

ANNOTED EZEKIEL PART 2

Chapters 21-28

Like Ezekiel annotated, chapters 1-20, this is not a verse by verse exegesis, but notes and references to other scripture passages. Also occasionally a statement from a Bible Commentary. We trust it will assist the reader in appreciating the book Ezekiel more as I have while writing these annotations.

Chapter 21 several times the Word of the Lord came to Ezekiel, again we are not dealing with the human but with the divine. This fortifies assurance. What is said we can trust. The Creator God, Who made heaven and earth, is speaking.

- vs.2. Ezekiel is asked to set his face toward Jerusalem, and prophesy against Israel.
Also drop thy word toward the holy places (sanctuaries, NASB)

Why against the holy places, sanctuaries?

Ezekiel 5:11 they have been defiled

Zeph. 3:4 the priests have polluted the sanctuary.

Ezekiel 8 gives a detailed picture how the holy places (temple, sanctuary) have been polluted.

From facing the north in worship, they were facing east, sun worship, Eze.8:16

A false worship in transgression of the truth.

Daniel speak apocalyptically about a similar situation to occur in NT times under the apostasy of the L.Horn in Dan.8:11-12

A worship in transgression would be instituted.

- vs.3, 4 The righteous and the wicked would suffer under the coming divine retribution. Daniel and his friends were also taken into captivity.
The righteous would shine as lights in darkness. Remember, Dan.1,3,5 and 6
They became a witness for the true God during the time of captivity.
Jer.24:5-10 Good figs were also sent to Babylon, but assured of God's care.
Ezekiel 20:47 mentions by the word of the Lord that both green and dry would suffer from the fire. However suffering of the wicked is often worse.
During the Thyatira time of the church, also called its Babylonian captivity (Rev.2:18-29) the righteous suffered.
When God's judgments are on the earth it may not always be visible who is right or who is wrong, but in the final judgment it will be made clear.
Some of Jesus parables do show the same, that right and wrong will grow up together till the time of the end.

Matthew 13:24-30 tares and wheat growing together till harvest time.

„ 13:47-50 all kind of fish in the same net

„ 25:1-12 Wise and foolish virgins together, with apparent no difference because all ten slumbered.

What happens to the righteous and the wicked alike is only of a temporary nature. It has a divine purpose.

- vs.5 The Lord used this *that all flesh may know that I the Lord have drawn forth my sword*
 Paul writes in Phil.2:9-11 that one day Christ will be exalted in such a manner that all knee shall bow and confess Christ, but for many too late.
 Read Gr.Contr. top of page 669, by E.G.White
- vs.6,7 Ezekiel had to address the people under heavy sighing, to impress the people with the seriousness of the situation. Their heart would melt and knees become weak..See also in vs.15 heart *may faint*.
 Belshazzar became weak when he saw the writing on the wall, Dan.5:6
 Jesus spoke about hearts failing for fear, Luke 21:26 (*fainting*, NASB)
- Ez.21:8-17 Further description of the sword of slaughter against the people and its princes,vs.12.
 With physical expressions and actions, using their hands, both the people and the Lord would show their distress, vs.12 & 17.
- vs.18-23 These verses are addressed to the king of Babylon, could be Nebuchadnezzar. He would come to a junction in the road and had to decide which way to go. For decision making he would use divination, consulting images (idolatry) and looking in the liver. Not foreign, even in the 21st century in certain parts of the world same thing is being done.
 The same king in Daniel's time tried hard to get knowledge from the same spiritistic sources It did not work Daniel was needed, see Dan.2 & 4.
 So it is today people are becoming deceived by not using the right source for making decisions.
 Nebuchadnezzar was guided to go to Jerusalem, vs.21 which looked false to the people of Jerusalem, vs.23
- vs.24-27 But they were wrong. Their iniquity was to be remembered and they would be taken (into captivity), vs.23,24
 Time of their punishment had come, vs.25 (NASB) even their royalty would come to an end. After the 70 yrs of captivity no king in Israel/Judah., *until whose right it is, and I shall give it to Him*, vs.27 (NASB) The Messiah.
- vs.28-32 The Ammonites would also suffer for their iniquity to the point that they be no more remembered.,vs.32 More in Eze.25,
- Ezekiel 22 After a brief moment of attention away from Israel/Judah to address Ammon, in the latter part of chapter 21, he is again asked to turn to the bloody city of Jerusalem, vs.1&2
 Ezekiel is asked to *show all her abominations* vs.2
 God's penmen have often been asked to make known the sins of God's Church. Paul in 1 Cor.5:1
 John on the isle of Patmos writing to the 7 churches of minor Asia and making known what was good and what the Lord had against them. Rev.2 & 3.
 What follows in ch.22 can be called Israel/Judah's catalogue of sin, 3-12
- vs.3 Blood shed in the city. In 2Kings 21:16 it is called innocent blood. This most likely pointing to children sacrifices.
- vs.4 More bloodshed and idol worship. Instead of being a light to nations they have become a reproach. They have defiled themselves.
- vs.5 They have become a mocking to the nations, being of ill repute (NASB)
 This was in opposition of what they were supposed to be according to

