

# THE BOOK OF THE PROPHET EZEKIEL.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Extended Alternation)

Click to follow Links

<b>1:1—12:28.</b>	THE DESOLATION.
<b>13:1—25.</b>	PROPHETS AND PROPHETESSES.
<b>14:1—11.</b>	ELDERS.
<b>14:12—15:8.</b>	THE LAND AND CITY. (JUDGMENT.)
<b>16:1—63.</b>	JERUSALEM. (DESERTED INFANT.)
<b>17:1—24.</b>	BABYLONIAN WAR. (PARABLE.)
<b>18:1—32.</b>	THE PEOPLE. PROVERB. (SOUR GRAPES.)
<b>19:1—14.</b>	THE PRINCES OF ISRAEL.
<b>20:1—44.</b>	ELDERS.
<b>20:45—22:31.</b>	THE LAND AND CITY. (JUDGMENTS.)
<b>23:1—49.</b>	JERUSALEM. (TWO SISTERS.)
<b>24:1—32:32.</b>	BABYLONIAN WAR. (PARABLE.)
<b>33:1—22.</b>	THE PEOPLE. SIGN. (WATCHMAN.)
<b>33:23—33.</b>	THE INHABITANT OF THE WASTES.
<b>34:1—31.</b>	SHEPHERDS AND FLOCK.
<b>35:1—48:35.</b>	THE RESTORATION.

### NOTES ON THE STRUCTURE OF THE BOOK OF EZEKIEL.

For the Canonical order and place of the Prophets, see [Ap. 1](#) and p. 1206.

For the Chronological order of the Prophets, see [Ap. 77](#).

For the Inter-relation of the Prophetical Books, see [Ap. 78](#).

For the Formulae of Prophetic utterances, see [Ap. 82](#).

For the Chronological order of Ezekiel's prophecy, see below.

For the References to the Pentateuch in the Prophetical Books, see [Ap. 92](#).

For the Plan of Ezekiel's temple, see [Ap. 88](#).

The Canonical order of Ezekiel's prophecies is *Logical*, but not strictly *Chronological*. Later utterances and visions are recorded in their logical connections rather than in their historical sequence. This latter is noted, so that we make no mistake. When this fact is observed, and the records discriminated, the meaning becomes perfectly clear. See the [table below](#).

This is Page 1104/05 from The Companion Bible.

They may be set out as follows:—

### THE DATED YEARS IN EZEKIEL.

These are *thirteen* in number, and cover a period of twenty-one years (a period of three sevens) : viz. from 484-3 to 463-2 B.C. Arranged chronologically, the *seventh* stands in the center, with six on either side.

Reckoning the three in the 11<sup>th</sup> year as one year, and the three in the 12<sup>th</sup> year, as one year, we have *nine* several years: viz. the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> (*seven*) : and then, after a break of thirteen years, we have *two*: viz. the 25<sup>th</sup> and 27<sup>th</sup>.

	Year of the Captivity of Jehoiachin.	Month.	Day.	Chapters.	B. C.
All these prophecies were uttered before the fall of Jerusalem.	5 <sup>th</sup>	4 <sup>th</sup> Thammuz (July)	5 <sup>th</sup>	1:1, 2	484
	5 <sup>th</sup>	4 <sup>th</sup> Thammuz (July)	12 <sup>th</sup>	3:16	484
	6 <sup>th</sup>	6 <sup>th</sup> Elul (Sept.)	5 <sup>th</sup>	8:1	483
	7 <sup>th</sup>	5 <sup>th</sup> Ab (Aug.)	10 <sup>th</sup>	20:1	482
	9 <sup>th</sup>	10 <sup>th</sup> Tebeth (Jan.)	10 <sup>th</sup>	24:1	480
	10 <sup>th</sup>	10 <sup>th</sup> Tebeth (Jan.)	12 <sup>th</sup>	29:1	479
	11 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April) <sup>1</sup>	1 <sup>st</sup>	26:1	478
11 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April)	7 <sup>th</sup>	30:20		
These prophecies were uttered at and after the fall of Jerusalem.	11 <sup>th</sup>	3 <sup>rd</sup> Sivan (June)	1 <sup>st</sup>	31:1	477
	12 <sup>th</sup>	12 <sup>th</sup> Adar (March)	1 <sup>st</sup>	32:1	
	12 <sup>th</sup>	12 <sup>th</sup> Adar (March) <sup>2</sup>	15 <sup>th</sup>	32:17	
	12 <sup>th</sup>	10 <sup>th</sup> (Tebeth (Jan.)	5 <sup>th</sup>	33:21	
	25 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April)	10 <sup>th</sup>	40:1	465
27 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April)	1 <sup>st</sup>	29:17	463	

The 30<sup>th</sup> year of 1:1, 2 cannot be in succession to the 27<sup>th</sup> year of ch. 29:17-21, because the visions of ch. 1 and 10 had already been seen, and the one recorded in ch. 10 is said to have been similar to that already seen in ch. 1. Moreover, if it be in succession to the 27<sup>th</sup> year, why is it brought into the very beginning of the book without any reason being assigned, or hint given?

