

## ~EZEKIEL, BOOK OF (723)

- .. Authenticity
- .. Arrangement Of Material
- .. Highlights Of Ezekiel

- This remarkable book bears the name of the prophet who wrote it. Ezekiel the son of Buzi, a priest, may have completed writing the book in Babylonia in about the year **591 B.C.E.** It covers a period of approximately 22 years, from **613 B.C.E.** to about **591 B.C.E.**
- Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God. (**Ezekiel 1:1**)
- On the fifth day of the month, that is, in the fifth year of the exile of King Jehoiachin. (**Ezekiel 1:2**)
- The word of Yehowah occurred specifically to **Ezekiel** the son of Buzi the priest in the land of the Chaldeans by the river Chebar, and upon him in that place the hand of Yehowah came to be. (**Ezekiel 1:3**)
- Now it came about in the twenty-seventh year, in the first month, on the first day of the month, that the word of Yehowah occurred to me, saying; (**Ezekiel 29:17**)
- The book of **Ezekiel** is distinguished by visions, similes, and allegories, or parables, and especially by performance of symbolic actions, as when **Ezekiel** was told by God to engrave a sketch of Jerusalem on a brick and then to stage a mock siege against it as a sign to Israel.
- And you, O son of man, take for yourself a brick, and you must put it before you and engrave upon it a city, even Jerusalem. (**Ezekiel 4:1**)
- And you must lay siege against it and build a siege wall against it and throw up a siege rampart against it and set encampments against it and put battering rams all around against it. (**Ezekiel 4:2**)

- **And as for you, take to yourself an iron griddle, and you must put it as an iron wall between you and the city, and you must fix your face against it, and it must get to be in a siege, and you must besiege it. It is a sign to the house of Israel. ([Ezekiel 4:3](#))**
- **And as for you, lie upon your left side, and you must lay the error of the house of Israel upon it. For the number of the days that you will lie upon it you will carry their error. ([Ezekiel 4:4](#))**
- **And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must carry the error of the house of Israel. ([Ezekiel 4:5](#))**
- **And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. ([Ezekiel 4:6](#))**
- **And to the siege of Jerusalem you will fix your face, with your arm bared, and you must prophesy against it. ([Ezekiel 4:7](#))**
- **And, look! I will put cords upon you that you may not turn yourself from your one side to your other side, until you will have completed the days of your siege. ([Ezekiel 4:8](#))**
- **And as for you, take for yourself wheat and barley and broad beans and lentils and millet and spelt, and you must put them in one utensil and make them into bread for you, for the number of the days that you are lying upon your side, three hundred and ninety days you will eat it. ([Ezekiel 4:9](#))**
- **And your food that you will eat will be by weight, twenty shekels a day. From time to time you will eat it. ([Ezekiel 4:10](#))**
- **And water you will drink merely by measure, the sixth part of a hin. From time to time you will drink. ([Ezekiel 4:11](#))**
- **And as a round cake of barley you will eat it, and as for it, upon dung cakes of the excrement of mankind you will bake it before their eyes. ([Ezekiel 4:12](#))**
- **And Yehowah went on to say; Just like this the sons of Israel will eat their bread unclean among the nations to which I shall disperse them. ([Ezekiel 4:13](#))**

- **And I proceeded to say; Alas, O Sovereign Lord Yehowah! Look! My soul is not a defiled one, neither a body already dead nor a torn animal have I eaten from my youth up, even until now, and into my mouth there has come no foul flesh. (Ezekiel 4:14)**
- **Accordingly he said to me; See, I have given you cattle manure instead of the dung cakes of mankind, and you must make your bread upon it. (Ezekiel 4:15)**
- **And he continued saying to me; Son of man, here I am breaking the rods around which ring-shaped loaves are suspended, in Jerusalem, and they will have to eat bread by weight and in anxious care, and it will be by measure and in horror that they will drink water itself. (Ezekiel 4:16)**
- **To the intent that they may be lacking bread and water and they may look astonished at one another and rot away in their error. (Ezekiel 4:17)**
- **Other symbolic actions were the joining of two sticks, representing the two houses of Israel, (Ezekiel 37:15-23), and Ezekiel's digging a hole in a wall and going out with his luggage, representing the captivity of Jerusalem.**
- **As for you, O son of man, make up for yourself luggage for exile and go into exile in the daytime before their eyes, and you must go into exile from your place to another place before their eyes. Perhaps they will see, though they are a rebellious house. (Ezekiel 12:3)**
- **And you must bring out your luggage like luggage for exile in the daytime before their eyes, and you yourself will go out in the evening before their eyes like those being brought forth for exile. (Ezekiel 12:4)**
- **Before their eyes, bore your way through the wall, and you must do the bringing out through it. (Ezekiel 12:5)**
- **Before their eyes you will do the carrying on the shoulder itself. During the darkness you will do the bringing out. You will cover your very face that you may not see the earth, because a portent is what I have made you to the house of Israel. (Ezekiel 12:6)**