Deut.28:9, 10 a holy people and the nations being afraid of her.
The same chapter, Deut.28 talks about what would follow if they disobeyed the Lord. Now that has come. Ezekiel has the task to make known divine retribution.

vs.6 The princes, every one involved in this bloodshed practice.

vs.7 Wrong dealings with their parents, transgression of the 5th commandment.

"Father and mother treated with contempt" (RSV)

"Father and mother treated lightly" (NASB)

The stranger has been oppressed; this was in transgression of Exod...22:21.

The fatherless and the widow have been maltreated, which was against

Exod.22:22. See also what James has to say about this in Jam.1:27

vs.8 No respect for the holy things, temple, sanctuary, Sabbath. Ez.20:21, 24

vs.9 Again bloodshed and idolatry is rebuked.

vs.10,11 Severe immorality. Paul mentions something similar of the Corinthian church, 1Cor.5:1.

vs.12 Bribery, covetousness, financial gain by way of injustice and dishonesty.
They have forgotten the Lord.

The SDABC Vol.4p.654/5 divides the above list of sins into three groups,

vs.6-8 sins of inhumanity and profanation

vs.9-11 sins of immorality and incest

vs 12 sins of a financial nature because of covetousness.

Compare this with 2Tim.3:1-5 and we may conclude the world hasn't changed for the better but for worse.

vs.13-16 This section gives a summary of what the Lord will do to them, because of their sins.

The Lord would smite and punish them severely; Eze.6:11; 21:14 & 17;

Deut.28:22, 25

They would be scattered among the nations as told in Deut.28:36, 37

This would be for the purpose of cleansing, Ez.22:15 *I will.....remove your filthiness completely from you.* Redemptive not punitive, to destroy.

They were still His people, but in need of a thorough cleansing from the filth of idolatry. This is further explained in the next section, 17-22.

According to Ez.22:16 this process would become a shameful process in the sight of the nations.. Public sin makes a public shame and in need of a public cleansing.

They were a covenant people of the Creator God, Yahweh, to be *a peculiar treasure above all people*, Exod.19:5

The NT church has a similar mandate, 2Pet.2:9 to be a chosen generation to show God's praises. To be a light in the world, Matth.5:14-16

What a shame when that fails and the church becomes in need of gold, proper raiment and eye salve, Rev.3:18 in order that their shame and nakedness not be seen. But according to Mal.3:2, 3 the Lord will be to them, who will submit, refiner's fire and like launderer's soap, (NKJV)

vs.17-22 This section, as so many before, starts again with the assurance that it is the word of the Lord, not Ezekiel's saying

They are compared to brass, tin, lead, silver in the fire and of which the dross has to be removed. Their Babylonian captivity would be a melting process to clean them from the dross and producing shiny metal a delight

to behold.

Jeremiah complained that the fine gold had changed, had become dim, in need of a new polishing, to make it shiny again, Lam..4:1

vs.23-31 For the third time the word of the Lord comes to Ezekiel. Again Ezekiel has to tell the people about their iniquities. It is an unclean land, vs.24

25 The prophets have become corrupt.

26 The priests have fallen in apostasy.

a. violated God's law

b. profaned the holy things, sanctuary

c. made no difference between the holy and unholy, clean and unclean

d. hidden their eyes from my Sabbath

They must have forgotten what is recorded in Lev.10:1, 2 & Numb.3:4 the sons of Aaron killed for using strange fire, disregarding the holy things.

Isaiah spoke already about the transgression of God's law, Isa.24:5

27 The princes, the leaders of the land are guilty of the same.

28 Prophets have given the people false messages, pretending that the Lord had spoken to them

Jesus warned against false prophets, Matth.24:5, 11

John writes about an apocalyptic false prophet in Rev.16:13 footnote in NASB reads: *the dragon, Satan, the beast Antichrist, 13:1-10, the false prophet the lieutenant, 13:10-18*

Everything must be tested by the scriptures, 1Thess.5:21; Isa.8:20

29 The people also have corrupted themselves, using oppression, robbery and maltreatment of the stranger .See Exod.22:21 re treatment of the stranger .

30,31 A very sad end to chapter 22.The lord looks for someone to heal the situation but no one is found.

A wall has been destroyed causing a gap in need of repair.

