. w/ suff-2nd-m-pl אַתָּה/’eth "you" + prep. אֶל/el "to" + noun-f-s const. אֶרֶץ/’adamah "land of..." + proper noun יִשְׂרָאֵל/yisrael "Israel" + prep. אֶל/el "to" + noun-f-s w/ d.a. אֲרָצֵי/’erets "the land" + rel. pron אֲשֶׁר/’asher "which" + verb-qal-perf-1st-c-s נָשָׂאתִי/nasa' "I raised" + sign. d.o. אַתָּה/’eth [untranslated] + noun-f-s w/ suff-1st-c-s יָד/yad "my hand" + prep. לִ "to" + verb-qal-inf. const. נָתַן/nathan "give" + sign d.o.w/ suff-3rd-f-s אַתָּה/’eth "her" + prep. לִ/ל "to" + noun-m-pl w/ suff-2nd-m-pl אֲבֹתַב/’ab "your fathers").

ANALYSIS OF VERSES 41 & 42:

1. Yahweh continues with His response to the Jews returning to him in verse forty-one where He states “I will be pleased with you with a soothing aroma when I bring you back from the people and gather you from the lands where you have been scattered...”
2. While outside the land in reversionism, the Jews had composed quite a stench. However now that they have recovered they will be a soothing aroma to Yahweh.
3. The language is used frequently of sacrifices that God approves of (Gen. 8:21; Exo. 29:18; 29:25).
4. Such language emphasizes the clean and pleasing presence these recovered Jews will have upon returning to the land.
5. Such language is sometimes used of the application of the believer, with which God is most assuredly ‘well pleased’ (Phil. 4:18).
6. However the Jews of the Millennium will most assuredly be producing soothing aroma to the Lord as the sacrificial system will be reestablished (Ezek. 46:20-24).

7. This again is a double prophecy pertaining to the return after 70 years on one hand, but *primarily* pertaining to the Jews entering the land in the Millennial Kingdom.
8. Note plural of “lands” here. This is not merely Babylon or Persia that is in view but the various nations they have been scattered to all over the face of the world (Ezek. 20:34; 36:19, 24; 37:25; 38:8; Isa. 11:11).
9. Jews from all across the world will enter into the Millennial Kingdom, some of whom have already migrated there, many are yet to be brought there.
10. He continues in the final clause of verse forty-one stating “...and I will prove My holiness by you in the eyes of the nations”.
11. Our word translated as “prove My holiness” is the niph'al, perfect of קָדַשׁ/qadash, “to be holy, sanctified, to consecrate, sanctify, dedicate”
12. The niph'al step here connotes the idea of “proving oneself holy”. The idea here is that God will show Himself to be holy in that He has perfectly fulfilled His word to those whom He promised to bring back to the land.
13. This is the opposite of the former situation where the Jews had “profaned” or polluted God’s name. Now He is shown righteous in keeping His promises and establishing a new covenant with His people.
14. Note that He proves Himself holy in the eyes of the many gentile nations that view this act (Psa. 126:2).
15. Gentile nations, those who survive the Tribulation and Judgment of the Nations, will come to know God and pay homage to Him each year (Zech 14:16).
16. Yahweh continues in verse forty-two, “**And you will know that I am Yahweh when I bring you to the land of Israel to the land which I raised My hand to give you your fathers**”.
17. Again, the Jews will truly know that Yahweh is indeed their God when He does what only God can do, keeping promises that only God can properly keep!
18. Such will be in stark contrast to the events that took place last time they entered the land (Ezek. 20:28).

EXEGESIS OF VERSES 43 – 44:

VERSE FORTY-THREE

“**And once there you will remember all of your ways and your deeds by which you were defiled, and you will loath yourselves in your own sight for all of the evil things which you have done**”.