The 30<sup>th</sup> year of 1:1 cannot have anything to do with Ezekiel's age, or with the commencement of his service as priest; for this is to misread Num. 4:3, which states that "all that enter into the host, to do the work of the tabernacle", were taken after the end of the 29<sup>th</sup> year, "from thirty years old and upward, even until fifty years". Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23:24—27 (cp. 2 Chron. 31:17), and changed to "twenty years old and upward".

The 30<sup>th</sup> year cannot be fitted into any sequence of dates commencing with the fifth year of Jehoiachin's Captivity (1:2), which, in 33:21 and 40:1, he speaks of as "our captivity".

It must therefore be a cross-date to some unnamed *terminus a quo*, thirty years before the 5<sup>th</sup> year of the Captivity. This fixes it as being that epoch-making year 513 B.C., which was the year of Josiah's great Passover, and of the finding the Book of the Law in the 18<sup>th</sup> year of King Josiah. From 513 B.C. to 484 B.C. is exactly twenty-nine complete years. So also reckons the learned Prideaux (*Connection*, vol. 1, p.71, McCaul's ed., 1845)

<sup>1</sup> No month is named; but, by comparing 30:20, it must be the 1<sup>st</sup> month.

<sup>2</sup> No month is named; but it was probably the same as in v. 1.

This is Page 1105- from The Companion Bible.

# THE BOOK OF THE PROPHET

## ◦EZEKIEL.

- 1** ◦*And* it came to pass in the ◦thirtieth year, in the ◦fourth *month*, in the ◦fifth *day* of the month, as I *was* among the captives by the river of *Khabour*, that the heavens were opened, and I saw visions *from* God .
- 2** In the <sup>1</sup>fifth *day* of the month, which *was* the ◦fifth year of king ◦Jehoiachin's captivity,
- 3** The word of the LORD came *in reality* unto ◦Ezekiel ◦the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and \*the hand of the LORD ◦*became* there upon him.
- 4** And I looked, and, \*behold, a ◦whirlwind came ◦out of the north, a great cloud, and a fire *taking hold of itself*, and a brightness *was* about it, and out of the midst thereof as the colour of *glowing metal*, *in* the midst of the fire.
- 5** Also out of the midst thereof *came* the likeness of ◦four living creatures [the Cherubim]. And this *was* their appearance; they had the likeness of a man.
- 6** And every one had four faces, and every one had four wings.
- 7** And their feet *were* ◦*unjointed* feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.
- 8** And *they had* the ◦*hand* of a man under their wings on their four sides; and they four had their faces and their wings.
- 9** Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.
- 10** As for the likeness of their ◦faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
- 11** Thus *were* their faces: and their wings *were spread out from above*; two wings of every one *were* joined one to another, and two covered their bodies.
- 12** And they went every one straight forward: whither the ◦spirit was to go, they went; *and* they turned not when they went.
- 13** As for the likeness of the living creatures, their appearance *was* like burning coals of fire, and like the appearance of *the lamp*: *it went up and down* among the living creatures; and the fire was bright, and out of the fire *kept going forth* lightning.
- 14** And the <sup>5</sup>living creatures *kept running and returning* as the appearance of a flash of lightning.
- 15** Now as I beheld the living creatures, \*behold one wheel upon the earth by the living creatures, with his four faces.
- 16** *And the* appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.
- 17** When they went, they went upon their four sides: *and* they ◦turned not when they went.
- 18** As for their rings, they were so ◦high that they were dreadful; and their rings *were* full of eyes round about them four.
- 19** And when ◦*the living ones* went, the wheels went by them: and when *the living ones* were lifted up from the earth, the wheels were lifted up.

**Ezekiel.** In Heb. *Y heze el* = *y<sup>h</sup>hazzek-el* = El is strong, or El strengthens (cp. *Isra-el*, Gen. 32:28).

Of the four greater prophets, Ezekiel and Daniel (who prophesied in Babylonia) are compounded with "El" (**Ap. 4. IV**); while Isaiah and Jeremiah (who prophesied in the land) are compound with "Jah".