Isai.58:6-14 told the people how the breach could be repaired.

According to Theol.Wordbook OT nr.1826a gap/breach comes from the Hebrew word '*peres*' and in this case relates to God looking upon Israel's idolatry-transgression of God's law- in particularly taking place in Jerusalem.

Both Webster and Oxford dictionaries explain 'breach' as an infraction or violation of a law.

Ellen G.White in 6SDABC 1110 *the law is to the obedient a wall of protection*. Protecting against divine condemnation, if we obey.

Isa.59:1, 2 speak about separation because of sin, causing a gap.

Sin makes a gap in the hedge of protection that is about a people at which good things run out from them and evil things pour in upon them, a gap by which God enters to destroy them. Matth.Henry Vol.IV p.886

Sin is transgression of the Law, 1John 3:4

In the time of the apostasy of the golden calf during the exodus from Egypt, Moses stood in the gap, the breach, Psalm 106:23

But now in Ezekiel's time, the Lord looked for one but there is no 'Moses'

In our NT times we have one, who will stand in the gap between God and us, Christ our Mediator, Advocate, 1John 1:9; 1Tim.2:5

Ez.22:31 is a very sad ending for a people which started so glorious and had such a glorious history. Times of King David and Solomon.

The word of the apostle Paul applies here as well, 1Cor.10:12 *who thinks he stands take heed lest he fall.* (NKJV)

Ezekiel 23

The content of this chapter is as follows; Judah/Jerusalem and Israel/Samaria are addressed by the names of Ahola and Aholibah

These names do indicate they were supposed to be a place where the Lord would dwell, see 4SDABC p.659 also Exod.25:8; 29:45,46. To dwell among them.

But instead being a tent for the Lord they played the harlot, vs.5.

They did what they had done in their youth in Egypt, vs.3 & 8

In Egypt their minds had been darkened and they had been led to imitate the heathen practices of their masters. See Patr.& Proph.p.333.

The golden calf idolatry during the exodus is an example of this imitation.

Also what we read in Lev.17:7, sacrifices to demons.

Instead of forgetting their Egyptian time in slavery, they called it in remembrance, Eze.23:19 & 21; they longed for it, according to NASB translation.

What happened on a small scale during the exodus became big in later years and ended in deep apostasy of spiritual adultery with the surrounding nations,

Eze.23:3, 7, 8, 19, 21, 27, also defiling the sanctuary and profaning the Sabbath, see vs. 38 & 39

It is also stated in Ez.23 5, 7, 11, 14, 17, 18, 19, 29, 30, and 37

But the nations with whom they have committed spiritual adultery will come and take them. This refers to the 70 years of captivity.

This process will clean them from their adultery and they will remember Egypt no more. Ez.23:22-26

The purpose is that they will become clean from their lewdness, see vs.27

We may discover here some similarities with the great whore of Revelation 17. who is also the mother of harlots, Rev.17:1, 5 Here also apocalyptic spiritual apostasy and fornication with the nations has taken place.

But as in Eze.23:22-25 the lovers of Judah/Israel will come against them, so in Rev.17:16 the nations will turn against the mother of harlots and burn her with fire or in the words of Ezekiel in 23:25 *thy residue shall be devoured by fire.*

Eze.23:29 use similar words as Rev.17:16 re nakedness.

The following compares a number of expressions by Ezekiel and Revelation 17:

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|---|---|
| Eze.23:30 polluted with idols | Rev.17:4 full of abominations |
| Eze.23:31 cup in her hand | Rev.17:4 golden cup in her hand |
| Eze.23:33 filled with drunkenness | Rev.17:6 the woman is drunken |
| Eze.23:36 declare her abominations | Rev.17:4 full of abominations |
| Eze.23:38 has defiled the sanctuary and profaned the Sabbath | The woman of revelation 17 equals the L.Horn of Daniel 7/8 who takes away the Tamid and changes the law, Sabbath into Sunday, Dan.7:25 |
| Eze.23:40 In state of apostasy is decked with ornaments,(Ez.16:13-16) | Rev.17:4 the great whore is decked with ornaments and colours, but not blue, which is a sign of obedience and righteousness, Numb.15:38-41 and see also Test.vl.1-524 |

| | |
|---|--|
| Eze.23:42 A multitude is surrounding | Rev.17:15 The great whore sits on a multitude of nations |
| Eze. 23:44 The multitude plays the harlot with them | Rev.17:2 The nations committing fornication with the woman |
| Eze.23:45 The righteous shall judge | Dan.7:22 Judgment given to the saints |
| | Rev.20:4; 1Cor.6:2 |

It looks like that while John was writing Revelation 17 he had Ezekiel 23 in mind or remembered. Much of the terminology John uses can be traced back to Ezekiel 23. May be part of the many OT references in the apocalypse of John. One thing stands clear, the NT church in many ways went down the same or a similar path of apostasy as the OT church. Even today many lessons can be learned of that episode in the salvation history

Ezekiel 24

This chapter is in two parts.