וּזְכַרְתֶּם-שָׁם אֶת-דְּרֹכֵיכֶם וְאֵת כָּל-עֲלֵילוֹתֵיכֶם אֲשֶׁר
 נַטַּמְתֶּם בָּם וּנְקַטַּתֶּם בְּפָנֵיכֶם בְּכָל-רְעוּתֵיכֶם אֲשֶׁר עָשִׂיתֶם:

(conj. ו/w "and" + verb-qal-perf-2nd-m-pl [waw consec] זָכַר/zakar "you will remember" + adv. שָׁם/sham "there" + sign d.o. אֵת/'eth [untranslated] + noun-f-pl w/ suff-2nd-m-pl דְּרֹךְ/derek "your ways" + conj. ו/w "and" + sign. d.o. אֵת/'eth [untranslated] + noun-m-s const. כָּל/kol "all..." + noun-f-pl w/ suff-2nd-m-pl עֲלֵיִלָה/aliylah "your deeds" + rel. pron. אֲשֶׁר/asher "which" + verb-niph-perf-2nd-m-pl טָמֵא/tameh "you were defiled" + prep. w/

suff-3rd-m-pl ב/b "by them" + conj. ו/w "and" + verb-niph-perf-2nd-m-pl [waw consec] קָוַט/ qut "you will loath [yourselves]" + prep. ב/b "in" + noun-m-pl w/ suf-2nd-m-pl פָּנֶה/paneh "your faces" ["in your faces i.e. 'in your own sight'"]+ prep. ב "in" + noun-m-s const. כָּל/ kol "all of..." + adj-f-pl w/ suf-2nd-m-pl רָעָה/ra'ah "your evil things" + rel. pron. אֲשֶׁר/'asher "which" + verb-qal-perf-2nd-m-pl. עָשָׂה/'asah "you have done").

VERSE FORTY-FOUR

“And you will know that I am Yahweh when I deal with you for My name’s sake, not according to your evil ways or your corrupt deeds o house of Israel declares Adonay Yahweh”

וידעתם כי־אני יהוה בעשותי אתכם למען שמי לא
 כדרךכם הרעים וכעלילותיכם הנשחתות בית ישראל
 נאם אדני יהוה:

(conj. ו/w "and" + verb-qal-perf-2nd-m-pl [waw consec] יָדַע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/'aniy "I" + to be verb [supplied] "am" + proper noun יהוה/ yhwh "Yahweh" + prep. ב/b "in" + verb-qal-inf. const. w/ suff-1st-c-s עָשָׂה/'asah "my accomplishing/dealing" + sign. d.o. w/ suff-2nd-m-pl אֵת/'eth "you" + prep. לְמַעַן/lema'an "for the sake of" + noun-m-s w/ suff שֵׁם/shem "my name" + neg. adv. לֹא/lo' "not" + prep. כ/ k "as" + noun-f-pl w/ suf-2nd-m-pl דְּרֹךְ/derek "your ways" + adj-m-pl w/ d.a. רָע/ra' "the evil ones" + conj. ו/w "and" + prep. כ/k "as" + noun-f-pl w/ suff-2nd-f-pl עֲלִילָה/'aliylah "your deeds" + verb-niph-part-f-pl שָׁחַת/shachath "the corrupt ones" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל "Israel" + noun-m-s const. נֹאם/ne'um "a declaration of..." + proper noun אֲדֹנָי יְהוִה "Adonay Yahweh").

ANALYSIS OF VERSES 43 & 44:

1. Having fast-forwarded to the restoration of the Jewish people to the land, Yahweh now refers to what will occur once they get there.
2. The first item on the list is recognition and realization of what has occurred, i.e. their rampant OSN activity.
3. Such will produce a self-loathing effect as He states **“And once there you will remember all of your ways and your deeds by which you were defiled, and you will loath yourselves in your own sight for all of the evil things which you have done”**.
4. As previously stated, this prophecy has a dual fulfillment, at the restoration after seventy years as well as the restoration of the third commonwealth when the Jews enter into the Millennium under the New Covenant.
5. While both fulfillments are in view, God is *primarily* dealing with the millennial restoration as seen in the preceding context.