Ezekiel was a priest (1:3), carried away eleven years before the destruction of the city and temple (1:2; 33:21. 2Kings 24:14). He dwelt in his own house (8:1. Cp. Jer. 29:5). He was married; and his wife died in the year when the siege of Jerusalem began.

**1. 1 And.** This is a link in the prophetic chain. Cp. 1Pet. 1:10-12. 2Pet. 1:21. Ezekiel had doubtless received and seen the letter sent by Jeremiah (Jer. 29:1-31).

**thirtieth...fourth.** See notes on p. 1105.

**fifth day.** Dates in Ezekiel are always of the month, not of the week (1:1; 8:1; 20:1; 24:1; 26:1; 29:1; 30:20; 31:1; 32:1; 40:1).

**2 Fifth year.** B.C. 484. Cp. 2 Kings 24:12, 15.

**Jehoiachin.** Called also Jeconiah, and Coniah. Cp. 2Kings 24:17-20; 25:1-21.

**3 Ezekiel.** See the **Title. the priest.** And called, as Jeremiah was, to the office as prophet as well. *became.* Cp. Elijah (1Kings 18:46); Elisha (2Kings 3:15); Daniel (Dan. 10:10, 18); and John (Rev. 1:17).

**4 whirlwind.** Heb. *ruach* = spirit, but it came to be rendered "storm or whirlwind". Note the three symbols of Jehovah's glory, Storm, Cloud, and Fire. Cp. Nah. 1:3. Rev. 4:5. **out of the north.** See note on Ps. 75:6, and Isa. 14:13. *taking hold of itself.* Human and finite language is unable to find words to express infinite realities. It may mean spontaneous ignition: i.e. without the application of external fire. Cp. Ex. 9:24.

**5 four living creatures.** These are "the Cherubim". See **Ap.41.** The *zoa* of Rev. 4:6.

**7 unjointed.** The living creatures did not move by walking.

**8 hand.** Heb. text reads "hand". Some codices, with two early printed editions and Heb. text marg., read "hands" (pl.), followed by A.V. and R.V. The sing. is to be preferred, and is so rendered in 10:17. Why not here?

**10 faces.** See **Ap.41.**

**12 spirit.** Heb. *ruach.* **Ap.9.**

**17 turned.** The 1611 edition of the A.V. reads "returned".

**18 high.** In the sense of sublimity.

**19 the living ones.** Cp. vv. 21, 22; 9:3; 10:15, 20.. The four were one.

**20** Whithersoever the <sup>12</sup>spirit was to go, they went, thither *was their* <sup>12</sup>spirit to go; and the wheels were lifted up over against them: for the <sup>12</sup>spirit of *the living one* was in the wheels.

**21** When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the <sup>12</sup>spirit of *the living one* was in the wheels.

**22** And the likeness of the <sup>o</sup>*expanse* upon the heads of the living creature *was* as the colour of the terrible crystal, *spread out* over their heads *upward*.

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

**24** And when they went, I heard the <sup>o</sup>noise of their wings, like the noise of great waters, as the *noise* of <sup>o</sup>THE ALMIGHTY, the *noise of tumult*, as the noise of an host: when they stood, they let down their wings.

**25** And there was a *noise* from the *expanse* that *was* over their heads, when they stood, *and* had let down their wings.

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

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

**28** As the appearance of <sup>o</sup>the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, <sup>o</sup>I fell upon my face, and I heard a <sup>24</sup>voice of **One That** spake.

**2** And **He Who was enthroned** said unto me, <sup>o</sup>*son of Adam*, <sup>o</sup>stand upon thy feet, and **I** will speak unto thee.

**2** And <sup>o</sup>the <sup>o</sup>spirit entered into me when **He** spake unto me, and set me upon my feet, that <sup>o</sup>I heard **Him That** spake unto me.

**3** And **He** said unto me, *Son of Adam, I am sending* thee to the *sons* of Israel, to *the revolting whole nation, Israel and Judah* that hath *revolted* against **Me**: they and their fathers have *revolted* against **Me**, *even* unto this very day.

**4** For *they are hard of face sons* and *stubborn of heart*. **I** do send thee unto them; and thou shalt say unto them, Thus saith <sup>o</sup>the Lord **GOD**.

**5** And they, <sup>o</sup>whether they will hear, or whether they will *refuse to hear*, (for they *are* <sup>o</sup>*a house of rebellion*,) yet shall know that there hath been a prophet among them.