Part 1 verses 1-14 deals with a parable Ezekiel has to act out.

We notice first again the exactness of the dating: year, month and day.

Then again strong emphasis, that it is the Lord speaking, vs.1, 3, 6, 9, 14.

The Lord is speaking in the Bible through His prophets, His penmen.

As Jeremiah in Jer.1:13, 14 Ezekiel is told to use a pot. In Ez.11:3, 7 we read about a caldron as a symbol for illustration. Here it is plainly a pot.

vs.5 one of the best of the flock has to be put in the water of the pot for boiling.

It is clear from what follows that this is an illustration how Jerusalem will be purified from its filthy idolatry. Even the pot itself when dry has to be purged from scum, see vs.11. A very thorough purging of Jerusalem is illustrated in this manner.

Vs.13 seems to indicate that the Lord had tried before to purge them but with no success and now His full fury will rest upon them. Does this relate to what we read in 2Chron. 36:14-16; Jer.29:19, many prophets sent but they did not listen until no remedy is left.. Jesus mentions same in Matth.23:34

Matth.Henry comments in vol.IV p.898 *"I have given thee medicine, but it has done thee no good. I have used the means of cleansing thee but they have been ineffectual The intention of them has been unanswered."*

Vs.14 Now the Lord tells the people He will not go back on His final plan, to let them go into captivity *"and according to thy doings shall they judge thee"*

They, the Babylonians, as an instrument in the Lord's hand, will judge them according to their works, as stated in Rev.22:12 that every man will receive according to his works in the final judgment.

The city which they called their safe place, Ez.11:3 would become the place of purging them, Ez.11:7 they will be taken out. No safety against coming divine judgments.

In the last days the world of planet earth will call it safe, because of what they have done to make it 'safe', but it will not be a safe place. 1Thess.5:3

Part 2 of Ezekiel 24: verses15-27.

Again the word of the Lord comes to Ezekiel. He is going to loose his wife in death

as an illustration for the people of Jerusalem. He is not allowed to mourn about it in any shape or form, vs.16,17

vs.18 His wife dies and he does as he has been told.

vs.19 The people ask him what this all has to mean. They do realise it has a message for them “*Will you not tell us what these things that you are doing means to us?*” (NASB)

vs.20 Ezekiel faithfully answers according to the word of the Lord.

In Ez.23:38, 39 they have been told that they had profaned the sanctuary, which in Ez.24:21 is said to be *the excellence of your strength, the desire of your eyes*. Now the Lord is going to profane it, referring to what the Babylonians are going to do.

Interesting to note how NASB and NKJV deal with the expression “*the excellence of your eyes*”

NASB: *the pride of your power*

NKJV *your arrogant boast*

The people had used Jerusalem and its temple as their strength instead of putting their trust in the God of the temple. Jer.7:4 “*Do not trust in deceptive words saying ‘This is the temple of the Lord, the temple of the Lord’ and in verse 8 ‘Behold, you are trusting in deceptive words to no avail’*” (NASB)

In Ezekiel 11:3 they had taken the city as their caldron, for their protection, but it would be to no avail. The city and temple they boasted of would be destroyed and their sons and daughters would fall in the process by the sword, Eze.24:21b

It is always a danger to boast on material things and wealth. In Rev.3:14-22

The church of Laodicea is warned of the same boasting on their material wealth.

vs.22-24 When all this would take place they would not mourn as Ezekiel was not allowed to mourn over the death of his wife.

vs.25 The Lord would take from them all, in which they delighted and trusted.

vs.26,27 After the event someone who may have escaped would come to Ezekiel to report what happened. Then Ezekiel would be allowed to break his silence (vs. 17 NKJV *sigh in silence*)

Israel has been purified from idol worship but not from trust in self and their own so-called greatness. Matthew 23 and what Jesus revealed about them gives clear evidence that *selfrighteousness* was still a major problem. In Matthew 24 the disciples pointing to the beauty of the temple in verse 1, but Jesus told them that all would be destroyed, which happened in AD 70. Luke 21:5, 6

Also apocalyptic Babylon, the city state/church with all its strength, wealth and beauty will be destroyed Those who will put their trust in it will mourn deeply, Rev.18:5-24

Jesus complained about Jerusalem in His day that it had killed the prophets, Matth.23:37. In apocalyptic Babylon is also found the blood of prophets and saints, Rev.18:24.