6. Once the positive Jews of the Tribulation enter the land of the Millennial Kingdom, they will hate themselves for what they have done.
7. Our word translated as “loath yourselves” is the niph'al, imperfect verb, קָטַט/qut, “to have or feel a loathing”.
8. When used in the niph'al stem it is directed at one's self or the actions of one's self, hence the translation “loath yourselves”.
9. It is the same word Job uses of his life once he had reached his ruin (Job 10:1).
10. It is also the same word that God used of how He felt about the Israelites in the wilderness (Psa. 95:10).
11. The self-loathing of the first gathering was dealt with earlier in the book and the same word for “loathe” was used (Ezek. 6:9).
12. That self loathing will take place outside the land in the nations and will be associate with the national rebound that occurs prior to them returning to the land (Ezek. 6:9 cp. Lev. 26:39-41; Dan. 9:2; Neh. 9:1).
13. However the self loathing in view will occur when the Jews are back in the land as seen in the phrase “and once there” (cp. Ezek. 20:42).
14. It is not as if these people are going to engage in mental attitude sin hatred directed at their own persons as some people in our day and age.
15. Rather this is an occasion whereby people have recovered nationally from gross reversionism and hate the fact that they have engaged in such actions (cp. Ezek. 36:31; Jude 1:23).
16. That which produces the hatred consists of “your ways and deeds by which you were defiled”.
17. Hence the emphasis is on their previous actions, not their current ones. They really hate what they did and how they behaved.
18. For the Jews of the Second Restoration such will result in their coming to terms with the fact that their people have rejected and murdered their own Messiah (Zech 12:10-14).
19. Ironically they finally shucked the idolatry that was such a stumbling block, only to make a false religion out of the true one, relying on works to save them from sin and denying the necessity for a Messiah!!!
20. That will be forsaken in the end as many Jews will make the SAJG and thus be able to “pass under the rod” (Ezek. 20:37).
21. God continues in verse forty-four by stating **“And you will know that I am Yahweh when I deal with you for My name's sake, not according to your evil ways or your corrupt deeds o house of Israel declares Adonay Yahweh”**
22. Again we have a repetition of the phrase “you will know that I am Yahweh”.
23. Recall that the Jews of this time have put their faith in idols and false religion and have grown quite estranged from Yahweh.
24. However when they are restored with all promises perfectly kept, they will know who did it and will have faith in the one true God.
25. Note that they will know Him because He will not have dealt with them according to their “evil ways and corrupt deeds”.

26. Such would result in them being destroyed as they were most assuredly fit for it.
27. Indeed, the current establishment of Israel in the land is most assuredly not because of the great behavior of the Jews but because of God's righteousness in keeping His promises and not wanting His name profaned (Ezek. 36:16ff).
28. Once in the land, having realized all that has occurred to include the fact that they know they were fit for destruction time and again, yet finally ended up in the land under the New Covenant with Jesus ruling over them directly will result in their knowing that only God could and would do things this way.
29. That is not to say that the Jews of the Millennial Kingdom don't possess +V. They have to at least be believers or they wouldn't be able to cross over into the Millennium as seen in the judgment in the wilderness where they have to "pass under the rod".
30. Indeed, just as God waited for +V to rise up in the wilderness so He could fulfill His promise to His people, so He has been waiting for + V to rise up in Israel in our times.
31. Once the Tribulation hits, it most assuredly happens as there is a significant *surge* of +V during that time.
32. Such ones who survive the Tribulation will enter the land yet will simply hate what they had done and the beliefs that they and their forefathers had held prior to their conversion during Daniel's 70th Week!!!

EXEGESIS OF VERSES 45 – 47:

VERSE FORTY-FIVE

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

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

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

VERSE FORTY-SIX

“Son of man set your face against Teman and speak out to the south and prophesy to the forestland of the Negev”.

אֶל־יַעַר הַשָּׂדֶה נִגְבִּי: בֶּן־אָדָם שִׁים פְּנִיךָ דְרֶךְ תֵּימָנָה וְהִטַּף אֶל־דָּרוֹם וְהִנְבֵּא

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + verb-qal-imperf-m-s שִׁים/siyam "set" + noun-f-pl w/ suff-2nd-m-s פְּנֵה/paneh "your face" + noun-f-s דְרֶךְ/derek "way" + noun-f-s תֵּימָנָה/teyman "Teman/south" + conj. ו/w "and" + verb-hiph-imper-m-s נִטַּף/nataph "preach/prophesy" + prep. אֵל/'el "to" + noun-m-s דָּרוֹם/darom "south" + conj. ו/w "and" + verb-niph-imper-m-s נִבֵּא/naba' "prophesy" + prep. אֵל/'el "to" + noun-m-s const. יַעַר/ya'ar "forest of..." + noun-m-s w/ d.a. שָׂדֶה/sadeh "field/land" + proper noun נִגְבִּי/negeb "the Negev").

