



THE BOOK OF
Ezekiel

BILLYE BRIM BIBLE INSTITUTE

Encountering Bible Prophecy from the Witness of Dr. Billye Brim.

Copyright ©2022 A Glorious Church Fellowship, Inc.

Billye Brim Ministries • P.O. Box 40 • Branson, MO 65615

(417) 336-4877

All Scripture passages, except as indicated, are taken from the King James Version of the Bible. KJV. Public Domain.

AMPC. Scripture quotations taken from the Amplified® Bible (AMPC), Copyright © 1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation. Used by permission. www.Lockman.org

ASV. Scripture passages marked ASV are taken from the American Standard Version (1901). Public Domain.

ESV. Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

GW. All Scripture marked with the designation “GW” is taken from *GOD’S WORD*®. © 1995, 2003, 2013, 2014, 2019, 2020 by God’s Word to the Nations Mission Society. Used by permission.

JPS 1917. Scripture passages marked JPS 1917 are taken from The Holy Scriptures, Tanakh 1917 Edition. Published by the Jewish Publication Society. Public Domain.

NASB1995. Scripture quotations marked NASB1995 are taken from the (NASB®) New American Standard Bible® (NASB), Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. www.Lockman.org

TKT. The Jerusalem Bible Edition of The Koren Tanakh. All Scriptures marked “TKT” are quoted with permission from **Koren Publishers Jerusalem Ltd.** www.korenpub.com

YLT. Young’s Literal Translation. Public Domain.

The Book of Ezekiel

The Book of Ezekiel opens with a vision. This was significant because God’s people had been carried away into captivity in Babylon. It was not clear if the presence of the Lord and the Word of the Lord would accompany them into captivity. It definitely had, and as a captive in Babylon, the prophet Ezekiel spoke the Word of the Lord to those who were with him. The “hand of the Lord” was upon Ezekiel. This “son of man” had visions of Heaven and of the “living creatures” there. He prophesied of the coming judgments against Israel. He sometimes even symbolically acted out these events. One of Ezekiel’s own life events acted as a sign to his people.

Many different judgments were pronounced on other countries and their leaders. But for Israel, judgment is not to be the end. In a manner that will cause people to “know that I Am the Lord,” God will turn the days of mourning into days of joy and gladness and judgments into a time of national cleansing for Israel. Ezekiel ends his Book with a detailed description of the Millennial Temple and the greatest words of comfort possible: Jerusalem will be rebuilt and will be called “the Lord is there.”

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

In addition to notes to be used with each Video Session, this manual includes a **Supplement** section with materials referred to in the sessions, including an assortment of maps, articles, and other material for further study. The **Bibliography** documents sources cited in this course.

The Book of Ezekiel

Session 1	1
Lesson 1: Introduction A—Glory.....	1
Session 2	15
Lesson 2: Introduction B—Factors of Judgment.....	15
Session 3	29
Lesson 3: Ezekiel 1.....	29
Lesson 4: Ezekiel 2–3 (continued in Session 4).....	39
Session 4	43
Lesson 4: Ezekiel 2–3 (continued from Session 3).....	43
Lesson 5: Ezekiel 4–5.....	49
Session 5	55
Lesson 6: Ezekiel 6–7.....	55
Lesson 7: Ezekiel 8–11.....	63
Session 6	75
Lesson 8: Ezekiel 12–19.....	75
Lesson 9: Ezekiel 8–11 Addendum.....	81
Lesson 10: Ezekiel 20.....	87
Lesson 11: Ezekiel 21–23.....	93
Session 7	99
Lesson 12: Ezekiel 24.....	99
Session 8	105
Lesson 13: Ezekiel 25.....	105
Lesson 14: Ezekiel 26–28.....	115
Session 9	121
Lesson 15: Ezekiel 29–33.....	121
Lesson 16: Ezekiel 34.....	127
Lesson 17: Ezekiel 35.....	131
Lesson 18: Ezekiel 36 (continued in Session 10).....	139

contents

Session 10	150
Lesson 18: Ezekiel 36 (continued from Session 9).....	150
Lesson 19: Ezekiel 37	155
Session 11	165
Lesson 20: Ezekiel 38–39.....	165
Session 12	193
Lesson 21: Ezekiel 40–48.....	193
Session 13	205
Lesson 22: Israel in the Millennium.....	205
217	Supplement List
vii	Bibliography

Bibliography

- “Anatolia.” Wikipedia.org. Accessed June 1, 2007.
<https://en.wikipedia.org/wiki/Anatolia>
- Norma Archbold. *The Mountains of Israel: The Bible & the West Bank*. Jerusalem: Phoebe's Song, 1996.
- “Armenian Genocide.” Wikipedia.org. Accessed June 1, 2007.
https://en.wikipedia.org/wiki/Armenian_genocide
- Baron, David. *Commentary on Zechariah: His Visions and Prophecies*. 1918. Reprint, Grand Rapids: Kregel Publications, 1988.
- Baron, David. *Israel in the Plan of God*. 1925. Reprint, Grand Rapids: Kregel Classics, 2000.
- Baron, David. *Zechariah: A Commentary on His Visions and Prophecies*. 1918. Reprint, Grand Rapids: Kregel Publications, 2001.
- “Beit Lid suicide bombing.” Wikipedia.org. Accessed June 1, 2007.
https://en.wikipedia.org/wiki/Beit_Lid_suicide_bombing
- Borshchevskaya, A., R. Wajeeh, D. Rakov, and L. Sim. “Russia in the Middle East: A source of stability or a pot-stirrer?” AtlanticCouncil.org. April 21, 2021. Accessed June 1, 2021.
<https://www.atlanticcouncil.org/blogs/menasource/russia-in-the-middle-east-a-source-of-stability-or-a-pot-stirrer/>
- Brim, Dr. Billye. *Judgment of the Nations for How They Treat Israel*. Branson, MO: AGCF, 2010.
- Bullinger, E. W. *The Companion Bible*. 1922. Reprint, Grand Rapids: Kregel Publications, 1990.
- “Bushehr Nuclear Power Plant.” Wikipedia.org. Accessed June 1, 2021.
https://en.wikipedia.org/wiki/Bushehr_Nuclear_Power_Plant
- “Bushehr Nuclear Power Plant Phase 2.” Power-Technology.com. Accessed June 1, 2021. <https://www.power-technology.com/projects/bushehr-nuclear-power-plant-phase-2/>
- Constable, Dr. Thomas L. “Notes on Ezekiel, 2021 Edition.” Soniclight.com. Accessed June 1, 2021.
<https://www.planobiblechapel.org/tcon/notes/html/ot/ezekiel/ezekiel.htm>
- Dickinson, Peter. “Putin’s passport ploy in Ukraine may pave way for Russia’s next annexation.” Atlanticcouncil.org. Accessed June, 17, 2021.
<https://www.atlanticcouncil.org/blogs/ukrainealert/putins-passport-ploy-in-ukraine-may-pave-way-for-russias-next-annexation/>
- “Edom.” Britannica.com. Accessed May 25, 2021.
<https://www.britannica.com/place/Edom>
- Eisemann, Rabbi Moshe. *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition. Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988.

- Farber, Phyllis. "The Trail of Paint—The Nazi Art Obsession." personal.psu.edu. April 1998.
http://www.personal.psu.edu/jxz8/Student_Webquests/Farber/trailo.html
- "Franks." Wikipedia.org. Accessed June 1, 2007.
[https://en.wikipedia.org/wiki/Franks#:~:text=The%20Franks%20\(Latin%3A%20Franci%20or,edge%20of%20the%20Roman%20Empire](https://en.wikipedia.org/wiki/Franks#:~:text=The%20Franks%20(Latin%3A%20Franci%20or,edge%20of%20the%20Roman%20Empire)
- Grant, F. W. *The Numerical Bible, Vol. 7, Hebrews to Revelation*. (New York: The Bible Truth Press, 1903).
- Grant, F.W. *The Numerical Bible, Vol. 4, Ezekiel*. New York: Loizeaux Brothers, The Bible Truth Depot, 1897.
<https://archive.org/details/numericalbiblebe04gran>
- Hussain, Sumaira. "Russia Closely Follows Ukraine's NATO Membership Aspirations—Kremlin." Urdupoint.com. Accessed June 17, 2021.
<https://www.urdupoint.com/en/world/russia-closely-follows-ukraines-nato-members-1279748.html>
- "Jewish Calendar, Monday, July 4, 2022." Chabad.org. Accessed 6/1/21.
https://www.chabad.org/calendar/view/day_cdo/aid/294061/jewish/Ezekiels-Vision-of-the-Chariot.htm
- "Jewish Calendar—July 2021: Tammuz–Av 5781."
<https://www.chabad.org/calendar/view/month.asp?tdate=7/1/2021>
- "Jewish Calendar—June 2021: Sivan–Tammuz 5781."
<https://www.chabad.org/calendar/view/month.asp?tdate=6/1/2021>
- Kazzaz, David. *Mother of the Pound: Memoirs on the Life and History of the Iraqi Jews*. Brooklyn: Sepher-Hermon Press, 2001.
- Kessel, Jerrold. "Palestinians rejoice as Arafat arrives in Bethlehem." CNN.com. Accessed May 17, 2021.
http://www.cnn.com/WORLD/9512/israel_bethlehem/12-23/
- Lewis, David A. "The Amazing Ezekiel Tablets." Jerusalem Courier & Prophecy Digest, December 2006.
- Lipshiz, Cnaan. "Ukraine honors 2 sects with Jewish roots as 'indigenous peoples,' angering Putin." Timesofisrael.com. Accessed June 17, 2021.
<https://www.timesofisrael.com/ukraine-honors-2-sects-with-jewish-roots-as-indigenous-peoples-angering-putin/>
- MacMillan, John A. *The Authority of the Believer*. Originally published as a series of articles, 1932. Reprint, Branson: A Glorious Church Fellowship, 2015.
- "Merkabah mysticism." Wikipedia. Accessed 6/1/21.
https://en.wikipedia.org/wiki/Merkabah_mysticism
- "Mishkenot Sheananim." Wikipedia.org. Accessed June 1, 2007.
https://en.wikipedia.org/wiki/Mishkenot_Sha%27anim
- Peters, Joan. *From Time Immemorial*. Chicago, IL: JKAP Publications, 1984.
- Pfeiffer, Charles. *Baker's Bible Atlas*. Grand Rapids, MI: Baker Book House, 1961.

- Rumer, E., and A. Weiss. "A Brief Guide to Russia's Return to the Middle East." CarnegieEndowment.org. October 24, 2019. Accessed June 1, 2021. <https://carnegieendowment.org/2019/10/24/brief-guide-to-russia-s-return-to-middle-east-pub-80134>
- "Russia-Ukraine relations." Wikipedia. Accessed June 17, 2021. https://en.wikipedia.org/wiki/Russia%E2%80%93Ukraine_relations
- Samuels, Joseph. "When the Mob Came for the Jews of Baghdad." Wall Street Journal/Opinion, May 8, 2021. Accessed May 29, 2021. <https://www.wsj.com/articles/when-the-mob-came-for-the-jews-of-baghdad-11622237901>
- Scherman, Nosson and Meir Zlotowitz. *The Chumash—The Stone Edition, ArtScroll Series*. Brooklyn, NY: Mesorah Publications, 2008.
- "The Balfour Declaration." gov.il (Israel Ministry of Foreign Affairs). Accessed June 2, 2021. <https://www.gov.il/en/Departments/General/the-balfour-declaration-29-Oct-2017>
- "The Mandate for Palestine." gov.il (Israel Ministry of Foreign Affairs). Accessed June 2, 2021. <https://www.gov.il/en/Departments/General/the-mandate-for-palestine>
- "The Shema: The Daily Declaration of Faith." Chabad.org. Accessed June 1, 2021. https://www.chabad.org/library/article_cdo/aid/705353/jewish/The-Shema.htm
- "Togarmah." Wikipedia.org. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Togarmah>
- "Turkey." Wikipedia.org. Accessed June 1, 2007. https://en.wikipedia.org/wiki/History_of_Turkey
- "UW Oshkosh Semester Study Abroad, European Odyssey." Spring 2010. Accessed June 2, 2021. http://www.uwosh.edu/home_pages/faculty_staff/minniear/2010/Pages/Balfour%20Declaration.pdf
- Warrick, Joby. "Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran's ability to surveil military targets, officials say." WashingtonPost.com. June 10, 2021. Accessed June 10, 2021. https://www.washingtonpost.com/national-security/iran-russia-satellite/2021/06/10/d28978f0-c9ab-11eb-81b1-34796c7393af_story.html

[RETURN TO TABLE OF CONTENTS](#)

EZEKIEL

INTRODUCTION

Glory

SESSION 1 STARTS HERE

God is a covenant-keeping God.

Psalms 89:34 KJV My covenant will I not break, nor alter the thing that is gone out of my lips.

The following passages declare promises that God has made.

Numbers 14:21 KJV But *as truly as I live*, all the earth shall be **filled with** the **glory** of the Lord.

Psalms 72:19 KJV And blessed *be* his glorious name for ever: and let the whole earth be **filled with** his **glory**; Amen, and Amen.

Habakkuk 2:14 KJV For the earth shall be **filled with** the knowledge of the **glory** of the Lord, as the waters cover the sea.

Glory: קָבוֹד *kavod* Root: קָבַד *kaved* (heavy)

The word for “glory” (*kavod*) implies “heavy with everything good, splendor, copiousness.”

Adam and the Glory

Adam was crowned and clothed with the Glory of God. He enjoyed the glory of His Presence.

Genesis 1:26 KJV And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

God show me that this act of creation was not done in a corner. I believe that the angels were watching as God created man.

“*man*”

Man = אָדָם = *adam*

The following Psalm, I feel certain, tell of a conversation and angel had with God.

Psalm 8:3–9 KJV

Psa. 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Psa. 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psa. 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

“a little lower than the **angels**”

The word translated “angels” is אֱלֹהִים (*Elohim*), the same word that is translated “God” in Genesis 1:1.

“you have crowned him”

תִּעֲטֶרְהוּ *ti'attirehu* = you have crowned him. From עָטַר *atar* (Strong's Hebrew 5849. See below.)

5849. עָטַר *'âtar*, *aw-tar'*, A primitive root; to *encircle* (for attack or protection); especially to *crow* (literally or figuratively): —compass, crown.

God crowned (encircled, surrounded) Adam with the highest heavenly substance, His very glory. The glory of God is the presence of God manifested.

Psa. 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Psa. 8:7 All sheep and oxen, yea, and the beasts of the field;

Psa. 8:8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

Psa. 8:9 O LORD our Lord, how excellent is thy name in all the earth!