- **And I proceeded to do just the way that I had been commanded. My luggage I brought out, just like luggage for exile, in the daytime, and in the evening I bored my way through the wall by hand. During the darkness I did the bringing out. On my shoulder I did the carrying, before their eyes. (Ezekiel 12:7)**
- **And the word of Yehowah continued to occur to me in the morning, saying; (Ezekiel 12:8)**
- **Son of man, did not those of the house of Israel, the rebellious house, say to you; What are you doing? (Ezekiel 12:9)**
- **Say to them; This is what the Sovereign Lord Yehowah has said, As regards the chieftain, there is this pronouncement against Jerusalem and all the house of Israel who are in the midst of them. (Ezekiel 12:10)**
- **Say, I am a portent for you. Just as I have done, that is the way it will be done to them. Into exile, into captivity they will go. (Ezekiel 12:11)**
- **And as regards the chieftain who is in the midst of them, on the shoulder he will do carrying in the darkness and go out, through the wall they will bore in order to do the bringing forth through it. His face he will cover in order, that he may not see with his own eye the earth. (Ezekiel 12:12)**
- **And I shall certainly spread my net over him, and he must be caught in my hunting net, and I will bring him to Babylon, to the land of the Chaldeans, but it he will not see, and there he will die. (Ezekiel 12:13)**
- **The illustration of Oholah and Oholibah is one of the vivid allegories of the book. (Ezekiel Chapter 23) Another notable feature of the book of **Ezekiel** is the meticulous care **Ezekiel** took to date his prophecies, giving not only the year of King Jehoiachin's exile but also the month and day of the month.**
- **Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God. (Ezekiel 1:1)**
- **On the fifth day of the month, that is, in the fifth year of the exile**

of King Jehoiachin. ([Ezekiel 1:2](#))

- In the tenth year, in the tenth month, on the twelfth day of the month, the word of Yehowah occurred to me, saying; ([Ezekiel 29:1](#))
- And it occurred further that in the eleventh year, in the first month, on the seventh day of the month, the word of Yehowah occurred to me, saying; ([Ezekiel 30:20](#))
- And it occurred further that in the eleventh year, in the third month, on the first day of the month, the word of Yehowah occurred to me, saying; ([Ezekiel 31:1](#))
- And it occurred further that in the twelfth year, in the twelfth month, on the first day of the month, the word of Yehowah occurred to me, saying; ([Ezekiel 32:1](#))
- In the twenty-fifth year of our exile, in the start of the year, on the tenth day of the month, in the fourteenth year after the city had been struck down, on this very same day the hand of Yehowah proved to be upon me, so that he brought me to that place. ([Ezekiel 40:1](#))

## .. Authenticity

- Proof of the books authenticity is to be found in the fulfillment of its prophecies. Further attesting to the authenticity of this book is archaeology.
- The noted American archaeologist [W. F. Albright](#) wrote: Archeological data have, [demonstrated the substantial originality of the Books of Jeremiah and Ezekiel, Ezra and Nehemiah, beyond doubt, they have confirmed the traditional picture of events, as well as their order.](#) [[The Bible After Twenty Years of Archeology \(1932-1952\)](#) [1954, p. 547]

**See Also AMMONITES**

**See Also EDOM, EDOMITES**

**See Also TYRE**

- The authenticity of the book of **Ezekiel** is supported by its harmony with the other books of the Bible. Although it is not quoted or cited directly by any of the writers of the [Christian Greek Scriptures](#), allusions to some of its statements and similar expressions are,

nevertheless, frequent. **Ezekiel** and Jesus speak of the drying up of a moist tree.