VERSE FORTY-SEVEN

“And say to the forest of the Negev, ‘listen to the word of Yahweh, thus says Adonay Yahweh, behold I am kindling in you a fire and it will consume every fresh tree and every dry tree in you. The tongue of the flame will not be quenched and every face from the south to the north will be burned”.

(conj. ו/w "and" + verb-qal-perf-2nd-m-s אָמַר/'amar "say" + prep. ל/l "to" + noun-m-s const. יַעַר/ya'ar "forest of..." + proper noun w/ d.a. נִגְבִּי/negeb "Negev" + verb-qal-imper-m-s שְׁמַע/shama' "listen" + noun-m-s const. דְבַר/dabar "word of.." + proper noun יְהוָה/yhwh "Yahweh" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה יְהוָה "Adonay Yahweh" + interject. w/ suff-1st-c-s הִנֵּה/hinneh "behold I" + verb-hiph-part-m-s יָצַת/yatsath "kindling" + prep. w/ suff-2nd-m-s ב "in you" + noun-f-s אֵש/'esh "a fire" + conj. ו/w "and" + verb-qal-perf-3rd-f-s [waw consec] אָכַל/'akal "it will consume" + prep w/ suff-2nd-m-s ב/b "in you" + noun-m-s כֹּל/kol "every..." + noun-m-s-עַץ/'ets "tree" +

adj-m-s לַח/lach "fresh/new" + conj. וַ/w "and" + noun-m-s const. כָּל/kol "every..." + noun-m-s עֵץ/ets "tree" + proper noun יָבֵשׁ/yabesh "dry" + neg. adv. לֹא/lo' "not" + verby-qal-imperf-3rd-f-s קָבַהּ/kabah "quench/be quenched" + noun-f-s const. לֵהבָה/lehabah "flame/tip of..." + noun-f-s שְׁלֵהֶבֶת/shal'ehbeth "flame" + conj. וַ/w "and" + verb-niph-perf-3rd-c-pl [waw consec] צָרַב/tsarab "they will be burned" + prep. בַּ/b "among" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl פְּנֵה/paneh "faces" + prep. מִן/min "from" + proper noun נֶגֶב/negeb "south" + noun-f-s צָפוֹן/tsaphon "north").

ANALYSIS OF VERSES 45 – 47:

1. Having concluded with both His history lesson the –V of the Jews in the wilderness and His future prophecy of the restored Israel, Yahweh opens up with a new communication to Ezekiel in verse forty-seven.
2. Such begins a separate and completely different communication beginning with the familiar phrase, **“Now the word of Yahweh came to me saying...”**
3. As was previously the case, there is no mention of how much time has passed or anything regarding when or on what occasion God opens up with this new communication to Ezekiel.
4. This section is short and isolated. We do know that it was given during the seventh year of the imprisonment of Jehoiachin (Ezek. 20:1).
5. In the Hebrew Bible, verses forty-five through forty-nine compose the first five chapters of chapter twenty-one.
6. The chapter and verse citations are of course not inspired. However it makes more sense to consider this as an intro to the following chapter.
7. He instructs Ezekiel in verse forty-six, **“Son of man set your face against Teman and speak out to the south and prophesy to the forestland of the Negev”**.
8. The phrase “set your face towards/against” is a common one found throughout the book.
9. It features Ezekiel staring toward a place or scene and using his facial expression to communicate disapproval (Ezek. Ezek. 4:3, 7; 6:2; 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2).
10. “Teman” is the proper noun, תֵּימָן/teyman, in the Hebrew and is related to the Hebrew word for “right” (i.e. right hand side).
11. Since the temple faced east, Israelites generally derived their directional perspective by facing east as opposed to north. Hence the right hand side was “south”.
12. “Teman” can also be a proper noun for a part of country that was toward the south (as was the Negev).
13. Here is a special prophecy which is specifically directed to the southern part of the county.
14. God uses three separate words to refer to the south, תֵּימָן/teyman, דָּרוֹם/darom and נֶגֶב/negeb. All three refer to the southern part of Israel.
15. Since Ezekiel is to face the southern part of the nation, he is to face that direction from the standpoint of where he was in Babylon.