All these messages and events have the purpose to make the people to learn that they *shall know that I am the Lord*, Ez.24:24,27.

We may end this chapter asking the reader to turn to Jer.9:23, 24.

Ezekiel 25.

Judgment against 4 nations. The Ammonites, Moabites, Edomites and Philistines

A very important lesson to learn re how the Lord feels about His people even in times of apostasy. In spite of the fact that His people have departed from the Lord, are in deep

apostasy and at the point of going into 70 years of Babylonian captivity, the Lord does not allow other nations to abuse them. Israel/Judah is still His covenant people. The 70 years of captivity will end in a return and restoration. Jer.25:11; 29:10. After that return Babylon will be punished for its iniquity, Jer.25:12-14 but God's people will be restored, Jer.29:11-14.

The time for Israel's rejection from being a covenant people has not yet come. The Messiah test has not yet taken place. Jesus' announcements, of Matthew 21:43 & 23:38 are still future.

In Ezekiel's time Israel/Judah is still the apple of His eye. Deut.32:10; Zech.2:8

The first three of these 4 nations were related to Israel/Judah. Ammon and Moab through Lot who was a relation of Abraham, Gen.19:30-39.

The Edomites were descendants of Edom or Esau, Jacob's older twin brother, Gen.36:1, 19.

The Philistines were not related. But throughout history have been bitter enemies of God and His people.

What these nations have done wrong is the content of this chapter.

The Ammonites have made joyful fun against the sanctuary, Israel and Judah because of what has happened to them, Eze.25:3 & 6.

The Moabites had abused the house of Judah because of saying they are like all the heathen, Eze.25:8

The Edomites have taken vengeance against the house of Judah and offended them greatly. Eze.25:12

Amos also spoke strongly against these nations, see Amos 2.

The message of God against the Philistines is because of their spiteful heart to destroy God's people. For the old hatred or their *everlasting enmity* (Eze.25:15 NASB)

These nations took advantage of Israel's situation. But the Lord did not allow them. The time to cut them off completely and let them become like other nations had not yet come. Through Daniel, being also in Babylon like Ezekiel, the Lord would announce 490 years of probation, see Daniel 9:24

The amazing facts are that these four nations are now virtually non-existent, while Israel is still visible. The Jews have lost their covenant relationship with God, as stated by Jesus in Matth.21:43; 23:38 but they have not disappeared. Their history is still a testimony for God and His existence.

The judgments against these 4 nations is for the purpose that *thou shalt know that I am The Lord*, Eze.25:7, 11, 14, 17. A sign that Yahweh is God, the Lord.

Could it be that the Jewish race, even today in the 21st century also is a sign that Yahweh is God, the Lord?

Is there a hidden lesson to be learned for God's remnant people today?

The dragon may be angry and act against them, Rev.12:17 But according to Rev.12:11 and 17:14 the Lamb and those who follow the lamb will overcome the dragon.

The remnant church of the end time is not faultless. Some make it their business to publicize these matters and go as far as calling the Remnant church Babylon. Ellen G. White strongly warns against such behaviour. Read Test. to Ministers pp.32-62

We read in 2SM380 "*The church may appear as about to fall, but it does not fall*"

Today also the Lord will treat His church as the apple of His eye. In Ezekiel's time the Lord did not allow the surrounding nations to take advantage of Israel/Judah's deplorable situation. Satan is the accuser, Zech3:3-7; Rev.12:10. The Lord is the One who rescues as *a brand plucked from the fire*. (NKJV)

Ezekiel 25 has some serious lessons for us to contemplate.

EZEKIEL 26-28:19

Ezekiel 26 & 27 messages re the city of Tyrus

Ezekiel 28:1-19 messages re the prince and king of Tyrus

Ezekiel 28:20-23 messages re the city of Zidon

Ezekiel 28:24-26 Return of Israel from captivity

The dependability of the book of Ezekiel is again expressed in its accurate dating. Year and month and day are often given. See Ezekiel.1, 20, 24, 26, 29, 31, 32, and 40.

Also frequently Ezekiel mentions that it is the word of the Lord coming to him or his standard expression *thus says the Lord*. This must give the Bible student complete trust in the Bible as the word of God. This being the case of Ezekiel we better pay attention to its messages and finding out in which way it has a message for us today. We should not study it as history only, but take it as a lesson book to learn from for our spiritual welfare.

Isaiah spoke in his time, about 200yrs before Ezekiel, already about Tyrus and what the Lord would do because of its iniquity. See Isaiah 23.

Joel mentions Tyrus in Joel 3:4 and what the Lord would do against her.

Amos writes about Tyrus in Amos 1:9, 10

Zechariah speaking after the 70 years of Babylonian captivity had a word of the Lord against Tyrus in Zech.9:1-4

All these messages are similar in content as Ezekiel wrote in Ezekiel 26/27.