Man was not naked.

Man was clothed in the Presence of God.

When Adam fell, he said, “I hid myself” from the Presence of God.

He fell from Glory. He was separated from the Glory of God's Presence

The Vision

As I was getting ready for my Sunday school class one morning, a voice that I knew to be the Lord asked me, “Do you know Romans 3:23?”

“Yes!”

I was glad it was one I knew. I rather glibly began to quote, “For all have sinned and come short of—The Glory of God.”

I saw what it meant. The Fall was a fall from the Glory of God. The Fall was a fall from the Presence of God.

I swooned from the revelation. The Lord revived me with these words from Hebrews 2:10: But the Captain of your salvation is bringing many sons unto Glory.

That's it in a nutshell:

I crowned man with Glory.

He sinned and came short of the Glory.

But the Captain of his salvation is bringing many sons to Glory.

I wish you would look at the Fall from my point of view.

Within my spirit, I asked the Lord to show me. He responded with this parable.

A “hugging mother” parable:

What if you could not hug your children, for if you hugged them, you would destroy them; you would consume them; you would burn them up?

He showed me my son Terry. He was the typical bull rider with a big silver buckle on his belt.

What if you could not hug Terry, for if you hugged him, you would destroy him; you would consume him; you would burn him up?

That was my position in the Fall. The man, who was crowned with the Glory, wore the Glory as his clothing. He was made suitable for the Glory. He fell and became sin. If I had reached for him to clasp him to My bosom, I would have destroyed him.

Sin cannot stand in the Presence of God.

Hebrews 12:29 KJV states, “For our God is a consuming fire.” What does He consume? Sin. Love does that. Love destroys sin. Wickedness and evil cannot stand in His Presence.

If I had brought him into My Presence, I would have destroyed him. And Satan would have won. For I had already said he would have dominion over the works of My hands. The species man would have been destroyed.

If Satan can stop God’s words from coming to pass, Satan will defeat God.

Through the years God has let me hear Satan, on the occasion of Adam’s fall, laugh at God, thinking he had won. And he said:

“I did it! You put that will in him. I tempted him, and he turned that will to me.

“What are you gonna do now?

“What are you gonna do now?

“You can’t touch him.

“What are you gonna do now?”

God is perfect and pure. Sin can't stand in His Presence. And His man, whom He'd said would rule over the works of His hands, had fallen from His Glory—His Presence.

I saw that God did not answer. He had a plan. The Bible calls it a Mystery. He hid it in a secret place. The best hiding place in all Creation. This mystery was hidden in God.

The Hidden Mystery of the Body of Christ

All through the Old Testament, the prophets talked about the mystery. They wondered about it. Through Matthew, Mark, Luke, and John, it remained hidden. It was a Top Secret Mystery.

Truth is at once wonderful and terrible. God revealed to the Apostle Paul the hidden mystery of the Body of Christ.

1 Corinthians 2:1–8 KJV

1Cor. 2:1 ¶ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

1Cor. 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1Cor. 2:3 And I was with you in weakness, and in fear, and in much trembling.

1Cor. 2:4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

1Cor. 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

1 Cor. 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

“*of this world*”

“of this world” = τοῦ αἰῶνος τούτου (*tou aiōnos toutou*) = of this age

1 Cor. 2:7 But we speak **the wisdom of God in a mystery**, even **the hidden wisdom**, which **God ordained before the world unto our glory**:

1 Cor. 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified **the Lord of glory**.

1 Corinthians 2:7 AMPC But rather what we are setting forth is a wisdom of God once hidden [from the human understanding], and now revealed to us by God—[that wisdom] which God devised and decreed before the ages for our glorification [to lift us into the glory of His presence].

Colossians 1:26–27 KJV

Col. 1:26 Even **the mystery which hath been hid** from ages and from generations, but now is made manifest to his saints:

Col. 1:27 To whom God would make known what is **the riches of the glory of this mystery** among the Gentiles; which is **Christ in you, the hope of glory**:

When God crowned him, He knew the man would fall. When He crowned him, He positioned man in the heart of God and in the plans and purposes of God forever. He knew man's fall would result in a curse upon the Earth. But nothing will stop God's plans.

The Creation separated from its Creator. His Creation, man, could not abide His Presence.

Reentry of the Glory

The fullness of the Glory was removed from the earth. And yet God's Word on the matter shows a different end.

Num. 14:21 KJV But *as truly as I live*, all the earth shall be **filled with the glory** of the Lord.

Psa. 72:19 KJV And blessed *be* his glorious name for ever: and let the whole earth be **filled with** his **glory**; Amen, and Amen.

Hab. 2:14 KJV For the earth shall be **filled with** the knowledge of the **glory** of the Lord, as the waters cover the sea.

Abraham

God was challenged to legally bring man back into His Presence. First, He finds a man.

Acts 7:2 KJV And he said, Men, brethren, and fathers, hearken; **The God of glory** appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

First—A Man

God finds a man to whom He can reveal His Glory.

This man was Abram, a man of faith: a man who would believe in and follow God and who would teach his children. Abram walked with God.

Next—A Family

The twelve sons of Ya'acov (great-grandsons of Abraham).

Then—A Nation

In Egypt, the seventy who entered (Ya'acov's sons and their families) became a nation of 600,000 males: probably one and one-half million people. This nation was to be God's vehicle of revelation in the Earth. Satan, of course, would come out against them.

Moses at the Burning Bush

The Creator revealed himself and His Glory to Moses in a burning bush on Mount Horeb (Sinai) and instructed him to liberate the children of Israel.

God revealed His Glory—His manifested Presence—in the burning bush 3,600 years ago (2,400 years after the Fall).

Exodus 3:2-5 שְׁמוֹת JPS 1917

- ב** וַיֵּרָא מִלְאָךְ יְהוָה אֵלָיו, בְּלֶבֶת-אֵשׁ--מִתּוֹךְ הַסִּנֵּה; וַיֵּרָא, וַהֲנִההוּ הַסִּנֵּה בֵּעֵר בָּאֵשׁ, וְהַסִּנֵּה, אֵינְנוֹ אֶכְלָ.
- 2** And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
- ג** וַיֹּאמֶר מֹשֶׁה--אֶסְרָה-נָּא וְאֶרְאֶה, אֶת-הַמְרָאָה הַגָּדֹל הַזֶּה: מִדּוּעַ, לֹא-יִבָּעֵר הַסִּנֵּה.
- 3** And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt.'
- ד** וַיֵּרָא יְהוָה, כִּי סָר לְרְאוֹת; וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה, וַיֹּאמֶר מֹשֶׁה מֹשֶׁה-- וַיֹּאמֶר הַנְּנִי.
- 4** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'
- ה** וַיֹּאמֶר, אֵל-תִּקְרַב הֵלֶם; שֶׁל-נִעְלִיךָ, מֵעַל רַגְלֶיךָ--כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו, אֲדָמַת-קֹדֶשׁ הוּא.
- 5** And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

Exodus: Leading the Way Out of Egypt

Exodus 13:20–22 KJV

Ex. 13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

Ex. 13:21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Ex. 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people

At Mt Sinai

Exodus 19:18–21 KJV

Ex. 19:18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Ex. 19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Ex. 19:20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

Ex. 19:21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

At the Giving of the Word

In these passages, God is separating a People—a Nation—as vehicles to carry and manifest His Glory to the nations of the world. They must be a people of values. God's values, obedient to God's laws.

Exodus 24:12, 15–17 KJV

Ex. 24:12 ¶ And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them...

Ex. 24:15 And Moses went up into the mount, and a cloud covered the mount.

Ex. 24:16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Ex. 24:17 And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

Make Me a Sanctuary

Now God made it clear that He wanted to dwell among His people. Moses was to instruct the people to take up an offering for the purpose of building a place for Him to meet with them.

Exodus 25:1–2, 8, 22 KJV

Ex. 25:1 ¶ And the Lord spake unto Moses, saying,

Ex. 25:2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

Ex. 25:8 And **let them make me a sanctuary; that I may dwell among them.**

Ex. 25:22 **And there I will meet with thee, and I will commune with thee** from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

The Tabernacle (The Mishkan תְּמִשְׁכָּן)

Exodus 40:33 KJV And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

Exodus 40:34–35 שמות JPS 1917

לֹד וַיִּכַּס הָעָנָן, אֶת-אֹהֶל מוֹעֵד; וַיִּכְבֹּד יְהוָה, מִלְּא אֶת-הַמִּשְׁכָּן. **34** Then the cloud covered the tent of meeting, and **the glory of the LORD filled the tabernacle.**

לֹה וְלֹא-יָכֹל מִשָּׁה, לָבוֹא אֶל-אֹהֶל מוֹעֵד--כִּי-שָׁכַן עָלָיו, הָעָנָן; וַיִּכְבֹּד יְהוָה, מִלְּא אֶת-הַמִּשְׁכָּן. **35** And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and **the glory of the LORD filled the tabernacle.--**

Judged at Kadesh Barnea**Numbers 13:1–2, 17, 21–33 KJV**

Num. 13:1 ¶ And the LORD spake unto Moses, saying,

Num. 13:2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

Num. 13:17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

Num. 13:21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

Num. 13:22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

Num. 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

Num. 13:24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

Num. 13:25 And they returned from searching of the land after forty days.

Num. 13:26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

Num. 13:27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

Num. 13:28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

Num. 13:29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

Num. 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Num. 13:31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

Num. 13:32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

Num. 13:33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Some of the spies saw themselves as grasshoppers compared to the giants in the land.

Numbers 14:1-4 KJV

Num. 14:1 ¶ And all the congregation lifted up their voice, and cried; and the people wept that night.

Num. 14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

Num. 14:3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

Num. 14:4 And they said one to another, Let us make a captain, and let us return into Egypt.

Ironically, the people would eventually get exactly what they asked for in verse 2: "... would God that we had died in this wilderness."

Numbers 14:5-21 KJV

Num. 14:5 ¶ Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

Num. 14:6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

Num. 14:7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

Num. 14:8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

Num. 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

Num. 14:10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

Num. 14:11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

Num. 14:12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

Num. 14:13 And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

 | Moses appealed to God, not for the sake of the people, but for the sake of
 | God's name.

Num. 14:14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Num. 14:15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

Num. 14:16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

Num. 14:17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

Num. 14:18 The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

Num. 14:19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Num. 14:20 ¶ And the LORD said, I have pardoned according to thy word:

Num. 14:21 But *as truly as* I live, all the earth shall be filled with the glory of the LORD.

Satan perhaps thought he had won the battle. God's plan was to manifest himself through His people. But God made it clear that He would not destroy Israel; instead, He pardoned their iniquity. Why? Because His ultimate plan was that "all the earth shall be filled with the glory of the LORD."

Numbers 14:22-24 KJV

Num. 14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

Num. 14:23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

Here God stated the punishment for their unbelief. They would not be permitted to enter the land that had been promised to their ancestors.

Num. 14:24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

A Holy Nation

Leviticus 11:45 KJV For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

The laws, statutes, and ordinances God told the people to follow were presented so they would be safe in the presence of the Glory of God.

The phrase "that they die not" was often used in these books.

The Temple

David was not permitted to build the Temple, but he envisioned it in his heart.

1 Chronicles 22:5 KJV And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame **and of glory** throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

2 Chronicles 5:1-3, 7, 11-14 ב הַיָּמִים ב JPS 1917

א 1 Thus all the work that Solomon wrought for the house of the LORD was finished. {S} And Solomon brought in the things that David his father had hallowed; even the silver, and the gold, and all the vessels, and put them in the treasuries of the house of God. {P}

א 1 וְתִשְׁלֹם, כָּל-הַמְּלָאכָה, אֲשֶׁר-עָשָׂה שְׁלֹמֹה, לְבַיִת יְהוָה; {ס} וַיָּבֵא שְׁלֹמֹה אֶת-קְדוֹשֵׁי דָוִד אָבִיו, וְאֶת-תְּכֵסֶף וְאֶת-הַזָּהָב וְאֶת-כָּל-הַכֵּלִים--נָתַן, בְּאֲצִרוֹת בַּיִת הָאֱלֹהִים. {פ}

ב אז יקְהִיל שְׁלֹמֹה אֶת-זִקְנֵי
יִשְׂרָאֵל, וְאֶת-כָּל-רָאשֵׁי הַמִּטּוֹת
נְשֵׂי־אֲבוֹת לְבְנֵי יִשְׂרָאֵל--אֶל-
יְרוּשָׁלַם: לְהַעֲלוֹת אֶת-אָרוֹן
בְּרִית-יְהוָה, מֵעִיר דָּוִד--הִיא
צִיּוֹן.

2 Then Solomon assembled the elders
of Israel, and all the heads of the tribes,
the princes of the fathers' houses of the
children of Israel, unto Jerusalem, **to
bring up the ark of the covenant of the
LORD out of the city of David, which is
Zion.**

ג וַיִּקְהָלוּ אֶל-הַמֶּלֶךְ כָּל-אִישׁ
יִשְׂרָאֵל, בְּחָג: הוּא, הַחֹדֶשׁ
הַשְּׁבִיעִי.

3 And all the men of Israel assembled
themselves unto the king at the feast,
which was in the seventh month.

ז וַיָּבִיאוּ הַכֹּהֲנִים אֶת-אָרוֹן
בְּרִית-יְהוָה אֶל-מְקוֹמוֹ, אֶל-דְּבִיר
הַבַּיִת--אֶל-קֹדֶשׁ הַקְּדָשִׁים: אֶל-
תַּחַת, כַּנְּפֵי הַכְּרוּבִים.

7 And the priests brought in the ark of
the covenant of the LORD unto its
place, into the Sanctuary of the house,
to the most holy place, even under the
wings of the cherubim.

יא וַיְהִי, בְּצֵאת הַכֹּהֲנִים מִן-
הַקֹּדֶשׁ: כִּי כָל-הַכֹּהֲנִים
הַנִּמְצָאִים, הִתְקַדְּשׁוּ--אֵין, לְשֹׁמֵר
לְמַחֲלָקוֹת.

11 And it came to pass, when the
priests were come out of the holy
place--for all the priests that were
present had sanctified themselves, and
did not keep their courses;

יב וְהַלְוִיִּם הַמְשֻׁרְרִים לְכָל
לְאֹסֶף לְהִימָן לִידָתוֹן וְלִבְנֵיהֶם
וְלְאַחֵיהֶם מְלֻבָּשִׁים בּוּץ,
בְּמִצְלָתַיִם וּבִנְבָלִים וְכַנְרוֹת,
עֹמְדִים, מִזְרָח לְמִזְבֵּחַ: וְעִמָּהֶם
כֹּהֲנִים לְמֵאָה וְעֶשְׂרִים,
מַחְצְרִים (מַחְצְרִים)
בְּתַצְרוֹת.