- And all the trees of the field will have to know that I myself, Yehowah, have abased the high tree, have put on high the low tree, have dried up the still-moist tree and have made the dry tree blossom. I myself, Yehowah, have spoken and have done it. (**Ezekiel 17:24**)
- Because if they do these things when the tree is moist, what will occur when it is withered? (**Luke 23:31**)
- Ezekiel and Jesus both speak of a judgment of people as sheep and goats.
- And as for you my sheep, this is what the Sovereign Lord Yehowah has said; Here I am judging between a sheep and a sheep, between the rams and the he-goats. (**Ezekiel 34:17**)
- And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. (**Matthew 25:32**)
- And he will put the sheep on his right hand, but the goats on his left. (**Matthew 25:33**)
- The book of Revelation uses many illustrations similar to those in **Ezekiel**.
- There was something like the appearance of the bow that occurs in a cloud mass on the day of a pouring rain. That is how the appearance was of the brightness round about. It was the appearance of the likeness of the glory of Yehowah. When I got to see it, then I fell upon my face, and I began to hear the voice of one speaking. (**Ezekiel 1:28**)
- And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne there is a rainbow like an emerald in appearance. (**Revelation 4:3**)
- And the cherubs were standing to the right of the house when the man entered, and the cloud was filling the inner courtyard. (**Ezekiel 10:3**)

- And the glory of Yehowah proceeded to rise up from the cherubs to the threshold of the house, and the house gradually became filled with the cloud, and the courtyard itself was full of the brightness of the glory of Yehowah. (**Ezekiel 10:4**)
- And the sanctuary became filled with smoke because of the glory of God and because of his power, and no one was able to enter into the sanctuary until the seven plagues of the seven angels were finished. (**Revelation 15:8**)
- For I myself, Yehowah, shall speak what word I shall speak, and it will be done. There will be no postponement anymore, for in your days, O rebellious house, I shall speak a word and certainly do it, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 12:25**)
- And by the One who lives forever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, he swore; There will be no delay any longer. (**Revelation 10:6**)
- And I prophesied just as he had commanded me, and the breath proceeded to come into them, and they began to live and stand upon their feet, a very, very great military force. (**Ezekiel 37:10**)
- And after the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them. (**Revelation 11:11**)
- It is to be noted that among the **Chester Beatty Greek Biblical Papyri** is one codex containing, among other portions of the Bible, **Ezekiel**, **Daniel**, and **Esther**.
- These are all found in one codex, probably consisting originally of 118 leaves. It is a copy written by two scribes, likely in the first half of the **Third Century**, indicating the substantial soundness of the book of **Ezekiel** as it has come down to us.
- Since **Jeremiah** and **Ezekiel** were contemporaries, their prophecies have many things in common.
- And after the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them. (**Revelation 11:11**)

- In those days they will no more say; The fathers were the ones that ate the unripe grape, but it was the teeth of the sons that got set on edge. ([Jeremiah 31:29](#))
- And the word of Yehowah proceeded to occur to me the second time, saying; What are you seeing? So I said; A widemouthed cooking pot blown upon is what I am seeing, and its mouth is away from the north. ([Jeremiah 1:13](#))
- And the word of Yehowah proceeded to occur to me the second time, saying, What are you seeing? So I said; A widemouthed cooking pot blown upon is what I am seeing, and its mouth is away from the north. ([Jeremiah 1:13](#))
- Woe to the shepherds who are destroying and scattering the sheep of my pasturage! Is the utterance of Yehowah. ([Jeremiah 23:1](#))
- Daniel and **Ezekiel**, also contemporaries, have similarities of expression in their writings. **Ezekiel**, while bound by cords, prophesied about the kingdom of Judah and designated a day for a year, each day of the prophecy corresponding to a year in the fulfillment.
- And as for you, lie upon your left side, and you must lay the error of the house of Israel upon it. For the number of the days that you will lie upon it you will carry their error. ([Ezekiel 4:4](#))
- And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must carry the error of the house of Israel. ([Ezekiel 4:5](#))
- And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. ([Ezekiel 4:6](#))
- And to the siege of Jerusalem you will fix your face, with your arm bared, and you must prophesy against it. ([Ezekiel 4:7](#))
- And, look! I will put cords upon you that you may not turn yourself from your one side to your other side, until you will have completed the days of your siege. ([Ezekiel 4:8](#))