16. God directs His attention to the south because He announces here that He is going to burn their trees down.
17. He continues in verse forty-seven, **“And say to the forest of the Negev, ‘listen to the word of Yahweh, thus says Adonay Yahweh, behold I am kindling in you a fire and it will consume every fresh tree and every dry tree in you...”**
18. The ancient Negev was an indefinitely contained region approximately 4,520 square miles in area. Its northern boundary extended south of the Gaza-Beersheba road due east of Beersheba to the Red Sea. Its southern boundary merged into the highlands of the Sinai Peninsula. It consisted (and still does) of quite broken country upon which falls little rain (one to eight inches per year). Its summers are hot and winters cold. Strong winds batter the terrain during both seasons (cf. Isa 21:1). The occurrence of rain rapidly transforms the wadis into overflowing torrents and its loess soil resists absorption (cl Psa 126:4 – Harris, Archer & Waltke, p. 549).
19. Hence it was hardly a forests land. However God is not speaking of literal trees burning. As we shall see, this is a parable which speaks of the destruction of His people, from the south all the way up to the north (cp. Ezek 20:47; 21:4).
20. Yahweh thus tells us that He will kill the reversionists from south to north like a wild fire that burns all the trees of the forest.
21. Hence the people are compared to trees. Note that there is not fruit on these trees. Trees without fruit are fit to be thrown into the fire of judgment which is exactly what they are going to get (Matt. 21:19; Luke 13:6, 7; John 15:2).
22. Note that the “green” and “dry” trees each suffer due to the invasion. Whether one is green or dry is a reference to ones spiritual status. The green tree represents the believer, while the dry tree represents the unbeliever.
23. Regardless of one’s spiritual status, he will be victimized by the war, siege, famine and pestilence. Nebuchadnezzar’s army will destroy all that is in sight (II Cor. 36:17).
24. When he does so both the dry and green tree will face their doom (Ezek. 21:3 cp. Luke 23:31).
25. He states in the final clause of verse forty-seven, **“...The tongue of the flame will not be quenched and every face from the south to the north will be burned”**.
26. In other words, none of the trees are safe. Most people will die in the war, siege, famine, pestilence and animal attacks. Those that survive are not all safe as the sword follows them to the land of their dispersion (Ezek. 5:13-17).
27. Note that the flame will not be quenched, indicating that once this ball gets rolling, it will not be stopped until all face their doom.
28. Note too that *every face* will be burned. While the allusion is that to the face or bark of trees, realize that the trees are metaphorical for the people of Israel. No one will be left untouched by this disaster!
29. Those who have positive vocation will be protected and provided for (Ezek. 9:1ff; Jer. 24:1ff).
30. However those who do have +V will be uprooted from their homes much like Daniel and Ezekiel have been.

31. The same principle holds true for the coming judgments against our own country. God will preserve +V but that does not mean that they do not suffer to a degree in association.

EXEGESIS OF VERSES 48 & 49

VERSE FORTY-EIGHT

“And all flesh will see that I, Yahweh have kindled it. It will not be quenched”.

וְרָאוּ כָּל-בָּשָׂר כִּי אֲנִי יְהוָה בְּעֵרְתִּיהָ לֹא תִכָּבֵּה:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl רָאָה/ra'ah "it will see" + noun-m-s const. כָּל/kol "all.." + noun-n-s בָּשָׂר/basar "flesh" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-piel-perf-1st-c-s עָרַב/ba'ar "having kindled" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s כִּבְּהָ/kabah "it will be quenched").

VERSE FORTY-NINE

“And I said, alas o Adonay Yahweh, they are saying to me ‘Is he not speaking in parables?’”

וְאָמַר אֶהְיֶה אֲדֹנָי יְהוָה הֲמָה אֹמְרִים לִי הֲלֹא מִמִּשְׁלַל
מִשְׁלִים הוּא: פ

(conj. ו/w "and" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/amar "I said" + interj. אַה/ahah "ah/alas!" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + pron-3rd-m-pl הֵם/hem "they" + verb-qal-part-m-pl אָמַר/amar "saying" + prep w/ suff-1st-c-s לִ/ "to me" + interog. part. הֲ [untranslated] + noun-m-pl מִשְׁלַל/mashal "parables/riddles" + pron-3rd-m-s הוּא/hu' "he")

ANALYSIS OF VERSES 48 & 49:

1. Yahweh finishes off the section by noting what the result will be. He states in verse forty-eight, “And all flesh will see that I, Yahweh have kindled it. It will not be quenched”.
2. The phrase “all flesh” needs to be qualified. Obviously not everyone in the world will see this occur!
3. However the Bible often refers to the world as those of the inhabited world that the authors of the Bible were privy to (Rom. 1:8; Dan. 4:11).
4. In view here is that those of the ancient world to include much of the Middle East, North Africa and Southeastern Europe would be privy to the fact that Jerusalem had fallen and that the Jews had been dispersed to the four winds.