12 also the Levites who were the
singers, all of them, even Asaph,
Heman, Jeduthun, and their sons and
their brethren, arrayed in fine linen,
with cymbals and psalteries and harps,
stood at the east end of the altar, and
with them a hundred and twenty
priests sounding with trumpets--

יג וַיְהִי כְּאֶחָד לַמַּחֲצָרִים 13 it came even to pass, when the
 (לְמַחֲצָרִים) וְלַמְשָׁרְרִים trumpeters and singers were as one, to
 לְהַשְׁמִיעַ קוֹל-אֶחָד, לְהַלֵּל make one sound to be heard in praising
 וְלִהְדוֹת לַיהוָה, וּכְתָרִים קוֹל and thanking the LORD; and when they
 בַּחֲצָצְרוֹת וּבְמִצְלִתִּים וּבְכָלֵי lifted up their voice with the trumpets
 הַנְּשִׂיר וּבְהַלֵּל לַיהוָה כִּי טוֹב, כִּי and **praised the LORD: 'for He is good,**
 לְעוֹלָם חֶסֶדּוֹ; וְהַבַּיִת מָלֵא עָנָן, **for His mercy endureth for ever'**; that
 בַּיִת יְהוָה. then the house was filled with a cloud,
 even the house of the LORD,

יד וְלֹא-יָכְלוּ הַכֹּהֲנִים לַעֲמֹד 14 so that the priests could not stand
 לְשָׁרֵת, מִפְּנֵי הָעָנָן: כִּי-מָלֵא to minister by reason of the cloud; for
 כְּבוֹד-יְהוָה, אֶת-בַּיִת הָאֱלֹהִים. the **glory of the LORD** filled the house
 {פ} of God. {P}

The same thing had happened at the Tabernacle. The glory of the Lord was manifested to the point that the priests could not even stand.

When Moses “finished the work,” the Glory of God filled the Tabernacle.

When Solomon “finished the work,” the Glory of God filled the Temple.

In the New Covenant, we are being built as a habitation for God. We are His Temple. It’s the Holy Spirit who is doing it. We each have a measure of the Holy Spirit within us.

The class sings the following from Psalm 118:29.

הַלְלוּיָהּ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ

Hallelujah, ki tov, ki l’olam chasdo.

Hallelujah, for he is good; for his mercy endureth for ever.

| The word *chesed* (here in its possessive form *chasdo*), translated “His mercy,”
 | can better be understood as “His obligatory, loyal, covenant love.”

SESSION 1 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

EZEKIEL

INTRODUCTION Factors of Judgment

SESSION 2 STARTS HERE

Jeremiah 2:19 KJV Thine own wickedness shall correct thee, and thy **backslidings** shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee, saith the Lord God of hosts.

| Their own backsliding is what brought judgment on them.

Deuteronomy 1:1 דְבָרִים JPS 1917

א אֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל, בְּעֵבֶר, הַיַּרְדֵּן: בַּמִּדְבָּר בְּעֶרְבָה מִזֹּלְסוּף בֵּין-פָּאָרָן וּבֵין-תְּפֵל, וּלְבֵן יַחֲצִירָת--וְדִי זָהָב. **1** **These are the words** which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

| מֹשֶׁה = Moshe = Moses

The entire Book of Deuteronomy was spoken by Moses in five weeks. They were the last five weeks of his earth life. The Book was given to God's holy separated nation just before they entered their Promised Land as the bearers of His Name and His Glory. They were the witness of God and of His glory to the nations of the Earth.

Numbers 6:22-27 KJV

Num. 6:22 ¶ And the Lord spake unto Moses, saying,

Num. 6:23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

Num. 6:24 The Lord bless thee, and keep thee:

Num. 6:25 The Lord make his face shine upon thee, and be gracious unto thee:

Num. 6:26 The Lord lift up his countenance upon thee, and give thee peace.

Num. 6:27 And they shall put my name upon the children of Israel; and I will bless them.

| This is the Aaronic blessing that was to be spoken over Israel. They had His name upon them. It was all about the sanctification of His name.

Deuteronomy 6:1 דְּבָרִים JPS 1917

א וְזֹאת הַמִּצְוָה, הַחֻקִּים וְהַמִּשְׁפָּטִים,
אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם, לְלַמֵּד
אֶתְכֶם--לַעֲשׂוֹת בְּאֶרֶץ, אֲשֶׁר אַתֶּם
עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ.

1 Now this is the commandment, the statutes, and the ordinances, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it--

| The purpose of Israel was—and still is—to reveal God to the nations.

The Call: Reveal God to the Nations

Deuteronomy 4:6-7 דְּבָרִים JPS 1917

ו וּשְׁמַרְתֶּם, וַעֲשִׂיתֶם--כִּי
הוּא חִכְמַתְכֶם וּבִינְתְּכֶם,
לְעֵינֵי הָעַמִּים: אֲשֶׁר
יִשְׁמְעוּן, אֵת כָּל-הַחֻקִּים
הָאֵלֶּה, וְאָמְרוּ רַק עִם-חָכְם
וְנָבוֹן, הַגּוֹי הַגָּדוֹל הַזֶּה.

6 Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people.'

ז כִּי מִי-גוֹי גָּדוֹל, אֲשֶׁר-לוֹ
אֱלֹהִים קְרֹבִים אֵלָיו, כִּי תִהְיֶה
אֵלָיו, בְּכָל-קְרָאֵנוּ אֵלָיו.

7 For what great nation is there, that hath God so nigh unto them, as the LORD our God is whensoever we call upon Him?

“in the sight of the peoples”

The wisdom of the Jews in following the commandments of the Lord would be something that would be seen and quite evident to all the people of other nations. They would see that the Lord God did, indeed, dwell among His people and bless them.

God placed Israel strategically in a place that was a land bridge through which armies and trade passed from Europe, Africa, and Asia.



Idol Worship—The Scattering and Ingathering

Deuteronomy 4:22-31 JPS 1917

- כב** כִּי אֲנֹכִי מֵת בְּאֶרֶץ הַזֹּאת, אֲיַנְנִי עֹבֵר אֶת-הַיַּרְדֵּן; וְאַתֶּם, עֹבְרִים, וַיְרִשְׁתֶּם, אֶת-הָאָרֶץ הַטּוֹבָה הַזֹּאת.
- 22** but I must die in this land, I must not go over the Jordan; but ye are to go over, and possess that good land.
- כג** כֹּנֵן הַשְּׁמֵרוֹ לְכֶם, פֶּן-תִּשְׁכַּחוּ אֶת-בְּרִית יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר כָּרַת, עִמָּכֶם; וַעֲשִׂיתֶם לְכֶם פְּסֹל תְּמוּנֹת כָּל, אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיךָ.
- 23** Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which He made with you, and make you a graven image, even the likeness of any thing which the LORD thy God hath forbidden thee.
- כד** כִּי יְהוָה אֱלֹהֵיךָ, אִשׁ אֹכֶלֶת הוּא: אֵל, קַנָּא. {פ}
- 24** For the LORD thy God is a devouring fire, a jealous God. {P}
- כה** כִּי-תוֹלִיד בָּנִים וּבָנֵי בָנִים, וְנוֹשְׁנֹתֶם בְּאֶרֶץ; וְהִשְׁחַתְתֶּם, וַעֲשִׂיתֶם פְּסֹל תְּמוּנֹת כָּל, וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה-אֱלֹהֵיךָ, לְהַכְעִיסוֹ.
- 25** When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall deal corruptly, and make a graven image, even the form of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke Him;
- כו** כֹּו הָעִידֹתִי בְכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, כִּי-אֲבֹד תֵּאבְדוּן מִהַר, מֵעַל הָאָרֶץ, אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: לֹא-תֵאדְרִיכֶן יָמִים עָלֶיהָ, כִּי הַשְּׁמֵד תִּשְׁמְדוּן.
- 26** I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

כז וְהַפִּיץ יְהוָה אֶתְכֶם, בְּעַמִּים;
וְנִשְׁאַרְתֶּם, מִתֵּי מִסְפָּר, בְּגוֹיִם,
אֲשֶׁר יִנְהַג יְהוָה אֶתְכֶם שָׁמָּה.

27 And the LORD shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you away.

כח וְעַבַדְתֶּם-שָׁם אֱלֹהִים,
מַעֲשֵׂה יְדֵי אָדָם: עֵץ וְאֶבֶן--
אֲשֶׁר לֹא-יִרְאוּן וְלֹא יִשְׁמְעוּן,
וְלֹא יֹאכְלוּן וְלֹא יִרְיחוּן.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

כט וּבְקִשְׁתֶּם מִשָּׁם אֶת-יְהוָה
אֱלֹהֵיךָ, וּמְצֹאתָ: כִּי תִדְרֹשְׁנֹו,
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ.

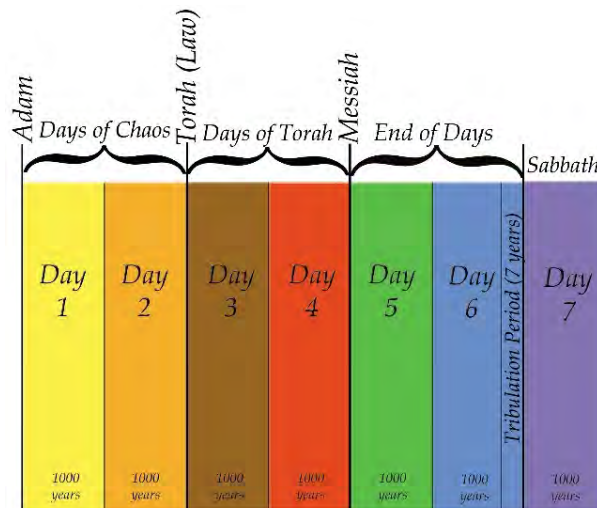
29 But from thence ye will seek the LORD thy God; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

ל בְּצַר לְךָ--וּמְצֹאוֹךָ, כָּל
הַדְּבָרִים הָאֵלֶּה; בְּאַחֲרִית,
הַיָּמִים, וְשָׁבַת עַד-יְהוָה אֱלֹהֵיךָ,
וְשָׁמַעְתָּ בְּקוֹלוֹ.

30 In thy distress, when all these things are come upon thee, in the end of days, thou wilt return to the LORD thy God, and hearken unto His voice;

לא כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ,
לֹא יִרְפֹּךָ וְלֹא יִשְׁחִיתְךָ; וְלֹא
יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ, אֲשֶׁר
נִשְׁבַּע לָהֶם.

31 for the LORD thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them.



The Shema

Deuteronomy 6:4 דְּבָרִים JPS 1917

4 Hear, O Israel: the LORD our God,
the LORD is one
דְּ שָׁמַעַ, יִשְׂרָאֵל: יְהוָה
אֱלֹהֵינוּ, יְהוָה אֶחָד.

Spoken: *Shema Yisra'el Adonai Elohenu, Adonai Echad.*

“The Shema: The Daily Declaration of Faith,” Chabad.org

“Hear, O Israel: G-d is our L-rd, [G-d](#) is one.”

In its entirety, the Shema consists of three paragraphs: [Deuteronomy 6:4–9](#), [Deuteronomy 11:13–21](#) and [Numbers 15:37–41](#).

Its recitation twice daily (morning and evening) is a biblical commandment. In addition, we recite it just before retiring for the night, as well as in the Kedushah service on Shabbat.

Indeed, this succinct statement has become so central to the Jewish people that it is the climax of the final Ne'ilah prayer of Yom Kippur, and is traditionally a Jew's last words on earth.¹

Deuteronomy 11:13–21 דְּבָרִים JPS 1917

13 And it shall come to pass, if ye shall
hearken diligently unto My
commandments which I command you
this day, to love the LORD your God, and
to serve Him with all your heart and
with all your soul,
יג וְהָיָה, אִם-שָׁמַעַ תִּשְׁמְעוּ אֵל-
מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה
אִתְּכֶם, הַיּוֹם--לְאַהֲבָה אֶת-
יְהוָה אֱלֹהֵיכֶם, וּלְעַבְדּוֹ, בְּכָל-
לְבַבְכֶם, וּבְכָל-נַפְשְׁכֶם.

14 that I will give the rain of your land
in its season, the former rain and the
latter rain, that thou mayest gather in
thy corn, and thy wine, and thine oil.
יד וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעִתּוֹ,
יֹרֵה וּמִלְקוֹשׁ; וְאִסַּפְתָּ דָגָןְךָ,
וְתִירְשֶׁךָ וְיִצְהָרְךָ.

15 And I will give grass in thy fields for
thy cattle, and thou shalt eat and be
satisfied.
טו וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ,
לְבַהֲמֹתֶךָ; וְאָכַלְתָּ, וְשָׂבַעְתָּ.

¹ “The Shema: The Daily Declaration of Faith,” Chabad.org. Accessed June 1, 2021.
https://www.chabad.org/library/article_cdo/aid/705353/jewish/The-Shema.htm

טז השִׁמְרוּ לָכֶם, פֶּן יִפְתָּה
 לְבַבְכֶם; וְסַרְתֶּם, וְעַבַדְתֶּם
 אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם,
 לָהֶם.

16 Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

יז וְחָרָה אַף-יְהוָה בְּכֶם, וְעָצַר
 אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר,
 וְהָאֲדָמָה, לֹא תִתֵּן אֶת-יְבוּלָהּ;
 וְאַבְדֶּתֶם מְהֵרָה, מֵעַל הָאָרֶץ
 הַטֹּבָה, אֲשֶׁר יִתְּנֶה לָכֶם.

17 and the anger of the LORD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the LORD giveth you.

יח וְשַׂמְתֶּם אֶת-דִּבְרֵי אֱלֹהִים,
 עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם;
 וְקִשְׂרִיתֶם אֹתָם לְאוֹת עַל-יְדְכֶם,
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם.

18 Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

IDF soldier prays with tefillim (phylacteries) in the 2006 Lebanon War after the Battle of Brit Jbeil.

Photographed by Yoav Lemmer. The officer is Lieutenant Asael Lubotzky from the esteemed Golani Infantry Brigade. He was seriously wounded in the war. Dr. Lubotzky's story was published in the book *From the Wilderness and Lebanon* (Koren Publishers, Jerusalem) by Yedioth Ahronoth recounting his personal experiences from the Second Lebanon War.