- **Daniel spoke of a banded tree stump, a prophecy concerning the Kingdom, and specified the time period until removal of the bands.**
- **And because the king beheld a watcher, even a holy one, coming down from the heavens, who was also saying; Chop the tree down, and ruin it. However, leave its rootstock itself in the earth, but with a banding of iron and of copper, among the grass of the field, and with the dew of the heavens let it become wet, and with the beasts of the field let its portion be until seven times themselves pass over it. (Daniel 4:23)**
- **Another time prophecy of Daniel was the 70 weeks in connection with the coming of Messiah the Leader, also using a day to symbolize a year in the fulfillment.**
- **There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. (Daniel 9:24)**
- **And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. (Daniel 9:25)**
- **And after the sixty-two weeks Messiah will be cut off, with nothing for himself. And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by the flood. And until the end there will be war, what is decided upon is desolations. (Daniel 9:26)**
- **And he must keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation, and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate. (Daniel 9:27)**

## **.. Arrangement Of Material**

- For the most part, Ezekiel's prophecies and visions are arranged chronologically as well as topically.
- And he must keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation, and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate. ([Daniel 9:27](#))
- In the third year of Cyrus the king of Persia there was a matter revealed to Daniel, whose name was called Belteshazzar, and the matter was true, and there was a great military service. And he understood the matter, and he had understanding in the thing seen. ([Daniel 10:1](#))
- In those days I myself, Daniel, happened to be mourning for three full weeks. ([Daniel 10:2](#))
- Are placed out of their chronological order.
- In the tenth year, in the tenth month, on the twelfth day of the month, the word of Yehowah occurred to me, saying; ([Ezekiel 29:1](#))
- And it occurred further that in the eleventh year, in the first month, on the seventh day of the month, the word of Yehowah occurred to me, saying; ([Ezekiel 30:20](#))
- But topically they belong here with the prophecy against Egypt. Up until the tenth month of the ninth year of the first exile, the central point around which **Ezekiel's** prophecies revolved was the complete fall and desolation of Jerusalem, with only brief references to the restoration. Such is the tenor of the first 24 chapters.
- During the siege of Jerusalem, the prophet turned his attention mainly to pronouncing woes upon the pagan nations foreseen by Yehowah God as rejoicing over the downfall of Jerusalem. After arrival of the news that Jerusalem had fallen, the prophet sounds the glorious note of restoration, which is a dominant theme throughout the remainder of the book.
- And you people have said; The way of Yehowah is not adjusted right. It will be each one according to his ways that I shall judge

you, O house of Israel. (**Ezekiel 33:20**)

- At length it occurred in the twelfth year, in the tenth month, on the fifth day of the month of our exile, that there came to me the escaped one from Jerusalem, saying; The city has been struck down! (**Ezekiel 33:21**)
- The book of **Ezekiel** reveals that Babylon's false religion had been introduced into the precincts of Yehowah's temple, particularly in the form of worshiping the Babylonian god Tammuz.
- And he continued on to say to me; You will yet see again great detestable things that they are doing. (**Ezekiel 8:13**)
- So he brought me to the entrance of the gate of the house of Yehowah, which is toward the north, and, look! There the women were sitting, weeping over the god Tammuz. (**Ezekiel 8:14**)
- Besides such detestable false worship at Yehowah's temple itself, the apostate Jews filled the land of Judah with violence. It comes as no surprise, therefore, that in his vision **Ezekiel** hears the call for Yehowah's executioners to come with their weapons for smashing and to stand beside the altar in the inner courtyard of the temple.
- Yehowah then gives them orders to go through the midst of unfaithful Jerusalem and kill off everybody not marked as a worshiper of Yehowah.
- Old man, young man and virgin and little child and women you should kill off, to a ruination. But to any man upon whom there is the mark do not go near, and from my sanctuary you should start. So they started with the old men that were before the house. (**Ezekiel 9:6**)
- **Ezekiel** reports that Yehowah's executioners started by killing first the 70 elderly men who were worshiping idolatrous carvings on the wall in a chamber in the inner courtyard. All the women who were sitting at the gate, weeping for the Babylonish god Tammuz, and the sun-worshiping apostates at the temple porch were also killed.
- Accordingly he brought me to the entrance of the courtyard, and I began to see, and, look! A certain hole in the wall. (**Ezekiel 8:7**)