**6** And thou, *son of Adam*, be not afraid of them, neither be afraid of their words, though <sup>o</sup>briers and thorns *be* with thee, and thou dost dwell among <sup>o</sup>scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* <sup>5</sup>*a house of rebellion*.

**7** And thou shalt speak <sup>o</sup>**My** words unto them, <sup>5</sup>whether they will hear, or <sup>5</sup>whether they will forbear: for they *are* most <sup>5</sup>rebellious.

**22** *expanse*. As in Gen. 1:6.

**24** *noise*. Heb. "voice", as in the next clause = any noise. Articulate speech not mentioned till v. 28 and 2:1.

**THE ALMIGHTY**. Heb. Shaddai. Ap.4.VII.

**28** *the bow...in the cloud*. Ref. to Pent. (Gen. 9:16). Ap.92. The only allusion to it in O.T. After Genesis. In N.T. cp. Rev. 4:3; 10:1.

**I fell upon my face**. Ref. to Pent. (Num. 14:5; 16:4, 22, 45).

**2. 1** *son of Adam*. Heb. *ben adam*. Ap.14.I. Used

of Ezekiel (exactly one hundred times) by Jehovah, always without the Article. In N.T. used by Christ (of Himself) eighty-six times in A.V. (eighty-three times in R.V., omitting Matt. 18:11; 25:13. Luke 9:56). Used by others of Christ twice (John 12:34), making the A.V. total eighty-eight, and the R.V. total eighty-five. Always with the Article in N.T. see notes on Ps. 8:4, Matt. 8:20, and Rev. 14:14.

*Without* the Article it denotes a human being, a natural descendant of Adam. In Ezekiel it is used in contrast with the celestial living creatures (ch. 1). *With* the Article (as used of Christ) it denotes "the second Man", "the last Adam", taking the place, dispensationally, which "the first man" had forfeited, and succeeding, therefore, to the universal dominion over the earth which had been committed to Adam (Gen. 1:26. Ps. 8:4-8). In the N.T., outside the Four Gospels, it is used only in Acts 7:56. Heb. 2:6. Rev. 1:13; 14:14. And, beside Ezekiel, it is used in O.T. only of Daniel (Dan. 8:17).

**stand, &c.** Cp. Dan. 10:11. Rev. 1:17. Reminding us that he was not a false prophet, or self-called and sent. Such spake "out of their own heart" (13:2, 3). Cp. Jer. 23:16.

**2** *the spirit entered...He spake*. Entered with the word. Cp. Gen. 1:2, 3. The Divine summons is accompanied by Divine preparation. Cp. 3:24. Rev. 1:17.

**spirit**. Heb. *ruach*. **I heard**. This is ever the Divine qualification.

**4** *the Lord God*. Heb. Adonai Jehovah. Ap.4.VIII

(2), and II. This title is characteristic of the prophecies of Ezekiel, being used 214 times. Very rarely in the other prophets. Ezekiel is in exile. This title is to remind him that Jehovah is still the sovereign Lord over all the earth, though Israel be "Lo-ammi" = not My People.

**5** *whether they will hear, or...forbear*. The latter is evidently assumed, and to be expected; as in 2 Tim. 4:3. But no alternative is given.

*a house of rebellion*. Not the same word as in v. 3.

Heb. *m<sup>e</sup>ri*, from *marah*, to be bitter, perverse, refractory. Ref. to Pent. (Num. 17:10, &c.)

**6** *briers and thorns...scorpions*. Put by Fig.

*Hypocatastasis*, for the rebellious.

**7** *My words*. Nothing less, nothing more, nothing different. Cp. Gen. 3:2, 3, and 2Tim. 4:2, under a similar warning in the following verse. Cp. v. 5, note.

**8** But thou, *Son of Adam*, hear what I say unto thee; Be not thou <sup>5</sup>rebellious like that <sup>5</sup>rebellious house: open thy mouth, and <sup>o</sup>eat that I give thee.

**9** And when I looked, <sup>\*</sup>behold, an hand *was* sent unto me; and, <sup>\*</sup>lo, <sup>o</sup>a *scroll* *was* therein;

**10** And He spread *it* before me; and *it was* written <sup>o</sup>within and without: and *there was* written therein *lamentation*, and mourning, and woe.

**3** Moreover He said unto me, *Son of Adam*, <sup>o</sup>eat that thou findest; eat this *scroll*, and go speak unto <sup>o</sup>the <sup>o</sup>house of Israel.