Jesus mentions Tyre and compares the people of his day with those of Tyre,

See Matthew 11:21; Luke 10:13

It is interesting to note that while Tyre received her punishment in the past, her final judgment is yet to come, according to the word of Jesus in Matth.11:22 We may take this as still being future.

We go through Ezekiel 26, 27 step by step.

vs.2 Tyre is rejoicing over Jerusalem's demise and looking for benefit from it. But the Lord will not allow other nations to benefit from the demise of His people.

vs.3-14 Therefore, referring to her rejoicing attitude as mentioned in verse 2 the Lord will utterly destroy her, *and make her a bare rock* (NASB)

Ezekiel makes sure that all readers do know the Lord is speaking and writes 4 times *thus says the Lord* or *for the Lord have spoken it* vs. 3, 5, 7, 14.

vs.15-21 In this section, also starting with *thus says the Lord* and repeated in vs.19 we are told about the reaction of the other nations when they will see what happens to Tyre.

The nations (Isles) will shake, vs. 15, they will mourn, put their clothes off, vs.16 They will tremble and take up a lamentation, vs.17.

Tyre would be taken away *never be found again, saith the Lord, vs.21*

I will make thee a terror or destruction and the NRSV reads I will bring you to a dreadful end.

Don't we read here the same about apocalyptic Babylon in Rev.18:21 *that great City Babylon be thrown down, and shall be found no more at all?* Read also Jer.51:63, 64 re literal Babylon. The wicked cities of the past and what happened

to them are examples of what the Lord will do in the time of the end.

Ezekiel 27

vs.1 Ezekiel starts in his usual manner *the word of the Lord came again.....* We are not dealing with the human but the divine.

Vs.2-7 Tyre is rebuked for its pride and self glorification, *I am of perfect beauty.*

We read similar about apocalyptic Babylon in Rev.18:7 *How much she glorified herself or she glorified herself* (NKJV)

She also had decked herself in glorious colours, *blue and purple*. In the Jer.B. it reads *purple and scarlet* and in the NEB *violet and purple*. The Hebrew word seems to allow for this difference in translations. It looks like from Theol.Wordbook of the OT, nr.2510 that the word purple applies more to Tyre than blue. If that is accepted we have in Tyre the same colours she Decked herself with as the woman in Rev.17:4 (18:16) who also decked herself with purple and scarlet. According to Oxford dictionary purple is a mixture of red and blue. Webster dictionary says it is midway red and blue. in hue.

Can we conclude that in Tyre and in apocalyptic Babylon no righteousness was found, based on what the colour blue stands for according to

Numbers 15:37-41, blue a remembrance of keeping God's commandments.

This was not found in Tyre nor later in apocalyptic Babylon .

E.G.White comments in 5T524 The (Blue JTK) ribbon would keep in their memory the high claims of Jehovah and prevent them from mingling with other nations. They were supposed to be a people living alone, Numb.23:9. This also became the sin of apocalyptic Babylon fornication with the nations, Rev.17:1, 2

Matthew Henry in vol I, pp635/636 gives the following reading re the blue ribbons *"They were not appointed for the trimming and adorning their clothes, but to stir up their pure minds by way of remembrance (2Pet.3:1), that they might look upon the fringes and remember the commandments..... This institution though it is not an imposition upon us, is an instruction to us always to remember the commandments of the Lord our God, that we may do them, to treasure them up in our memories, and to apply them to particular cases as there is occasion to use them. It was intended particularly to be a preservative from idolatry; that you seek not after your own heart, and your own eyes, in your religious worship."*

In brief we find a similar comment in the SDABC vol.1, 873. Israel, the Nations and apocalyptic Babylon have failed greatly in this respect. This resulted in Israel's 70 years of Babylonian captivity, the nations being destroyed and apocalyptic Babylon being destroyed as well in the final executive judgment., Rev.19:20,21.

vs.8-26 This section deals with the listing and description of the nations Tyre had commercial relationship with, including Israel and Judah, vs.17

This compares with the commercial relationship of apocalyptic Babylon and the nations. Rev.18:11, 15

vs.27-36 The final part of chapter 27 deals with the wailing and mourning of the nations the demise of Tyre and her utter ruin. See in particular vs.30-32 and compare Rev.18:10 & 15-17 such a great city coming to nothing. Again may we say that John on the Isle of Patmos did have the book of Ezekiel with him and

quoting from it when describing apocalyptic Babylon?
Historical Babylon and Tyre could well be taken as types for universal apocalyptic Babylon in John's book of the revelation of Jesus Christ.