- The vision of **Ezekiel** was but a preview of what was about to befall Jerusalem when Yehowah would make her drink the cup of wine of His rage out of His hand by means of His executorial servant, King Nebuchadnezzar, or Nebuchadrezzar, and his armies.
- Here I am sending and I will take all the families of the north, is the utterance of Yehowah, even sending to Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about, and I will devote them to destruction and make them an object of astonishment and something to whistle at and places devastated to time indefinite. (**Jeremiah 25:9**)
- For this is what Yehowah the God of Israel said to me; Take this cup of the wine of rage out of my hand, and you must make all the nations to whom I am sending you drink it. (**Jeremiah 25:15**)
- And they must drink and shake back and forth and act like crazed men because of the sword that I am sending among them. (**Jeremiah 25:16**)
- And I proceeded to take the cup out of the hand of Yehowah and to make all the nations drink to whom Yehowah had sent me. (**Jeremiah 25:17**)
- Namely, Jerusalem and the cities of Judah and her kings, her princes, to make them a devastated place, an object of astonishment, something to whistle at and a malediction, just as at this day. (**Jeremiah 25:18**)
- **Ezekiel's** prophecies of restoration must have been of comfort to the exiled Jews. In the 25th year of his exile **593 B.C.E.** **Ezekiel** had a remarkable vision of a new temple of Yehowah, the pattern of which came from Yehowah God himself, and of an adjacent city called Yehowah-Shammah, meaning, **Yehowah Himself Is There.**
- In the twenty-fifth year of our exile, in the start of the year, on the tenth day of the month, in the fourteenth year after the city had been struck down, on this very same day the hand of Yehowah proved to be upon me, so that he brought me to that place. (**Ezekiel 40:1**)
- Round about there will be eighteen thousand cubits, and the name of the city from that day on will be Yehowah Himself Is

There. ([Ezekiel 48:35](#))

- In the midst of a land of pagan idolatry, it strengthened hope in the repentant Jewish exiles of again worshiping the true God, Yehowah, at his temple.
- **Ezekiel's** prophecy emphasizes the theme of the Bible, the vindication of Yehowah's name by the Messianic Kingdom. It points out that while God would permit a long period of vacancy on the throne of David, God had not abandoned his covenant with David for a kingdom.
- The Kingdom would be given to the One who had the legal right. **Ezekiel** thereby pointed the Jews, as did Daniel, to the hope of the Messiah.
- A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him. ([Ezekiel 21:27](#))
- And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. ([Ezekiel 37:22](#))
- And my servant David will be king over them, and one shepherd is what they will all come to have, and in my judicial decisions they will walk, and my statutes they will keep, and they will certainly carry them out. ([Ezekiel 37:24](#))
- And they will actually dwell upon the land that I gave to my servant, to Jacob, in which your forefathers dwelt, and they will actually dwell upon it, they and their sons and their son's sons to time indefinite, and David my servant will be their chieftain to time indefinite. ([Ezekiel 37:25](#))
- Yehowah caused **Ezekiel** to say more than 60 times that his people will have to know that I am Yehowah. **Ezekiel** magnifies the memorial name of God by using the expression Sovereign Lord Yehowah 217 times.
- And the sons insolent of face and hard of heart, I am sending you to them, and you must say to them; This is what the Sovereign