5. All those who hear of it will also know that their God, Yahweh, has done this to them for their disobedience.
6. Note that God was concerned about destroying His people in Egypt and in the wilderness so as not to defile His name.
7. However He would have failed His people in such instances in failing to keep His promises to them.
8. At this point He needs to *destroy* the nation so as not to defile His name and fail to keep His promises to them (Lev. 26:14ff; Deut. 29:24-28; Jer. 40:2).
9. Prior to this His concern that His name would be drug through the mud in the eyes of the nations. Now He is counting on the nations hearing of this and knowing that He most assuredly has accomplished it.
10. Note that the flame will not be quenched. Such is to state that there will not be a time when God's justice peters out. The war famine, pestilence and siege will continue till His purposes have been accomplished. Even after that, the sword will follow after the survivors (Ezek. 12:14).
11. He continues in verse forty-nine, **“And I said, alas o Adonay Yahweh, they are saying to me ‘Is he not speaking in parables?’”**
12. Well, here is a wonderful response. The answer is, “yes, this is a parable. Try to figure out what it means!”
13. Recall that Ezekiel cannot give them the interpretation of this proverb without God giving him the green light to open up his mouth (Ezek. 3:24-27; 24:47).
14. Hence, Ezekiel gives them this parable and nothing more is said. It is up to them to figure it out.
15. Our word translated as “parables” is the masculine, plural noun, מִשְׁלָּה/mashal, “proverb, parable, riddle, allegory, byword”.
16. While it most commonly translated as “proverb” in the NASB, a closer look at the word indicates that more than just than a short, wise saying is in view (cp. Ezek. 17:2; 24:3).
17. Harris, Archer and Waltke note that “To translate *mashal* simply as "proverb" misses the wide sweep of the word, suggested by the many suggested translations. We are accustomed to think of a proverb as a short, pithy, epigrammatic saying which assumes the status of gnomic truth. In the Old Testament, however, the word *mashal* may be synonymous with an extended parable” (p. 533).
18. Hence symbolic language is often in view when the term is employed.
19. While parables can be difficult to figure out, one should have some idea that bad things are on the horizon.
20. When God references a foreset fire destroying all the trees in the forest, such is not a good thing.
21. When He makes a triple referece to an area that really has no trees, but is an arid desert landscape, one shoud be able to reason that literal trees are not in view.
22. Whatever the case they should know that they have received some sort of message of imminent destruction which will not be stopped but rage throughout in Israel!

23. The response highlights the negative volition, lack of discernment and lack of a desire to truly know truth that God has given them through their prophet.
24. Such serves as a microcosm to world's response to an adjusted communicator. They are just not interested in listening to the information and applying it to their lives.
25. Even the Pharisees were able to understand *certain parts* of Jesus' parables (Luke 20:19).
26. The response of the people is to dismiss Ezekiel's message *because* it is parabolic.
27. Recall that the elders of Israel came to Ezekiel to inquire of the Lord on the future of the nation (Ezek. 20:1).
28. While God makes it clear that He would not be inquired of by such types, they ironically receive a report of what will happen to the nation: Destruction!!!
29. Like our own nation in a relatively short time, the nation of Israel will be completely, utterly destroyed from the deep south to the extremities of the north! Nothing will be left!
30. In the following chapter Yahweh will instruct Ezekiel on a future occasion to use much more direct language concerning the coming catastrophe.
31. At this point God has given him the parable, he has delivered it to the people, and received their confused, negative response.
32. Such was a disappointment to the prophet as seen in His "alas" response to Yahweh Elohiym. Such occurred to prophets time and again in Israel. The message was given and rejected, but the communicator had to hang in there and do his job.

**The End of Ezekiel Chapter Twenty
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