- יט** וְלַמְדַּתֶּם אֹתָם אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
- 19** And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
- כ** וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.
- 20** And thou shalt write them upon the door-posts of thy house, and upon thy gates;
- כא** לְמַעַן יִרְבוּ יְמֵיכֶם, וַיְמֵי בְנֵיכֶם, עַל הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם--כִּימֵי הַשָּׁמַיִם, עַל-הָאָרֶץ.
- 21** that your days may be multiplied, and the days of your children, upon the land which the LORD swore unto your fathers to give them, as the days of the heavens above the earth. {S}
- {ס}

Blessing and Cursing: Gerizim and Eval

Deuteronomy 11:26-29 דְּבָרִים JPS 1917

- כו** רְאֵה, אֲנֹכִי נֹתֵן לְפָנֶיכֶם-- הַיּוֹם: בְּרֹכָה, וּקְלָלָה.
- 26** Behold, I set before you this day a blessing and a curse:
- כז** אֶת-הַבְּרֹכָה--אֲשֶׁר תִּשְׁמָעוּ, אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם, הַיּוֹם.
- 27** the blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day;
- כח** וְהַקְּלָלָה, אִם-לֹא תִשְׁמָעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם, וְסָרְתֶם מִן-הַדֶּרֶךְ, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם: לְלַכֵּת, אַחֲרֵי אֱלֹהִים אֲחֵרִים--אֲשֶׁר לֹא-יָדַעְתֶּם.
- 28** and the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. {S}
- {ס}

כַּט וְהָיָה, כִּי יְבִיאֲךָ יְהוָה
 אֶל-הָאָרֶץ, אֲשֶׁר-אַתָּה
 בָּא-שָׁמָּה לְרִשְׁתָּהּ--וְנִתְּתָה אֶת-
 הַבְּרָכָה עַל-הַר גְּרִזִים, וְאֶת-
 הַקְּלָלָה עַל-הַר עֵיבָל.

29 And it shall come to pass, when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal.



Figure 1: The city of Shechem, with Mount Gerizim (blessing) on the left and Mount Ebal (cursing) on the right. Photo taken from Mount Kabir.

Gerizim and Eval

Moses gave the people instructions for a ceremony God wanted them to perform once they entered the Promised Land. (Moses himself would not be permitted to enter the Land.) The ceremony would be another way for the people to be reminded of the benefits of following the commandments of God and the punishment for disobedience.

Deuteronomy 27:1–4 KJV

Deut. 27:1 ¶ And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

Deut. 27:2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

Deut. 27:3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

Deut. 27:4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

Moses instructed the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin to stand on Mount Gerizim for the pronouncing of the blessings, while the tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali were to stand on Mount Eval for the pronouncing of the curses.

Deuteronomy 27:11–13 KJV

Deut. 27:11 ¶ And Moses charged the people the same day, saying,

Deut. 27:12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

Deut. 27:13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

There would be no doubt that the people knew what God expected of them. They knew what would happen if they obeyed, and they know what would happen if they failed to obey.

Why was it so important for the people to follow the Lord? Because their job was to show all those who would pass through the Land how those who served the Lord God were blessed.

What could possibly turn God's people away from serving Him? The Canaanites who still lived in the Land were able to convince many Israelites that they needed to worship the local gods in order to be assured of good rains and, therefore, good crops.

Specific Warnings

Leviticus 18:21 KJV And thou shalt not let any of thy seed **pass through the fire** to Molech, neither shalt thou profane the name of thy God: I *am* the Lord.

Israel's disobedience got so bad that altars of pagan gods, including Molech, were built even in Jerusalem. The worship of Molech included the fiery sacrifice of living children, sometimes even the children of the Israelite king.

Deuteronomy 18:10 KJV There shall not be found among you *any one* that maketh his son or his daughter to **pass through the fire**, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch.

DIVIDED KINGDOM									
JUDAH				ISRAEL					
Years	King	Begin/End	Prophet	Scripture	Years	King	Begin/End	Prophet	Scripture
931-913	Rehoboam (son)	👍/👎	Shemaiah	1 Kings 12,14 2 Chron 10-12	931-910	Jeroboam I (servant)	👍/👎	Ahijah	1 Kings 12-14 2 Chron 10
913-911	Abijah (son)	👍/👎		1 Kings 15 2 Chron 13					
911-870	Asa (son)	👍/👍	Hanani	1 Kings 15 2 Chron 14-16	910-909	Nadab (son)	👍/👎		1 Kings 15
					909-886	Baasha	👍/👎	Jehu	1 Kings 16
					886-885	Elah (son)	👍/👎		1 Kings 16
					885	Zimri (captain)	👍/👎	Micaiah	1 Kings 16
					885-874	Omri (captain)	👍/👎	Elijah 1 Ki 17-19, 21	1 Kings 16
					874-853	Ahab (son)	👍/👎	2 Kings 1-2	1 Kings 17 2 Chron 18
870-848	Jehoshaphat (son)	👍/👍		1 Kings 22 2 Chron 17-20	853-852	Ahaziah (son)	👍/👎		1 Kings 22 2 Chron 18
848-841	Jehoram (son)	👍/👎	Obadiah (?)	2 Kings 8 2 Chron 21	852-841	Joram (son of Ahab)	👍/👎	Elisha 1 Kings 19 2 Kings 2-9 2 Kings 13	2 Kings 3
841	Ahaziah (son)	👍/👎		2 Kings 8-9 2 Chron 21	841-814	Jehu (captain)	👍/👎		2 Kings 9-10
841-835	Athaliah (mother)	👍/👎		2 Kings 11 2 Chron 22-23	814-798	Jehoahaz (son)	👍/👎		2 Kings 13
835-796	Joash (son of Ahaziah)	👍/👎	Joel	2 Kings 11-12 2 Chron 23-24	798-782	Jehoash (son)	👍/👎		2 Kings 13-14
796-767	Amaziah (son)	👍/👎		2 Kings 14 2 Chron 25	782-753	Jeroboam II (son)	👍/👎		2 Kings 14
767-740	Uzziah aka Azariah (son)	👍/👎	Isaiah Micah	2 Kings 15 2 Chron 26	753-752	Zechariah (son)	👍/👎	Amos Hosea	2 Kings 15
					752	Shallum (no relation)	👍/👎	Jonah (2 Kings 14:25;	2 Kings 15
					752-742	Menahem (no relation)	👍/👎	Jonah 1:1)	2 Kings 15
					742-740	Pekahiah (son)	👍/👎	Micah	2 Kings 15
748-732	Jotham (son)	👍/👍		2 Kings 15 2 Chron 27	752-740 (rival) 733-722 (sole)	Pekah (captain)	👍/👎	Amos Hosea Jonah (2 Kings 14:25;	2 Kings 15
732-716	Ahaz (son)	👍/👎		2 Kings 18-20 2 Chron 29-32 Isaiah 7	732-722	Hoshea (no relation)	👍/👎	Jonah 1:1)	2 Kings 17
716-687	Hezekiah (son)	👍/👍		2 Kings 18-20 2 Chron 29-32 Isaiah 36-39	Israel went into Assyrian Captivity in 722 BC				
687-642	Manasseh (son)	👍/👎		2 Kings 21 2 Chron 33				Nahum	
642-640	Amon (son)	👍/👎		2 Kings 21 2 Chron 33					
640-608	Josiah (son)	👍/👍	Huldah	2 Kings 22-23 2 Chron 34-35					
608	Jehoahaz (son)	👍/👎	Habakkuk	2 Kings 23					
608-597	Jehoiakim (son of Josiah)	👍/👎	Zephaniah	2 Chron 36					
597	Jehoiachin (son)	👍/👎	Jeremiah	2 Kings 23-24					
				2 Chron 36					
597-586	Zedekiah (son of Josiah)	👍/👎	Ezekiel (Lamentations)	2 Kings 24-25					
				2 Chron 36					
Judah went into Babylonian Captivity in 586 BC									
586-450			Jeremiah Haggai Malachi	Ezekiel Zechariah					

Disobedient Kings

2 Kings 16:2-4 AMPC

2 Kings 16:2 Ahaz was twenty years old when he began his sixteen-year reign in Jerusalem. He did not do right in the sight of the Lord his God, like David his [forefather].

2 Kings 16:3 But he walked in the ways of Israel's kings, yes, and made his son pass through the fire [and offered him as a sacrifice], in accord with the abominable [idolatrous] practices of the [heathen] nations whom the Lord drove out before the Israelites.

2 Kings 16:4 He sacrificed and burned incense in the high places, on the hills, and under every green tree.

2 Kings 17:13-17 KJV

2 Kings 17:13 Yet the Lord testified **against Israel, and against Judah**, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

2 Kings 17:14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

2 Kings 17:15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them.

2 Kings 17:16 And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

2 Kings 17:17 And **they caused their sons and their daughters to pass through the fire**, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

2 Chronicles 33:1-7, 9 KJV

2 Chr. 33:1 ¶ **Manasseh** was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 Chr. 33:2 But did *that which* was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

2 Chr. 33:3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

2 Chr. 33:4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever.

2 Chr. 33:5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

2 Chr. 33:6 **And he caused his children to pass through the fire** in the valley of the son of Hinnom: also he observed times, and used enchantments, and used

witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

2 Chr. 33:7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

2 Chr. 33:9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

Jeremiah 32:35 KJV And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to **pass through the fire** unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

Ezekiel 16:21 KJV That thou hast slain my children, and delivered them to cause them to **pass through the fire** for them?

Ezekiel 20:26 KJV And I polluted them in their own gifts, in that they caused to **pass through the fire** all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the Lord.

Ezekiel 20:31 KJV For when ye offer your gifts, when ye make your sons to **pass through the fire**, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you.

Ezekiel 23:37 KJV That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to **pass** for them **through the fire**, to devour *them*.

Athaliah: Satan's Channel to Attempt to Abort the Covenant of God

Psalms 89:34 KJV My covenant will I not break, nor alter the thing that is gone out of my lips.

All throughout God's Word, He promises that the royal line of David is to sit on the throne over Israel and Judah forever. In this passage, the promise is especially strong.

Psalms 89:2-4 KJV

Psa. 89:2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

Psa. 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

Psa. 89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

2 Kings 8:16–19 KJV

2 Kings 8:16 ¶ And in the fifth year of Joram [Israel] the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

2 Kings 8:17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

2 Kings 8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord.

2 Kings 8:19 Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.

2 Kings 8:25–28 KJV

2 Kings 8:25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah [of Judah] the son of Jehoram king of Judah begin to reign.

2 Kings 8:26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

2 Kings 8:27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

2 Kings 8:28 And he [Ahaziah, king of Judah] went with Joram [king of Israel] the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.

2 Kings 11:1–14, 20 KJV

2 Kings 11:1 ¶ And when **Athaliah** the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2 Kings 11:2 But Jehosheba, the daughter of king Joram [by another mother], sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from **Athaliah**, so that he was not slain.

2 Kings 11:3 And he was with her hid in the house of the Lord [the Temple] six years. And **Athaliah** did reign over the land.

2 Kings 11:4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

2 Kings 11:5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

2 Kings 11:6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

2 Kings 11:7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.

2 Kings 11:8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

2 Kings 11:9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

2 Kings 11:10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the Lord.

2 Kings 11:11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

2 Kings 11:12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

2 Kings 11:13 ¶ And when **Athaliah** heard the noise of the guard *and* of the people, she came to the people into the temple of the Lord.

2 Kings 11:14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and **Athaliah** rent her clothes, and cried, Treason, Treason.

2 Kings 11:20 And all the people of the land rejoiced, and the city was in quiet: and they slew **Athaliah** with the sword *beside* the king's house.

Athaliah was "in cahoots" with the house of Ahab, who planned to lead the Southern Kingdom of Judah into Baal worship and end the worship of Yahweh.

Satan got as close as he could through the nation's sins and weaknesses, but he could not stop the covenant word of God then—or now!!!!!!

SESSION 2 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

יְחֵזְקֵאל YECHEZKEL

EZEKIEL 1

SESSION 3 STARTS HERE

Ezekiel 1:1 יְחֵזְקֵאל JPS 1917

א וַיְהִי בְשָׁלְשִׁים שָׁנָה, בְּרִבְעֵי
 בְּחִמְשָׁה לַחֹדֶשׁ, וְאֲנִי בְּתוֹךְ-
 הַנְּזֻלָּה, עַל-נְהַר-כְּבָר; וְנִפְתְּחוּ,
 הַשָּׁמַיִם, וְאֶרְאֶה, מְרִאֲוֹת אֱלֹהִים.
 1 Now 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 Kebar that **the heavens** were
 opened, and I saw visions of **God**.

The Prophet Ezekiel is in Babylon with the early wave of Jewish exiles. (The region was named Iraq in 1920.)

2 Kings 24:11, 14 KJV

2 Kings 24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

2 Kings 24:14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

Ezekiel is in exile and yet, “the heavens [are] opened, and [he sees] visions of God.”

F.W. Grant, *The Numerical Bible*

... the heavens are opened and there are “visions of God.”

... whatever the message that may be given, the first thing for the prophet’s soul is that there are “visions of God.”

With God coming in, how everything changes, even though nothing may be changed! For there is no desolation like the absence of God; and there is nothing to lack with His presence realized. Thus the end is, as it were, seen from the beginning.²

² F.W. Grant, *The Numerical Bible*, Vol. 4, *Ezekiel* (New York: Loizeaux Brothers, The Bible Truth Depot, 1897), 13. <https://archive.org/details/numericalbiblebe04gran>

Ezekiel 1:2-3 JPS 1917

ב בַּחֲמִשָּׁה, לַחֹדֶשׁ--הַיּוֹם הַשְּׁנֵי הַחֲמִישִׁית, לְגָלוּת הַמֶּלֶךְ יִיכִיָּן.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

ג הָיָה הָיָה דְבַר-יְהוָה אֶל-יְחִזְקִאל בֶּן-בוּזִי הַכְּהֵן, בְּאֶרֶץ כַּשְׂדִּים--עַל-נְהַר-כְּבָר; וַתְּהִי עָלָיו שָׁם, יַד-יְהוָה.

3 the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Kebar; and the hand of the LORD was there upon him.

This occurred five years after the arrival of the first wave of exiles.

"the Hand of the Lord"

יַד-יְהוָה (*yad Yehovah*)

1. This is a characteristic expression, used repeatedly through the Book.
2. "The hand of the Lord" is the Holy Spirit of God.

2 Peter 1:21 KJV For the prophecy came not in old time by the will of man:but holy men of God spake *as they were* moved by the Holy Ghost.