Lord Yehowah has said. (**Ezekiel 2:4**) Footnote

## **.. Highlights Of Ezekiel**

- Prophecies regarding the destruction of Jerusalem by Babylon and the restoration of a faithful remnant. A central theme is that people **will have to know that I am Yehowah**
- Written in Babylon most of it during the six years before Jerusalem was destroyed in **607 B.C.E.**, and some of it as late as about **591 B.C.E.**
- Yehowah commissions **Ezekiel**, then an exile in Babylonia, as watchman.
- Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God. (**Ezekiel 1:1**)
- Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God. (**Ezekiel 1:1**)
- Given awe-inspiring vision of Yehowah's glory, along with cherubs having four faces and accompanied by wheels having rims full of eyes
- Serious responsibility as watchman.
- Warning prophecies against unfaithful Judah and Jerusalem.
- And you, O son of man, take for yourself a brick, and you must put it before you and engrave upon it a city, even Jerusalem. (**Ezekiel 4:1**)
- **Ezekiel** is directed to enact Jerusalem's coming siege by lying before an engraved brick for 390 days on his left side and 40 days on his right, while subsisting on meager amounts of food and water.
- The land, including sites used for idolatry, to be desolated, unfaithful people to perish, with a remnant to survive, neither gold nor silver of value in providing escape.

- Because idolatrous practices are carried on in temple precincts, Yehowah determines to express his rage, showing no compassion, only those marked by secretary clothed with linen to be spared.
- Flight of King Zedekiah and people illustrated by **Ezekiel's** carrying out luggage through an opening dug in a wall.
- Yehowah's judgment against false prophets and prophetesses.
- Eagle-vine riddle indicates bitter consequences because people turn to Egypt for help.
- Judgment of Yehowah to be according to individual action and not, as wrongly claimed, merely for sins of fathers.
- Wicked Zedekiah's crown to be removed, and royal rule in David's line to cease until coming of the One having the legal right.
- Unfaithful Samaria and Jerusalem represented as two prostitutes, Oholah and Oholibah, Jerusalem to receive severe treatment from her former lovers.
- Besieged Jerusalem compared to heated cooking pot, and the inhabitants to meat inside.
- Prophecies against surrounding nations, a number of which Yehowah foresees as rejoicing over Jerusalem's downfall.
- And the word of Yehowah continued to occur to me, saying; (**Ezekiel 25:1**)
- For he has caused his terror in the land of those alive, and he must be laid in the midst of the uncircumcised ones, with those slain by the sword, even Pharaoh and all his crowd, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 32:32**)
- Ammon, Moab, Edom, and Philistia to be desolated.
- Tyre to be besieged by Nebuchadnezzar and, in time, to become a desolated site, destruction likened to the sinking of a fine ship with its cargo, Tyrian dynasty to end because of arrogance and treachery.

- Egypt to be plundered by Nebuchadnezzar in payment for his services as executioner of divine judgment against Tyre, Pharaoh and his crowd compared to a cedar that would be cut down.
- Prophecies of deliverance and restoration of God's people.
- And the word of Yehowah proceeded to occur to me, saying; (**Ezekiel 33:1**)
- Through to,
- Round about there will be eighteen thousand cubits, and the name of the city from that day on will be Yehowah Himself Is There. (**Ezekiel 48:35**)
- Yehowah to regather his people, his sheep, and raise up his servant David as a shepherd over them.
- Whereas Edom is to be desolated, the land of Israel is to flourish like the garden of Eden.
- As exiles in Babylon, the Israelites resemble dry, lifeless bones, but they are to be raised to life.
- The union of two sticks, one representing Joseph and the other Judah, illustrates the bringing back of the exiled people into a unity under God's servant David.
- Yehowah's restored people to come under Gog's attack, but Yehowah promises to protect them and destroy Gog's forces.
- Ezekiel is given vision of a temple and its features, a stream flows from the temple to the Dead Sea, where waters are healed and a fishing industry develops, trees along the streams banks yield edible fruit and leaves for healing.
- Land assignments are outlined. The city, **Yehowah Himself Is There** is described.