Ezekiel 28

The first and major part of this chapter deals with the Prince and King of Tyre.

vs.1-5 character description

vs.6-10 divine executive judgment

vs.11-19 further character description and lamentations

Each of these sections again starts with *thus says the Lord*, 2, 6, 12. Over and over again we are made sure that the Lord is speaking not Ezekiel himself

vs.1-5 Character description.

vs.2 A very proud individual with his heart lifted up. Aiming to be God and sit in the seat of God.

The apostle Paul speaks about a similar individual in 2Thess.2:3, 4

vs.3-5 Pride in re to so-called wisdom and accumulated wealth

We do find similar language in Rev.18:7 ff *I sit as a queen* (NASB)

vs.6-10 Because of the proud attitude in the previous section the Lord now announces what is going to happen to this proud Prince of Tyre
Strangers and nations will come up against Tyre and Tyre will perish.
It could well be that the nations with whom Tyre has done business are turning against her. Friends becoming enemies, Like in Rev.17:16
Apocalyptic Babylon will destroyed by her former friends with whom she has made fornication. Rev.17:2

vs.11-19 This section shifts from the prince (nagid) to the king (melek) of Tyre
Has the prince been promoted to be king or are we now dealing with an allegory? Is Ezekiel shifting from the earthly to the heavenly? Are we now being informed about something that happened before Tyre ever existed? Is the situation of Tyre providing Ezekiel the words needed to inform us about heavenly things?

Reading this through carefully it sounds like it. Similar like in Isa.14 where the king of Babylon is being used to explain what happened in heaven, with an angel called Lucifer who became Devil and Satan.

The king of Babylon came to a deep downfall because of his pride and The Lord through His prophets gives us a glimpse of this heavenly but sad event, the downfall of a leading angel.

Comparing Isa.14:12-15 with Ezekiel 28:11-19 we may conclude safely that Ezekiel is taking us from the earthly to the heavenly

vs.12 The King of Tyre as the prince is full of wisdom and perfect in beauty

13 The King has been in Eden

14 He is an anointed Cherub, was with God on the Holy mountain.

15 He was perfect till iniquity was found. Thus there must have been a time there was no iniquity in this King. Hard to imagine that this applies to a human king. Rom.3:23 all have sinned.

- 16 He will be cast out from the mountain of God
- 17 Cast out because of pride.
- 18 The sanctuaries have been defiled. In view of all be made to ashes
This is what will happen to the whore of Rev.17, apocalyptic Babylon
Rev.17:16, 18:8; 19:20
- 19 People watching this will be astonished; but *never shalt thou be any more*. You will be no more (NASB)
Apocalyptic Babylon *shall not be found any more* (NKJV)

Checking a number Bible commentaries did not result in finding such who do positively apply this passage of Ezekiel to the downfall of Lucifer who became Devil and Satan. But we did find some interesting comments worth adding here
From "The Holy Bible with notes by Chr. Wordsworth D.D. dated 1884, pages 218-221
He sees in Tyre a type of apocalyptic Babylon. Eze.27:30-32 is compared with Rev.18:17-19.

Ezekiel 28:2 is linked with the words of the apostle in 2Thess.2:2 & 9. He indicates clearly that Tyre is a type of Papal Rome. Re the end of Tyre in Ez.28:19 "*never shalt thou be anymore*" Wordsworth notes: "*So ends the prophecy concerning Tyre. And it is said in the Apocalypse concerning mystical Babylon, 'Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all.'*" Rev.18:21 "*The following note of Wordsworth is interesting 'The word Tyro (Hebr. tsor) signifies rock. The bishop of Rome asserts that he and his see are the Rock on which the church is built.'*" Wordsworth also states that "*many of the ancient Fathers applied it (Prince of Tyre) to Lucifer himself. He states further that 'It may be reverently but confidently affirmed, that these are experiences in the forgoing prophecies concerning the King of Tyre (28:1-19) which cannot be applied in their literal sense, without great violence to a heathen and idolatrous prince like the King of Tyre but demand some other application.'*" In applying these passages of Ezekiel Wordsworth is looking in the future not in the past.

Matthew Henry notes the following in vol.IV p.918 "*Many expositors have suggested that besides the literal senses of this lamentation there is an allegory in it and that it is an allusion to the fall of the angels that sinned, who undid themselves by their pride.*" Then he says "*some passages here refer primarily to the king of Tyre.*"

"But if there be anything mystical in I (as perhaps there may) I shall rather refer it to the fall of Adam, which seems to be glanced at vs.13 'thou hast been in Eden the garden of God, and that in the day thou wast created.'"

This was from Matthew Henry, dated the early 18th century.