MERKAVAH

Rabbi Moshe Eisemann, *Yechezkel*

These 'visions' are known in Talmudic literature as מֶרְכָּבָה Merkavah [lit.

'Chariot'] or מַעֲשֵׂה מֶרְכָּבָה Ma'aseh Merkavah, [lit. 'the Work' or 'the Account' of the Chariot].³

Ezekiel 1:4-5 JPS 1917

ד וַאֲרָא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן-הַצָּפוֹן, עָנָן גָּדוֹל וְאֵשׁ מִתְּלַקְחַת, וְנִגְהָ לּוֹ, סָבִיב; וּמִתּוֹכָהּ--כַּעֲיֵן הַחֲשָׁמַל, מִתּוֹךְ הָאֵשׁ.

4 And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum [chashmal], out of the midst of the fire.

³ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 69.

5 And out of the midst thereof came the likeness of four **living creatures**. And this was their appearance: they had the likeness of a **man**.

A “stormy wind” is translated in King James as a whirlwind. “Whirlwind” is often used in Scripture to describe God's coming in judgment (Isaiah 66:15, Jeremiah 25:32, etc.).

The same word, סַעֲרָה *sa'arah*, is often associated with the chariots of God.

Strong's:

סַעֲרָה *ca'ar*, *sah'-ar*; or (feminine) סַעֲרָה *ç'ârâh*, *seh-aw-raw'*; from [H5590](#); a *hurricane*:—storm(-y), tempest, whirlwind.

Ezekiel's Vision of the "Chariot"

“Jewish Calendar, Monday, July 4, 2022,” Chabad.org

Ezekiel's Vision of the "Chariot" (429 BCE)

On the 5th of Tammuz of the year 3332 from creation (429 BCE), Ezekiel, among the only prophets to prophesy outside of the Holy Land, beheld a vision of the Divine "Chariot" ... ⁴

Brim Note: Judaism does not call Daniel a prophet. He prophesied outside the Land.

Brim Note: Concerning the Wikipedia entry that follows: This is by no means to be taken as exact truth—for this vision is beyond the scope of man's definition. But perhaps it does present a visual aid of sorts. As Brother Kenneth E. Hagin wisely counseled, we can eat the hay and leave the sticks.

“Merkaba mysticism,” Wikipedia.

Ezekiel's vision of the chariot

According to the verses in Ezekiel and its attendant commentaries, his vision consists of a chariot made of many heavenly beings driven by the "Likeness of a Man." The base structure of the chariot is composed of four beings. These beings are called the "living creatures" (Hebrew: חַיִּוֹת *hayyot* or *khayyot*). The bodies of the creatures are "like that of a human being", but each of them has four faces, corresponding to the four directions the chariot can go (East, South, North and West). The faces are that of a man, a lion, an ox ... and an eagle. Since there are four angels and each has four faces, there are a total of sixteen faces. Each of the *hayyot* angels also has four wings. Two of these wings spread across the length of the chariot and connect with the wings of the angel on the other side. This creates a

⁴ “Jewish Calendar, Monday, July 4, 2022,” Chabad.org, Accessed 6/1/21.

https://www.chabad.org/calendar/view/day_cdo/aid/294061/jewish/Ezekiels-Vision-of-the-Chariot.htm

sort of 'box' of wings that forms the perimeter of the chariot. With the remaining two wings, each angel covers its own body. Below, but not attached to, the feet of the *hayyot* angels are other angels that are shaped like wheels. These wheel angels, which are described as "a wheel inside of a wheel", are called "*ophanim*" אופנים (lit. wheels, cycles or ways). These wheels are not directly under the chariot but are nearby and along its perimeter. The angel with the face of the man is always on the east side and looks up at the "Likeness of a Man" that drives the chariot. The "Likeness of a Man" sits on a throne made of *sapphire*.⁵

Chashmal תְּשֻׁמָּל

Rabbi Moshe Eisemann, *Yechezkel*

The mysterious significance of this word is laden with esoteric connotation. It is a pure example of prophetic idiom, and beyond the realm of comprehension ... It is the purest form of smokeless fire that the human senses can perceive ...⁶

F.W. Grant, *The Numerical Bible*

The word *hashmal* in the original is translated *electron* in the Septuagint, or amber, as in the Authorized Version [KJV]. ... it is glory in judgment that is displayed.⁷

F.W. Grant, *The Numerical Bible*

He looks, and now, out of the north, there comes "a stormy wind," "a great cloud and a fire infolding itself" with a brightness round about it ...

This fire is not pure wrath; it is rather, as a symbol, the holiness of God of which it speaks, a consuming fire indeed, therefore, to iniquity, but judgment is not its essence, not what it seeks or delights in, but what is necessitated by the perfection of God Himself. ... The first thing indeed is that in the form of judgment, God it is who is enwrapping Himself ...⁸

John G. Lake has been widely quoted as saying, "The Glory [the Presence] of God is as destructive of evil as it is constructive of good."

Chayot חַיּוֹת

These are the living creatures.

F.W. Grant, *The Numerical Bible*

... it is not a likeness of God that they [the living creatures] present; and all likeness of Him is expressly forbidden. They are creatures of His—no more; in His hand,

⁵ "Merkabah mysticism," Wikipedia. Accessed 6/1/21.

https://en.wikipedia.org/wiki/Merkabah_mysticism

⁶ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 76-77.

⁷ F.W. Grant, *The Numerical Bible, Vol. 4, Ezekiel* (New York: Loizeaux Brothers, The Bible Truth Depot, 1897), 15. <https://archive.org/details/numericalbiblebe04gran>

⁸ F.W. Grant, *The Numerical Bible, Vol. 4, Ezekiel* (New York: Loizeaux Brothers, The Bible Truth Depot, 1897), 14–15. <https://archive.org/details/numericalbiblebe04gran>

obedient to His will, and used for His purposes; in fact, as we shall see, instruments of His government; in Revelation [Chapter 4] seen in the midst of and around the Throne; here underneath, [sic] it for here the view is from earth, and there in heaven. They have in general the likeness of a man, but their feet are like the feet of an ox, “upright,” and not extended, as is man’s foot. They sparkle, giving the look of glowing brass, reminding us once more of Revelation, but there of Him who appears to John, and who is the Lord Himself ... [Revelation 1:15].

... a higher Spirit than that of the living creature itself in fact guided and governed all.⁹

Ezekiel 1:6-22 יְחִזְקֵאל JPS 1917

- ו וְאֶרְבַּעַת פָּנִים, לְאַחַת; וְאֶרְבַּע כַּנְּפִים, לְאַחַת לָהֶם. 6 And every one had four faces, and every one of them had four wings.
- ז וְרַגְלֵיהֶם, רַגְלֵי יִשְׂרָאֵל; וְכַף רַגְלֵיהֶם, כַּכַּף רַגְלֵי עֵגֹל, וְנֹצְצִים, כְּעֵין נְחֹשֶׁת קָלִיל. 7 And their feet were straight 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.
- ח וַיְדֹוּ (וַיְדִי) אָדָם, מִתַּחַת כַּנְּפֵיהֶם, עַל, אֶרְבַּעַת רַבְעֵיהֶם; וּפְנֵיהֶם וְכַנְּפֵיהֶם, לְאַרְבַּעַתָּם. 8 And they had the hands of a man under their wings on their four sides; and as for the faces and wings of them four,
- ט חִבְרַת אִשָּׁה אֶל-אֲחֹתָהּ, כַּנְּפֵיהֶם: לֹא-יִסְבּוּ בְּלִכְתָּן, אִישׁ אֶל-עֵבֶר פָּנָיו יֵלְכוּ. 9 their wings were joined one to another; they turned not when they went; they went every one straight forward.
- י וַדְּמוּת פְּנֵיהֶם, פָּנֵי אָדָם, וּפְנֵי אַרְיֵה אֶל-הַיְמִין לְאַרְבַּעַתָּם, וּפְנֵי-שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּן; וּפְנֵי-נֶשֶׁר, לְאַרְבַּעַתָּן. 10 As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.
- יא וּפְנֵיהֶם, וְכַנְּפֵיהֶם פְּרֻדּוֹת מִלְּמַעְלָה: לְאִישׁ, שְׁתֵּים חִבְרֹת אִישׁ, וּשְׁתֵּים מְכֹסוֹת, אֵת גּוֹיֵתִיהֶנָּה. 11 Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

⁹ Ibid., 16.

יב ואיש אל-עבר פָּנָיו, יִלְכוּ: 12 And they went every one straight
אל אֲשֶׁר יִהְיֶה-שָׁמָּה הַרוּחַ forward; whither the spirit was to go,
לָלֶכֶת יִלְכוּ, לֹא יִסְבוּ בְּלִכְתָּן. they went; they turned not when
they went.

יג וְדַמוֹת הַחַיּוֹת מִרְאִיהֶם 13 As for the likeness of the living
כְּנֹחֲלֵי-אֵשׁ, בַּעֲרוֹת כְּמִרְאֵה creatures, their appearance was like
הַלְפָּדִים--הִיא, מִתְהַלֶּכֶת בֵּין appearance of torches; it flashed up
הַחַיּוֹת; וְנִגְהָ לְאֵשׁ, וּמִן-הָאֵשׁ and down among the living
יוֹצֵא בָרָק. creatures; and there was brightness
to the fire, and out of the fire went
forth lightning.

יד וְהַחַיּוֹת, רָצוּא וְשׁוֹב, 14 And the living creatures ran and
כְּמִרְאֵה, הַבְּזָק. returned as the appearance of a flash
of lightning.

טו וְאֵרָא, הַחַיּוֹת; וְהִנֵּה אֹפֶן 15 Now as I beheld the living
אֶחָד בְּאָרְצָן אֶצֶל הַחַיּוֹת, creatures, behold one wheel at the
לְאַרְבַּעַת פָּנָיו. bottom hard by the living creatures,
at the four faces thereof.

טז מִרְאֵה הָאֹפְנִים וּמַעֲשֵׂיהֶם 16 The appearance of the wheels and
כְּעֵין תְּרָשִׁישׁ, וְדַמוֹת אֶחָד their work was like unto the colour
לְאַרְבַּעַתָּן; וּמִרְאִיהֶם, וּמַעֲשֵׂיהֶם, of a beryl; and they four had one
כְּאֲשֶׁר יִהְיֶה הָאֹפֶן, בְּתוֹךְ likeness; and their appearance and
הָאֹפֶן. their work was as it were a wheel
within a wheel.

יז עַל-אַרְבַּעַת רַבְעֵיהֶן, בְּלִכְתָּם 17 When they went, they went
יִלְכוּ: לֹא יִסְבוּ, בְּלִכְתָּן. toward their four sides; they turned
not when they went.

יח וְנִבְיָהֶן--וְנִבְהָ לָהֶם, וַיִּרְאֵה 18 As for their rings, they were high
לָהֶם; וְנִבְתָּם, מְלֵאת עֵינִים and they were dreadful; and they
סָבִיב--לְאַרְבַּעַתָּן. four had their rings full of eyes round
about.

19 And when the **living creatures** went, the **wheels** went hard by them; and when the living creatures were lifted up from the bottom, the **wheels** were lifted up.

20 Whithersoever the **spirit** was to go, as the **spirit** was to go thither, so they went; and the **wheels** were lifted up beside them; for the **spirit** of the **living creature** 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 beside them; for the **spirit** of the **living creature** was in the **wheels**.

22 And over the heads of the **living creatures** there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

“wheel” ofan אופן

“wheels” ofanim אופנים

Rabbi Moshe Eisemann, *Yechezkel*

In whatever direction the Will of God, Who was — if one may so express it — riding thereon [i.e. the *Merkavah*], wished to go, they went; for שָׁמָּה הָרוּחַ לָלֶכֶת, it was also the will of the *Chayos* to go there and thus they moved only as intended by God. (*Metzudas David*).¹⁰

Ezekiel 1:23-28 יְחֻזְקָאֵל JPS 1917

23 And under the firmament were their wings conformable the one to יִשְׂרֹת, אִשָּׁה אֶל-אֲחוֹתָהּ: לְאִישׁ.

¹⁰ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologizing from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications, Ltd., Artscroll, 1988), 84.

שְׁתֵּימ מְכֻסּוֹת לְהִנָּה, וְלֹאִישׁ
שְׁתֵּימ מְכֻסּוֹת לְהִנָּה, אֵת
גּוֹיֹתֵיהֶם.

the other; this one of them had two
which covered, and that one of them
had two which covered, their
bodies.

כֹּד וְאִשְׁמַע אֶת-קוֹל כְּנַפְיָהֶם
כְּקוֹל מַיִם רַבִּים כְּקוֹל-שֹׁדֵי,
בְּלִכְתָּם--קוֹל הַמְּלָה, כְּקוֹל
מַחֲנֶה; בְּעִמָּדָם, תִּרְפִּינָה כְּנַפְיָהֶן.

24 And when they went, I heard the
noise of their wings like the noise of
great waters, like the voice of the
Almighty, a noise of tumult like the
noise of a host; when they stood,
they let down their wings.

כֹּה וַיְהִי-קוֹל--מֵעַל, לְרָקִיעַ אֲשֶׁר
עַל-רֹאשָׁם; בְּעִמָּדָם, תִּרְפִּינָה
כְּנַפְיָהֶן.

25 For, when there was a voice
above the firmament that was over
their heads, as they stood, they let
down their wings.

THE DIVINE THRONE

כֹּו וּמֵמַעַל, לְרָקִיעַ אֲשֶׁר עַל-
רֹאשָׁם, כְּמִרְאֵה אֶבֶן-סַפִּיר, דְּמוּת
כֶּסֶא; וְעַל, דְּמוּת הַכֶּסֶא, דְּמוּת
כְּמִרְאֵה אָדָם עָלָיו, מִלְמַעְלָה.

26 And above the firmament 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
a likeness as the appearance of a
man upon it above.

כֹּז וַאֲרָא כְּעֵין חֲשָׁמַל, כְּמִרְאֵה-
אֵשׁ בֵּית-לָה סְבִיב, מִמִּרְאֵה
מִתְנָיו, וְלִמְעָלָה; וּמִמִּרְאֵה מִתְנָיו,
וְלִמְטָה, רָאִיתִי כְּמִרְאֵה-אֵשׁ, וְנִנְה
לוֹ סְבִיב.

27 And I saw as the colour of
electrum [**chashmal**], as the
appearance of fire round about
enclosing it, from the appearance of
his loins and upward; and from the
appearance of his loins and
downward I saw as it were the
appearance of fire, and there was
brightness round about him.