**2** So I opened my mouth, and He caused me to eat that roll.

**3** And He said unto me, *Son of Adam*, cause thy belly to eat, and fill thy bowels with this roll that I give thee. <sup>o</sup>Then did I eat it; and it was in my mouth <sup>o</sup>as honey for sweetness.

**4** And He said unto me, *Son of Adam*, go, get thee unto the house of Israel, and <sup>o</sup>speak with My words unto them.

**5** For thou *art* not sent to a people of a strange speech and of an hard language, *but* to <sup>1</sup>the house of Israel;

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

**7** But <sup>1</sup>the house of Israel will not *be willing to hearken* unto thee; for they *are not willing to hearken* unto Me: for all the house of Israel *they are hard of face and stubborn of heart*.

**8** <sup>\*</sup>Behold, I have made thy face *strong for endurance* against their faces, and thy forehead <sup>o</sup>*harder* against their foreheads.

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

**10** Moreover He said unto me, *Son of Adam*, <sup>o</sup>all My words that I shall speak unto thee receive in thine heart, and hear with thine ears.

**11** And go, get thee to them of the *captives*, unto the *sons* of thy People, and speak unto them, and tell them, Thus saith the Lord GOD; <sup>o</sup>whether they will hear, or whether they will forbear.

**12** Then the <sup>o</sup>spirit *laid hold on me*, and I heard <sup>o</sup>behind me a *sound* of a great rushing, <sup>o</sup>saying, Blessed *be* the glory of the LORD from His place.

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

**14** So the <sup>12</sup>spirit <sup>o</sup>lifted me up, and took me away, and I went in bitterness, in the heat of my <sup>12</sup>spirit; but the hand of the LORD was <sup>8</sup>strong upon me.

**15** Then I came to them of the captivity at Tel-abib, that dwelt by the river of <sup>o</sup>Chebar, and I *dwelt* where they *dwelt*, and remained there astonished among them seven days.

**16** And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

**17** *Son of Adam*, I have <sup>o</sup>given thee [*to be*] a <sup>o</sup>watchman unto the house of Israel: therefore hear the word at My mouth, and <sup>o</sup>give them warning from Me.

**8 eat.** See 3:1-3. Cp. Rev. 10:9, 10.

**9 a scroll.** Cp. Jer. 36:2. Ps. 40:7.

**10 within and without.** Contrary to the usual custom (within only), to show the abundance and completeness of his prophecies. Cp. Rev. 5:1.

**3. 1 eat.** Cp. v. 10. Also Job 23:12, Ps. 119:103, Jer. 15:16.

**the house of Israel.** See note on Ex. 16:31. **house.** Some codices, with one early printed edition, Syr., and Vulg., read "sons".

**3 Then did I eat.** Cp. Rev. 10:10. **as honey, &c.** Cp. Pss. 19:10; 119:103. Jer. 15:16.

**4 speak with My words.** This is inspiration. See note on 2:5, 7. Ezekiel's voice and pen, but Jehovah's words.

**8 harder.** Heb. *hazak*. Cp. the name Ezekiel in Title.

**10 all My words.** See note on 2:7.

**11 whether, &c.** See note on 2:7.

**12 spirit.** Heb. *ruach*. Ap.9. See notes on 8:3. [Probably an Angel].

**behind me.** Therefore the prophet must have been facing south, as the glory appeared from the north (1:4).

**saying, &c.** By reading *b<sup>e</sup>rum* (arose) instead of *baruk* (Blessed), Ginsburg thinks the meaning should be "[when] the glory of Jehovah arose (or was lifted up) from its place" (cp. 10:4, 17, 19): i.e. when the vision was withdrawn.

**14 lifted me up, &c.** Cp. Acts 8:39, 40. 2Cor. 12:4. Rev. 1:10. Cp. Obadiah's fear (1Kings 18:12).

**15 Chebar.** Not the Chebar of 1:3. That was where he dwelt. This was the Chebar whither he was sent.

**17 given.** God's prophets and ministers were His "gifts" (Eph. 4:11).

**watchman.** = One who looks out or views from a height, with the object of warning. Heb. *zaphah*. Cp. 33:2, 6, 7. Isa. 52:8; 56:10. Jer. 6:17. Not *shamar*, to keep in view with the object of guarding, as in Song 3:3; 5:7. Isa. 21:11; 62:6. These are the two spheres of the pastoral office.

**give them warning.** Heb. *zahar*, to give a signal by a beacon or other fire (Jer. 6:1). Occurs fourteen times in Ezekiel in connection with the prophet's or pastor's care. Cp. vv. 18, 18, 19, 20, 21; 33:3, 4, 5, 5, 6, 7, 8, 9, 9.