A modern commentary THE EVANGELICAL COMMENTARY ON THE BIBLE dated 1989, writes the following on page 578: *verses 11-19 continue the message against the King of Tyre, but in the form of a lament. What is extremely provocative here is Ezekiel's use of Genesis 2-3 in reference to the King of Tyre. Some commentators suggested that verses 11-19 are in deed about Satan (Lucifer) who once walked among the angels of God but fell from Paradise, because of rebellion and insubordination. More probably Ezekiel presents the King of Tyre as an Adamic figure.*" This last sentence is based on Eze.28:13, 15-16.

In the NASB the footnote by Eze.28:11-19 reads as follows: *“This section, with its super human references, apparently describes someone other than the human King of Tyre, namely Satan. If so, Satan’s unique privileges, before his fall are described in verses 12-15 and the judgment on him in verses 16-19. But this will not be consummated until he is cast forever in the lake of fire. Rev.20:10”* NASB p.306, date 1995

The SDABC vol.4 p.675, date 1976 has the following to say: *Similarly, Isaiah had been permitted to see beyond the literal king of Babylon (Is.14:4) to Satan whose character and policies the king of Babylon carried out. (ib.12-16)”*

“It thus appears simpler to consider the passage as digressing from prophecy upon the prince of Tyre to present a history of him who was indeed the real king of Tyrus, Satan himself. So understood, this passage provides us with a history of the origin, initial position, and downfall of the angel who later became known as the devil and Satan.”

According to this SDABC commentary we may conclude that there is a definite parallel between Ezek.28 and Isa.14

Dr. Richard Davidson of Andrews University Seminary also allows this thought of Eze.28:11-19 that it takes us from the local, earthly to the heavenly. See his paper The Chiastic Literary Structure of the Book of Ezekiel, in his To Understand the Scriptures, page 87.

Ellen G. White frequently uses Eze.28 in reference to the fall of Lucifer becoming Devil and Satan. One reference from SDABC vol.4 p.1162 after quoting Ezekiel 28:1-26 she writes: *“The first sinner was one whom God had greatly exalted. He is represented under the figure of the Prince of Tyrus, flourishing in might and magnificence. Little by little Satan came to indulge, the desire for self-exaltation.”*

See further Patr. And Proph. pp.35-41 for complete exposition of this matter.

Now we turn to the fourth section of Ezekiel 28:20-23 a message against Sidon Judg.10:12 The Sidonians also had been involved in oppressing God’s people.

1Kings11:5, 6 The Sidonians were involved in idol worship of the Ashtoreth.

Ahab had married Jezebel of Sidon, 1Kings 16:31

2Kings23:13 Solomon had introduced the Ashtoreth into Israel and built a Mount of Corruption.

Along with other nations, whose measure of sin had reached the limit. Sidon would receive divine judgment by pestilence and the sword. Most like this refers to the coming of the King of Babylon.

But because God’s judgment are just and right, Rev.15:3, the Lord would be glorified. He also would be sanctified in her. He would be set aside as the only true God. *“they shall know that I am the Lord.”*

Ez.28:24 this judgment over Sidon and the other nations would be a blessing for Israel, *there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them.*

The Jer.B. translation reads this as follows: *No more, for the House of Israel shall any of the hostile nations surrounding her be a thorn that wounds or a brier that tears.*

Ez.28:25, 26 For Israel their would still be a glorious future, when the Lord would have gathered them from among whom they are scattered. Israel would come back from their 70 years of captivity. This would happen after these surrounding nations would have received their divine punishment, who treated Israel with scorn and had despised them. This return from captivity is assured in other places as well.

Ezekiel 11:17 and 20:41. Also later in Ezekiel and by other pre-exile prophets This would give Israel/Judah hope and a future. When the time for return had arrived Daniel prayed about it in Daniel 9.

In Numbers 33:55 Israel was warned that if they would not drive out the nations, they would become a trouble to them *irritants in your eyes ,thorns in your side and they shall harass you.* (NKJV) Sidon and all the other nations had become like that. But now they have received divine judgments for the acts against God's people, Israel would be able to live in safety, after they themselves would have endured God's retribution upon them. Be purified from their idolatry.

Then Israel also shall know that I am the Lord their God, Ez.28:26b. Israel again would be given opportunity to be a witness for the Yahweh God and a light in the world of darkness. Unfortunately it did not work out that way. They failed again when the Messiah came, who after 3.5 years had to pronounce their down fall from being a covenant people. Matth.21:42, 43; 23:37, 38

The footnote in the NASB by Matth.21:43 reads: *taken away from you and given to a nation, i.e., taken from the Jews and given to the church, which is composed largely of Gentiles(1Pet.2:9)*

Here we end with part 2 of Ezekiel Annotated. Part 3 will deal with chapters 29-48

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