כח כְּמִרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה
בְּעָנָן בְּיוֹם הַגֶּשֶׁם, כֵּן מִרְאֵה
הַנִּנְה סְבִיב--הוּא, מִרְאֵה דְּמוּת

28 As the appearance of 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

כְּבוֹד-יְהוָה; וַאֲרָאָה וְאָפַל עַל-גִּלְיוֹן הַיְהוָה. And when I saw it, I fell upon my face, and I heard a voice of one that spoke. {P}

HEBREW VOCABULARY

אָדָם	<i>adam</i>	man
אֱלֹהִים	<i>Elohim</i>	God
שָׁמַיִם	<i>shamayim</i>	heavens
דְּבַר-יְהוָה	<i>dvar Yehovah</i>	word of the LORD
יַד-יְהוָה	<i>yad Yehovah</i>	hand of the LORD
כְּבוֹד-יְהוָה	<i>kavod Yehovah</i>	Glory of the LORD
רוּחַ	<i>ruach</i>	spirit, wind, breath
חֲשָׁמַל	<i>chashmal</i>	(not definable in English)
חַיּוֹת	<i>chayot</i>	living creatures
אוֹפָן	<i>ofan</i>	wheel
אוֹפָנִים	<i>ofanim</i>	wheels

SESSION 3 CONTINUES IN LESSON 4

[RETURN TO TABLE OF CONTENTS](#)

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 2-3

SESSION 3 CONTINUES HERE

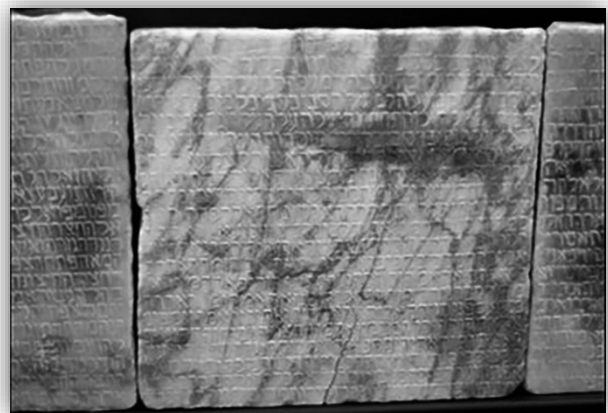
Ezekiel 2:1-5 יְחֶזְקֵאל JPS 1917

- א וַיֹּאמֶר אֵלַי: בֶּן-אָדָם עֲמֹד
עַל-רַגְלֶיךָ, וְאָדַבֵּר אִתְּךָ.
1 And He said unto me: 'Son of man,
stand upon thy feet, and I will speak
with thee.'
- ב וַתְּבֹא בִי רוּחַ, כַּאֲשֶׁר דִּבֶּר
אֵלַי, וַתַּעֲמֵדְנִי, עַל-רַגְלָי; וְאָשְׁמַע,
אֵת מְדַבֵּר אֵלַי. {פ}
2 And spirit entered into me when
He spoke unto me, and set me upon
my feet; and I heard Him that spoke
unto me. {P}
- ג וַיֹּאמֶר אֵלַי, בֶּן-אָדָם שׁוּלַח אָנֹכִי
אוֹתְךָ אֶל-בְּנֵי יִשְׂרָאֵל--אֶל-גּוֹיִם
הַמּוֹרְדִים, אֲשֶׁר מָרְדוּ-בִּי: הִמָּה
וְאָבוֹתָם פָּשְׁעוּ בִּי, עַד-עַצְם הַיּוֹם
הַזֶּה.
3 And He said unto me: 'Son of man, I
send thee to the children of Israel, to
rebellious nations, that have rebelled
against Me; they and their fathers
have transgressed against Me, even
unto this very day;
- ד וְהַבָּנִים, קָשִׁי פָנִים וְחִזְקֵי-לֵב--
אָנֹכִי שׁוּלַח אוֹתְךָ, אֵלֵיהֶם; וְאָמַרְתָּ
אֲלֵיהֶם, כֹּה אָמַר אֲדֹנָי יְהוִה.
4 and the children are brazen-faced
and stiff-hearted, I do send thee unto
them; and thou shalt say unto them:
Thus saith the Lord GOD.
- ה וְהִמָּה אִם-יִשְׁמְעוּ וְאִם-יִחַדְּלוּ,
כִּי בֵּית מְרִי הִמָּה--וַיִּדְעוּ, כִּי נָבִיא
הָיָה בְּתוֹכָם. {פ}
5 And they, whether they will hear,
or whether they will forbear--for
they are a rebellious house--yet shall
know that there hath been a prophet
among them. {P}

Yechezkel means "God Strengthens." It is used only twice in the entire Book of Ezekiel, and nowhere else in the Old Testament.

"Ben Adam" בֶּן-אָדָם, Son of man, is used 90 times in this Book, and is how God addresses the Prophet Ezekiel.

The Ezekiel Tablets



My Personal Experience with Them

Dr. David Allen Lewis, a well-respected and outstanding teacher of prophecy from the Assemblies of God, was a mentor of mine. He said of me, “You are more like me in my understanding and teaching of prophecy than anyone else.” What a God-sent blessing he was to my life.

He introduced me to “The Amazing Ezekiel Tablets.” (See his article by that name in the Appendixes section of this syllabus.)

He was convinced that these stone tablets, stolen from the grave of the Prophet Ezekiel, were the original writing of the Book of Ezekiel.

Dr. Lewis was ill before he passed away in 2007. During this time, he charged me not to let go of my connection to the Ezekiel Tablets. Soon after this, while in Israel, I tried to make contact with the “expert” on the stones, Dr. Yehuda Oppenheim. But at first, he refused to see me. When he did at last agree and came to meet me in

Jerusalem, I quickly realized I was in the presence of one of the most intelligent human beings I'd ever met. A former junior chess champion, he used chess to teach specially-chosen young Israelis how to think.

Several times in Israel, I worked with this genius as we researched and dug into the Ezekiel Tablets.

Dr. Oppenheim studied the opening texts as they appear on the stone. They are almost identical with the Hebrew text we have today. However, there are a few slight differences. One of those slight differences appears in chapter 2, verse 5. The past tense, which is used in today's Hebrew text, is not used in this verse on the stone. Rather than saying, "there hath been a prophet among them," it is written in present tense, "there is a prophet among them," thus indicating that the tablets were created by the Prophet or his scribe in Ezekiel's lifetime.

These tablets were stolen by thieves from Ezekiel's Tomb. Dr. Oppenheim uncovered the true account of the Tablets that would rival the story of Indiana Jones and the Raiders of the Lost Ark.

In excerpts from the book, *Mother of the Pound: Memoirs on the Life and History of the Iraqi Jews* by David Kazzaz, (found in the "Mother of the Pound" Supplement Section of this manual), you will see how the Tomb of Ezekiel became a kind of substitute for the Holy Temple in Jerusalem. It played this role in the large Jewish community which remained in Babylon (Iraq) from the time of the Prophet until they were forced to leave in 1948. In the time of Ezra and Nehemiah, only about 42,000 Jews actually left Babylon to return to Jerusalem.

Ezekiel 2:8-10 יְחִזְקֵאל JPS 1917

- ח וְאַתָּה בֶן-אָדָם, שְׁמַע אֶת אֲשֶׁר-
אֲנִי מְדַבֵּר אֵלֶיךָ--אֶל-תְּהִי-מְרִי,
כְּבַיִת הַמְּרִי: פִּיךָ פִּיחַ--וְאָכַל, אֶת
אֲשֶׁר-אֲנִי נֹתֵן אֵלֶיךָ. 8 And thou, **son of man**, hear what
I say unto thee: be not thou
rebellious like that rebellious
house; open thy mouth, and eat
that which I give thee.'
- ט וְאַרְאֶה, וְהִנֵּה-יָד שְׁלֹחַת אֵלַי;
וְהִנֵּה-בּוֹ, מִגֵּל-סֵפֶר. 9 And when I looked, behold, a
hand was put forth unto me; and,
lo, a roll of a book was therein;
- י וַיִּפְרֹשׂ אוֹתָהּ לְפָנַי, וְהִיא כְּתוּבָה
פְּנִים וְאַחֲזֹר; וְכָתוּב אֵלֶיהָ, קִנּוּיִם
וְהִנָּה וְהִי. {ס} 10 and He spread it before me,
and it was written within and
without; and there was written
therein lamentations, and
moaning, and woe. {S}

Ezekiel 3:1-3 JPS 1917

א וַיֹּאמֶר אֵלַי--בֶּן-אָדָם, אֵת אֲשֶׁר-
תִּמְצָא אֲכֹל: אֲכֹל אֶת-הַמְּגִלָּה
הַזֹּאת, וְלָךְ דְּבַר אֶל-בֵּית יִשְׂרָאֵל.
1 And He said unto me: 'Son of
man, eat that which thou findest;
eat this roll, and go, speak unto the
house of Israel.'

ב וָאֲפַתַח, אֶת-פִּי; וַיֹּאכִילֵנִי, אֵת
הַמְּגִלָּה הַזֹּאת.
2 So I opened my mouth, and He
caused me to eat that roll.

ג וַיֹּאמֶר אֵלַי, בֶּן-אָדָם בְּטִנְךָ
תֹאכַל וּמַעֲיֵךְ תִּמְלֵא, אֵת הַמְּגִלָּה
הַזֹּאת, אֲשֶׁר אֲנִי נֹתֵן אֵלֶיךָ; וְאָכַלְתָּ,
וַתְּהִי בְּפִי כַדְּבַשׁ לְמִתּוֹק. {פ}
3 And He said unto me: 'Son of
man, cause thy belly to eat, and fill
thy bowels with this roll that I give
thee.' Then did I eat it; and it was
in my mouth as honey for
sweetness. {P}

Ezekiel 2:9 through 3:3

Rabbi Moshe Eisemann, *Yechezkel*

The 'eating' of the Scroll ... implies a complete ... fusion between man and [his] message.¹¹

Ezekiel Chapter 3:10-11 JPS 1917

י וַיֹּאמֶר, אֵלַי: בֶּן-אָדָם--אֵת-
כָּל-דְּבָרֵי אֲשֶׁר אֲדַבֵּר אֵלֶיךָ,
קַח בְּלִבְבְּךָ וּבְאָזְנֶיךָ שְׁמַע.
10 Moreover He said unto me: 'Son of
man, all My words that I shall speak unto
thee receive in thy heart, and hear with
thine ears.'

יא וְלָךְ בָּא אֶל-הַגּוֹלָה, אֶל-
בְּנֵי עַמְּךָ, וְדַבַּרְתָּ אֲלֵיהֶם
וְאָמַרְתָּ אֲלֵיהֶם, כֹּה אָמַר אֲדֹנָי
יְהוִה: אִם-יִשְׁמְעוּ, וְאִם-יִחְדְּלוּ.
11 And go, get thee to them of the
captivity, unto the children of thy people,
and speak unto them, and tell them: Thus
saith the Lord GOD; whether they will
hear, or whether they will forbear.'

SESSION 3 ENDS HERE
[RETURN TO TABLE OF CONTENTS](#)

¹¹ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 94.

SESSION 4 STARTS HERE

David A. Lewis, "The Amazing Ezekiel Tablets"

There are researchers in Israel, who believe that they have found the original book of Ezekiel. It is engraved on stone tablets. ... If this theory can be proven and brought to public light it will be the most astounding archaeological discovery of all time. It could either authenticate the text of our modern Bible, or tend to discredit it. Up until this generation there has been no hint that the actual, original text of one of the books of the Bible might still be in existence. Until now the oldest known manuscript has been one of the Dead Sea Scrolls, dating to about 250 BC (BCE). This would be a manuscript prepared 350 years after the original documents. Actually, our Bible is based on copies of copies of copies of the original, unless there is one possible exception.¹²



Ezekiel Chapter 3:12-15 יְהוֹקָאֵל JPS 1917

יב וַתִּשְׁאַנֵי רוּחַ--וַאֲשַׁמַּע אַחֲרַי, קוֹל רַעַשׁ גָּדוֹל: בְּרוּךְ כְּבוֹד-יְהוָה, מִמְּקוֹמוֹ.
 12 Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the LORD from His place';

יג וְקוֹל כַּנְּפֵי הַחַיּוֹת, מְשִׁיקוֹת אִשָּׁה אֶל-אֲחֹתָהּ, וְקוֹל הָאוּפָנִים, לְעִמָּתָם; וְקוֹל רַעַשׁ גָּדוֹל.
 13 also the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

¹² David A. Lewis, "The Amazing Ezekiel Tablets," Jerusalem Courier & Prophecy Digest, December 2006, 1.

יד וְרוּחַ נִשְׂאָתָנִי, וַתִּקְחֵנִי; 14 So a spirit lifted me up, and took me
וְאֵלַי מֵר בְּחִמַּת רוּחִי, וַיְרֵ- away; and I went in bitterness, in the
יְהוָה עָלַי חֲזָקָה. LORD was strong upon me.

טו וָאָבֹא אֶל-הַגּוֹלָה תֵּל 15 Then I came to them of the captivity
אָבִיב הַיְשָׁבִים אֶל-נְהַר-כְּבָר, at Tel-abib, that dwelt by the river
וְאֲשֶׁר (וְאֲשָׁב)--הַמָּה, יוֹשְׁבִים Chebar, and I sat where they sat; and I
שָׁב; וְאֲשָׁב שָׁב שְׁבַע יָמִים, remained there appalled among them
מִשָּׁמַיִם בְּתוֹכָם. seven days.

The Departure and Return of the Glory

An amazing detail and the actual theme of the Book of Ezekiel is one I'd never seen until I studied the *ArtScroll* commentaries. And yet, it is very plain in the book itself if you just know what to look for. I just needed those Hebrew scholars, who have studied this book for centuries, to point it out.

The theme of the Book of Ezekiel is the departure and the return of the Shechinah Glory.

The Chariot (Hebrew speakers call it the *Merkavah*), came to escort the Glory away from the Temple. The Book describes the stations of the departure. It tells how the Glory lifted from between the *Cherubim*, went out into the court, proceeded over the threshold, and then crossed to the Mount of Olives, where it ascended into Heaven.

The Glory had to depart. For if the Glory had remained over the Mercy Seat, the Babylonians would never have been able to burn the Temple.

After the Glory departed, the Temple was just a building. No longer was it filled with the Glorious Presence. The *Shechinah* Glory, as manifested in a cloud over the Mercy Seat, was never in the Second Temple. The return of the *Shechinah* to the Millennial Temple is prophesied in this amazing Book.

Rabbi Moshe Eisemann, *Yechezkel*

So intense was the holiness of the *Shechinah*, God's Presence, as it rested in a cloud upon the Tabernacle that even Moses feared to enter (Exodus 40:34-35), and so total was its presence on the Temple that the priests could not enter (I Kings 8:11). But God's *Shechinah* rests ultimately on His people, not on their architecture. His purpose is Man, not man's temples. So, when Israel descended from ... spiritual grandeur to the earthly depths of lust and iniquity, the *Shechinah* ascended from Israel's Temple which had become no more than a shell — beautiful but empty — and returned to the heavens ...

It was the lot of Yechezkel to witness the tragedy ... the departure of the *Shechinah* ... In ten agonizing stages, the *Shechinah* slowly withdrew from the Holy City and the

Holy Temple, leaving them naked to the onslaught of Nebuchadnezzar ... All this Yechezkel saw ...

But Yechezkel's visions were not all bleak. He was more than the prophet of destruction ... he saw the future, the glorious future when the Temple ... eternal ... would stand enveloped in a glory that would eclipse all which had gone before. Yechezkel had suffered the ... torment of hearing the angels describe God's withdrawal from the Temple saying ... *Blessed is the glory of God [as He departs] 'from' His place* (3:12). He would exult with another vision as God transported him to Eretz Yisrael, and set him down on a high mountain overlooking Jerusalem (40:2). ... Yechezkel would see the glory of God borne on a chariot that was not drawing away from Zion — but was *returning* to it, never again to depart:

... *And the glory of God was coming to the House by way of the gate which faced eastward* (43:4).¹³

Brim Note: The Chariot of God (*Merkavah*) was sent to escort the *Shechinah*. Consider this opening to the first chapter of Ezekiel from Rabbi Moshe Eisemann's ArtScroll Tanach Series book *Yechezkel*:

Rabbi Moshe Eisemann, *Yechezkel*,

Some five years after the arrival in Babylon of the first wave of exiles who had been led into captivity by Nebuchadnezzar's hordes, Yechezkel ben Buzi, the priest, was granted a prophecy. As he stood on the banks of the river Kevar 'the heavens were opened' and he was shown 'the visions of God.'

These 'visions' are known in Talmudic literature as ... *Merkavah* [lit. 'Chariot'] or, ... *Ma'aseh Merkavah*, [lit. 'the Work,' or 'the Account' of the Chariot].¹⁴

Ezekiel: Watchman With a Mission

Ezekiel Chapter 3:17 יְהוֹקָאֵל JPS 1917

17 יִזְ בֶּן-אָדָם, צִפָּה נְתִתִּיךָ לְבַיִת
 יִשְׂרָאֵל; וְשָׁמַעְתָּ מִפִּי דְבָר,
 וְהִזְהַרְתָּ אוֹתָם מִמֶּנִּי.
 'Son of man, I have appointed thee a watchman unto the house of Israel; and when thou shalt hear a word at My mouth, thou shalt give them warning from Me.

Dr. Thomas L. Constable, "Notes on Ezekiel, 2021 Edition"

The first part of Ezekiel's ministry consisted of predicting the fall of Jerusalem (chs. 1–24). When it fell in 586 B.C., he then began predicting God's judgment on the Gentile nations (chs. 25–32) and the restoration of Israel (chs. 33–48).¹⁵

¹³ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), xx–xxi.

¹⁴ *Ibid.*, 69.

¹⁵ Dr. Thomas L. Constable, "Notes on Ezekiel, 2021 Edition," *Soniclight.com*. Accessed June 1, 2021. <https://www.planobiblechapel.org/tcon/notes/html/ot/ezekiel/ezekiel.htm>

Another *Merkavah* Vision

Ezekiel 3:22 יְחִזְקֵאל JPS 1917

22 And the **hand of the LORD** came there upon me; and He said unto me: **יָד-יְהוָה**; **וַיֹּאמֶר אֵלַי**, קוּם צֵא אֶל-הַבְּקָעָה, **וְשָׁם, אֲדַבֵּר אִתְּךָ.** 'Arise, go forth into **the plain**, and I will there speak with thee.'

Ezekiel 3:22 ESV And the hand of the Lord was upon me there. And he said to me, "Arise, go out into the valley, and there I will speak with you."

"plain"

Strong's H1237 בְּקָעָה **biq'âh, bik-aw'**; from [H1234](#); properly, a split, i.e. a wide level *valley* between mountains:—plain, valley.

Rabbi Moshe Eisemann, *Yechezkel*

In preparation for another *Merkavah* vision, the prophet is told to isolate himself once more from the people and to go to a valley ... The use of the definite article ... indicates that a particular valley is meant.¹⁶

Brim Challenge: Can you locate the definite article?

Ezekiel 3:23-26 יְחִזְקֵאל JPS 1917

23 Then I arose, and went forth into the plain; and, behold, the **glory of the LORD** stood there, as the glory which I saw by the river Chebar; and I fell on my face.
כִּנְיָ וַיֵּרָא, וַיֵּצֵא אֶל-הַבְּקָעָה, וַיְהִי-שָׁם כְּבוֹד-יְהוָה עֹמֵד, כַּכְּבוֹד אֲשֶׁר רָאִיתִי עַל-גְּחַר-כְּבָר; וַאֲפֹל, עַל-פָּנָי.

24 Then spirit entered into me, and set me upon my feet; and He spoke with me, and said unto me: 'Go, shut thyself within thy house.
כִּד וַתְּבֹא-בִי רוּחַ, וַתַּעֲמֵדְנִי עַל-רַגְלָי; וַיְדַבֵּר אֵתִי וַיֹּאמֶר אֵלַי, בֵּא הַסִּגְר בְּתוֹךְ בֵּיתְךָ.

25 But thou, **son of man**, behold, bands shall be put upon thee, and thou shalt be bound with them, and thou shalt not go out among them;
כֹּה וְאַתָּה בֶן-אָדָם, הִנֵּה נִתְּנוּ עָלֶיךָ עֲבוֹתִים, וַאֲסָרוּךָ, בָּהֶם; וְלֹא תֵצֵא, בְּתוֹכָם.

¹⁶ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 105.

26 כו וְלִשׁוֹנְךָ, אֲדַבֵּיק אֶל-הַכֶּהֶף, וְנִבְּאַל מִפִּי, וְלֹא-תִהְיֶה לָּהֶם לְאִישׁ מוֹכִיחַ: כִּי בֵּית מְרִי הֵמָּה. and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house.

The people refused to believe that the Temple, their connection to God, could be destroyed. False prophets prophesied the destruction of Babylon and the soon return to Zion.

The Lord gave Ezekiel a mission, but God closed his mouth because the people would not receive his message. He had to remain dumb (verses 25-27) until the twelfth year of the captivity when an escapee came with the news that Jerusalem was destroyed (Ezekiel 33:21-22). God would then open his mouth and his message would be received.

Ezekiel 3:27 יְחִזְקֵאל JPS 1917

27 כז וּבְדַבְרֵי אוֹתְךָ, אֶפְתַּח אֶת-פִּיךָ, וְאָמַרְתָּ אֲלֵיהֶם, כֹּה אָמַר יְהוָה; הַשְׁמַע יִשְׁמַע וְהַחֲדַל יִחְדַּל, כִּי בֵּית מְרִי הֵמָּה. {פ} 27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them: Thus saith the Lord **GOD**; he that heareth, let him hear, and he that forbeareth, let him forbear; for they are a rebellious house. {P}

HEBREW VOCABULARY

בֶּן-אָדָם	<i>ben adam</i>	son of man
אֱלֹהִים	<i>Elohim</i>	God
בֵּית יִשְׂרָאֵל	<i>bet Yisreal</i>	House of Israel
יַד-יְהוָה	<i>yad Yehovah</i>	hand of the LORD
כְּבוֹד-יְהוָה	<i>kavod Yehovah</i>	Glory of the LORD
רוּחַ	<i>ruach</i>	spirit, wind, breath
חַיּוֹת	<i>chayot</i>	living creatures
אוֹפָן	<i>ofan</i>	wheel
אוֹפָנִים	<i>ofanim</i>	wheels

SESSION 4 CONTINUES IN LESSON 5

יְחֵזְקֵאל YEchezkel

EZEKIEL 4-5

SESSION 4 CONTINUES HERE

Ezekiel 4

God commands Yechezkel to act out the forthcoming siege of Jerusalem.

He must then “lay the iniquity of the house of Israel upon it” by laying down in the sight of the people—a day for every year—symbolizing the years of their sin.

390 Days of immobility for the Family of Israel—The Ten Tribes of the Northern Kingdom (verse 5)

40 days of immobility for the Family of Judah—The Two Tribes of the Southern Kingdom—Judah and Benjamin (v. 6)

Ezekiel Chapter 4:1-6 יְחֵזְקֵאל JPS 1917

א וְאַתָּה בֶּן-אָדָם קַח-לְךָ לֵבֶנֶת, וְנָתַתָּה אוֹתָהּ לְפָנֶיךָ; וַחֲקוֹת עָלֶיהָ עִיר, אֶת-יְרוּשָׁלַם.

1 Thou also, **son of man**, take thee a tile, and lay it before thee, and trace upon it a city, even **Jerusalem**;

ב וְנָתַתָּה עָלֶיהָ מְצוֹר, וּבְנִיתָ עָלֶיהָ דְיִק, וְשַׁפְכָתָ עָלֶיהָ, סִלְלָה; וְנָתַתָּה עָלֶיהָ מַחֲנוֹת וְשִׁים-עָלֶיהָ כָּרִים, סָבִיב.

2 and lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and set battering rams against it round about.

ג וְאַתָּה קַח-לְךָ, מַחֲבַת בַּרְזֶל, וְנָתַתָּה אוֹתָהּ קִיר בַּרְזֶל, בֵּינְךָ וּבֵין הָעִיר; וַהֲכִינָתָה אֶת-פָּנֶיךָ אֵלָיָהּ וַהֲיִתָּה בְּמְצוֹר, וְצָרְתָ עָלֶיהָ-אוֹת הַיָּא, לְבֵית יִשְׂרָאֵל. {פ}

3 And take thou unto thee an iron griddle, and set it for a wall of iron between thee and the city; and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign **to the house of Israel**. {P}

ד וְאַתָּה שָׁכַב עַל-צְדֶךָ הַשְּׂמָאלִי, וְשַׁמְתָ אֶת-עוֹן בֵּית-יִשְׂרָאֵל עָלָיו; וְהָיָה כְּמִסְפַּר הַיָּמִים אֲשֶׁר אָמַרְתָּ לְיִשְׂרָאֵל, כֵּן יָשָׁב עָלָיו.

4 Moreover lie thou upon thy left side, and lay the iniquity of the **house of Israel** upon it; according to the number of the days that thou

מִסְפַּר הַיָּמִים אֲשֶׁר תִּשְׁכַּב עָלָיו, תִּשָּׂא אֶת-עֲוֹנָם. shalt lie upon it, thou shalt bear their iniquity.

ה' וְאֲנִי, נָתַתִּי לְךָ אֶת-שְׁנֵי עֲוֹנָם, לְמִסְפַּר יָמִים, שְׁלֹשׁ-מֵאוֹת וְתִשְׁעִים יוֹם; וְנִשְׂאתָ, עִוֹן בֵּית-יִשְׂרָאֵל. 5 For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel.

וּ כְכִלִּיתָ אֶת-אֱלֹהֵי, וְשָׁכַבְתָּ עַל-צִדְךָ הַיְמָיִני (הַיְמָיִני) שְׁנֵית, וְנִשְׂאתָ, אֶת-עִוֹן בֵּית-יְהוּדָה-- אַרְבָּעִים יוֹם, יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה נָתַתִּיו לְךָ. 6 And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I appointed it unto thee.

Ezekiel 5

Ezekiel was commanded to shave his hair and beard and to use the hair to demonstrate what will happen to Jerusalem's peoples individually.

This chapter deals with the destruction of Jerusalem. Ezekiel's audience in Babylon would experience this only vicariously.

Ezekiel 5:1-2, 12 JPS 1917

א וְאַתָּה בֶּן-אָדָם קַח-לְךָ חֶרֶב חֲדָה, תַּעַר הַנִּלְבָּיִם תִּקְחָנָה לְךָ, וְהַעֲבַרְתָּ עַל-רֹאשְׁךָ, וְעַל-זְקִנְךָ; וְלָקַחְתָּ לְךָ מֵאֲזֵנֵי מִשְׁקָל, וְחִלַּקְתָּם. 1 And thou, son of man, take thee a sharp sword, as a barber's razor shalt thou take it unto thee, and cause it to pass upon thy head and upon thy beard; then take thee balances to weigh, and divide the hair.

ב שְׁלִשִׁית, בְּאוֹר תִּבְעֵיר בְּתוֹךְ הָעִיר, בְּמִלְאָתָהּ, יָמֵי הַמָּצוֹר; וְלָקַחְתָּ אֶת-הַשְּׁלִשִׁית, תִּכֶּה בַחֶרֶב סְבִיבוֹתֶיהָ, וְהַשְּׁלִשִׁית 2 A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite it with the sword round about her; and a third part thou shalt

תִּזְרֶה לָרוּחַ, וַחֲרַב אֲרִיק
אֲחַרֵיהֶם. scatter to the wind, and I will draw
out a sword after them.

יב שְׁלִשְׁתֵּיךְ בְּדָבַר יָמוּתוּ,
וּבְרָעַב יִכְלוּ בְּתוֹכָהּ, וְהַשְׁלִישִׁית,
בַּחֶרֶב יִפְּלוּ סְבִיבוֹתֶיךָ;
וְהַשְׁלִישִׁית לְכָל-רוּחַ אֲזָרָה,
וַחֲרַב אֲרִיק אֲחַרֵיהֶם. 12 A third part of thee shall die with
the pestilence, and with famine shall
they be consumed in the midst of
thee; and a third part shall fall by the
sword round about thee; and a third
part I will scatter unto all the winds,
and will draw out a sword after
them.

God continuously warned his people and their leaders through the prophets. God had previously warned King Zedekiah through Jeremiah and gave him a way of escape:

Jeremiah 38:17-18 KJV

Jer. 38:17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

Jer. 38:18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

Zedekiah refused and kept Jeremiah in prison.

Jeremiah 38:28 KJV So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

Compare with the warning given by Jesus forty years before the destruction of Jerusalem by Titus the Roman (Luke 21:20-24).

Josephus, Wars of the Jews, Book VI, Chapter 5, Sections 3 and 4, is printed in the Supplement Section of this manual under "4 Kingdoms Rome." God's mercy is clearly seen in these examples.

Also, here is the link to see the whole book:

https://www.gutenberg.org/files/2850/2850-h/2850-h.htm#link62H_4_0001

Consider God's revealed will for all that were carried away captive from Jerusalem unto Babylon.

Jeremiah 29:4-7 KJV

Jer. 29:4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

Jer. 29:5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

Jer. 29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

Jer. 29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

God's will for them, even in captivity, was to thrive, not just survive. He wanted them to grow there. He promised to be with them.

Zechariah 1:12-17 KJV

Zech. 1:12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Zech. 1:13 And the LORD answered the angel that talked with me *with good words and comfortable words*.

Through Zechariah, God was giving them words of comfort, even though, at the moment, they were in captivity.

Zech. 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zech. 1:15 And I am very sore displeased with the heathen [nations] *that are at ease*: for I was but a little displeased, and they helped forward the affliction.

Zech. 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

Zech. 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

God chose the nations to punish Israel, but they were unnecessarily cruel to His people. It has been that way throughout history.

Excerpted from Supplement Section, Appendix 14 Joseph Samuels, "When the Mob Came for the Jews of Baghdad"

We heard screams all through the night. Today only four known Jews remain in Iraq.

I was 10 when mobs attacked the Jewish community of Baghdad, my community, with cruel and unimaginable violence. Rioters maimed, raped, killed and robbed the unsuspecting Jews. This massacre, which began June 1, 1941, was called the *Farhud*, Arabic for "violent dispossession" or pogrom.¹⁷

¹⁷ Joseph Samuels, "When the Mob Came for the Jews of Baghdad," Wall Street Journal/Opinion, May 8, 2021. Accessed May 29, 2021.

<https://www.wsj.com/articles/when-the-mob-came-for-the-jews-of-baghdad-11622237901>

Joan Peters, *From Time Immemorial*

The Iraqi Jews took pride in their distinguished Jewish community, with its history of scholarship and dignity. Jews had prospered in what was then Babylonia for twelve hundred years before the Muslim conquest in A.D. 634; it was not until the ninth century that *dhimma* laws such as the yellow patch, heavy head tax, and residence restrictions were enforced.¹⁸

HEBREW VOCABULARY

בֶּן-אָדָם	<i>ben adam</i>	son of man
בֵּית-יִשְׂרָאֵל	<i>bet Yisreal</i>	House of Israel
בֵּית-יְהוּדָה	<i>bet Yehudah</i>	House of Judah
יְרוּשָׁלַיִם	<i>Yerushalayim</i>	Jerusalem

Closing Thoughts

After the Fall, throughout the ages, God has been careful about where He has chosen to manifest His glory:

First, it was in a BUSH,

then on a MOUNTAIN,

then in a TABERNACLE,

then in a TEMPLE,

and now in the CHURCH, THE BODY OF CHRIST.

SESSION 4 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

¹⁸ Joan Peters, *From Time Immemorial* (Chicago, IL: JKAP Publications, 1984) 43.

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 6-7

SESSION 5 STARTS HERE

Isaiah 52:13-53:12 TKT

Is. 52:13 Behold, my servant Shall prosper, he shall be exalted and extolled, and be very high.

Is. 52:14 Just as many were astonished at thee; saying, Surely his visage is too marred to be that of a man, and His form to be that of the sons of men:

Is. 52:15 So shall he startle many nations; kings shall shut their mouths: for that which had not been told them shall they see; that which they had not heard shall they perceive.

Is. 53:1 Who would have believed our report? and to whom is the arm of the Lord revealed?

Is. 53:2 For he grew up before him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness that we should look at him, and no countenance, that we should desire him.

Is. 53:3 He was despised and rejected of men; a man of pains, and acquainted with sickness: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Is. 53:4 But in truth he has borne our sicknesses and endured our pains; yet we did esteem him stricken, smitten of God, and afflicted.

Is. 53:5 But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have peace, and by his injury we are healed.

Is. 53:6 All we like sheep gone astray; we have tuned every one to his own way; and the Lord has caused the iniquity of us all to fall upon him.

Is. 53:7 He was oppressed, but he humbled himself and opened not his mouth: as a lamb, which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

Is. 53:8 By oppression and false judgment was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

Is. 53:9 For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

Is. 53:10 But it pleased the Lord to crush him by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord Shall prosper in his hand.

Is. 53:11 He shall see the travail of his soul, he Shall he sated with seeing: by his knowledge did my servant justify the righteous One to the many, and did bear their iniquities.

Is. 53:12 Surely I will give him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with transgressors; but he bore the sin of many, and made intercession for the transgressors.

Jews and the Glory

Romans 9-11 are God's revelation to the Church (*Ekklēsia*) of Israel, the Jews, and God's plan for them. These chapters are a book within a book. It begins with Paul's intercession.

Romans 9:1-5 KJV

Rom. 9:1 ¶ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom. 9:2 That I have great heaviness and continual sorrow in my heart.

Rom. 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Rom. 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

Rom. 9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

 | I believe this is Paul's intercessory prayer on behalf of his "brethren," his "kinsmen according to the flesh," the Jews.

Romans 11:25-27 KJV

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom. 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom. 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Romans 9:1-5 AMPC

Rom. 9:1 I am speaking the truth in Christ. I am not lying; my conscience [enlightened and prompted] by the Holy Spirit bearing witness with me

Rom. 9:2 That I have bitter grief and incessant anguish in my heart.

Rom. 9:3 For I could wish that I myself were accursed *and* cut off *and* banished from Christ for the sake of my brethren *and* instead of them, my natural kinsmen *and* my fellow countrymen.

Rom. 9:4 For they are Israelites, and to them belong God's adoption [as a nation] and the glorious Presence (Shekinah). With them were the special covenants made, to them was the Law given. To them [the temple] worship was revealed and [God's own] promises announced.

Rom. 9:5 To them belong the patriarchs, and as far as His natural descent was concerned, from them is the Christ, Who is exalted *and* supreme over all, God, blessed forever! Amen (so let it be).

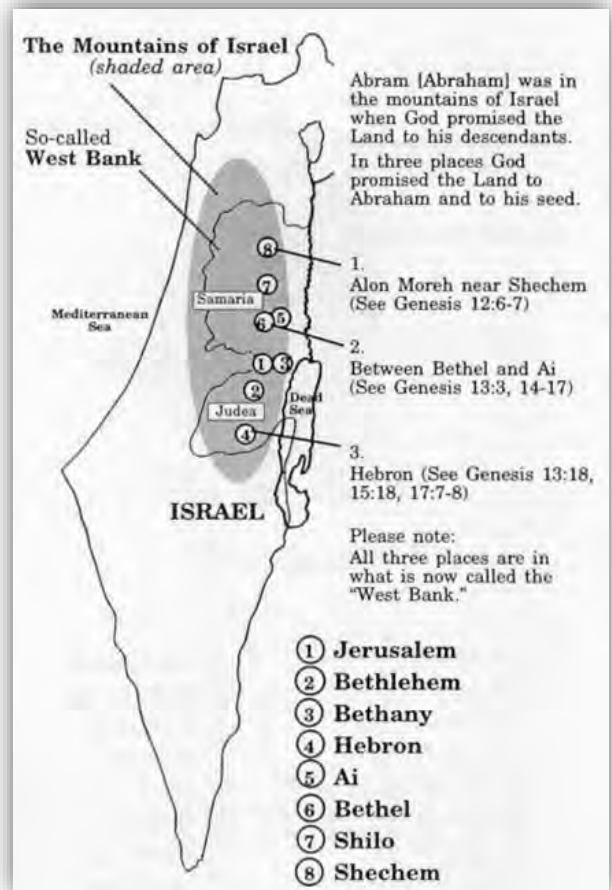
Ezekiel 6

Judgments for Idolatry

Ezekiel 6:1-2 יְהוָה יְהוּקָאֵל JPS 1917

א וַיְהִי דְבַר-יְהוָה, אֵלַי 1 And the **word of the LORD** came unto me, saying:
 לֵאמֹר.

ב בֶּן-אָדָם, שִׁים פְּנֶיךָ אֶל-הָרֵי 2 **Son of man**, set thy face toward the **mountains of Israel**, and prophesy against them,
 יִשְׂרָאֵל; וְהִנְבֵּאתָ, אֲלֵיהֶם.



The Mountains of Israel correspond to what the world calls the West Bank. Many of the key historical sites in Israel are located in the mountains. These included

Jerusalem, Bethlehem, Bethany, Hebron, Ai, Bethel, Shilo, and Shechem. (See Map M7.)

Just like he used Jeremiah, the LORD would use the prophet Ezekiel "to destroy and to overthrow" and "to build and to plant."

Jeremiah 1:9-10 ESV

Jer. 1:9 Then the Lord put out his hand and touched my mouth. And the Lord said to me,

“Behold, I have put my words in your mouth.

Jer. 1:10 See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.”

Here, as recorded in these chapters, God's words through the mouth of His prophet, Ezekiel, would bring forth destruction and the Scattering.

In Ezekiel Chapter 36, God's words through the prophet's mouth will bring forth the restoration of the mountains of Israel and the Ingathering of God's people Israel.

Ezekiel 36:1, 8-10 יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה JPS 1917

א 1 And thou, son of man, prophesy unto the mountains of Israel, and say: Ye mountains of Israel, hear the word of the LORD.

ח 8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come.

ט 9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;

י 10 and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded;

This "shooting forth" is the sign Jesus said to watch for to know when He will return to set up His earthly, visible kingdom.

Luke 21:29-33 KJV

Luke 21:29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;

Luke 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Luke 21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Luke 21:33 Heaven and earth shall pass away: but my words shall not pass away.

The Mountains of Israel

The Topography of Israel includes three distinct regions.

1. The Coastal Plain: A plain running north and south, adjacent to The Great Sea (The Mediterranean).
2. The Mountains of Israel: A ridge of mountains running north and south through the center. The Mountains of Israel include what the world calls "The West Bank." More about this later.
3. The Jordan River Valley

Idolatry**Ezekiel 6:3-4 יְהוָה יְחִזְקֵאל JPS 1917**

3 and say: Ye **mountains of Israel**, hear the word of the Lord GOD: Thus saith the Lord GOD concerning the mountains and concerning the hills, concerning the ravines and concerning the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. בְּמוֹתֵיכֶם.

4 And your altars shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols. וְנִשְׁבְּרוּ, חַמְּנֵיכֶם; וְהִפְלֵתִי, חַלְלֵיכֶם, לְפָנַי, גְּלוּלֵיכֶם.

Desolation

Ezekiel 6:6-7, 14 יְחִזְקֵאל JPS 1917

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be blotted out.

7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

14 And I will stretch out My hand upon them, and make the land desolate and waste, more than the wilderness of Diblah, throughout all their habitations; and they shall know that I am the LORD.' {P}

They should have remembered the conditions of the Mosaic Covenant.

Leviticus 26:27-35 ESV

Lev. 26:27 ¶ “But if in spite of this you will not listen to me, but walk contrary to me,

Lev. 26:28 then I will walk contrary to you in fury, and I myself will discipline you sevenfold for your sins.

Lev. 26:29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.

Lev. 26:30 And I will destroy your high places and cut down your incense altars and cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you.

Lev. 26:31 And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas.

Lev. 26:32 And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it.

Lev. 26:33 And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.

Lev. 26:34 ¶ “Then the land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies’ land; then the land shall rest, and enjoy its Sabbaths.

Lev. 26:35 As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it.

The length of the Babylonian captivity was determined by the number of years they did not allow the land to "enjoy its Sabbaths."

The Remnant: The Diaspora (The Scattering)

Ezekiel 6:8, 10 יְחִזְקֵאל JPS 1917

8 Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries.

God of Purpose

10 And they shall know that I am the LORD; I have not said in vain that I would do this evil unto them. {P}

Ezekiel 7

This chapter give us further details of the judgment and destruction that would befall Israel. It ends with a phrase often-used in this book: And they shall know that I am the LORD.

Ezekiel 7:27 יְחִזְקֵאל JPS 1917

27 The king shall mourn, and the prince shall be clothed with appalment, and the hands of the people of the land shall be enfeebled; I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD. {P}

God is a God of purpose and everything He does is for His purposes and for ultimate good, even judgments.

After the Babylonian judgment, Israel never again went after idols as a nation.

Isaiah 1:27 KJV Zion shall be redeemed with judgment, and her converts with righteousness.

Isaiah 26:9 KJV With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

HEBREW VOCABULARY

דְּבַר-יְהוָה	<i>d'var Yehovah</i>	word of the Yehovah
יְהוָה	<i>Yehovah</i>	
הַרְי יִשְׂרָאֵל	<i>har(ay) Yisra'el</i>	mountains of Israel

SESSION 5 CONTINUES IN LESSON 7

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 8-11

SESSION 5 CONTINUES HERE

Ezekiel 8

Ezekiel 8:1-4 יְחֶזְקֵאל JPS 1917

א וַיְהִי בַשָּׁנָה הַשְּׁשִׁית, בַּשִּׁשִּׁי בַחֲמִשָּׁה לַחֹדֶשׁ, אָנִי יוֹשֵׁב בְּבֵיתִי, וְזִקְנֵי יְהוּדָה יוֹשְׁבִים לְפָנָי; וַתִּפֹּל עָלַי שָׁם, יַד אֲדֹנָי יְהוָה.

1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, that **the hand of the Lord GOD** fell there upon me.

ב וַאֲרָאָה, וְהִנֵּה דְמוּת כְּמִרְאֵה-אֵשׁ--מִמַּרְאֵה מְתַנְּיוֹ וּלְמַטָּה, אֵשׁ; וּמִמַּתְּנָיו וּלְמַעְלָה, כְּמִרְאֵה-זֹהָר כְּעֵין הַחֲשֵׁמֶלֶת.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins and downward, fire; and from his loins and upward, as the appearance of brightness, as the colour of **electrum**.

ג וַיִּשְׁלַח תְּבֻנִית יָד, וַיִּקְחֵנִי בְּצִיצַת רֹאשִׁי; וַתִּשָּׂא אֹתִי רוּחַ בֵּין-הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתִּבֵּא אֹתִי יְרוּשָׁלַיִם בְּמִרְאֹת אֱלֹהִים, אֶל-פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנֶה צְפוֹנָה, אֲשֶׁר-שָׁם מוֹשֵׁב, סִמָּל הַקְּנָאָה הַמְּקַנָּה.

3 And the form of a hand was put forth, and I was taken by a lock of my head; and a **spirit** lifted me up between the earth and the heaven, and brought me in the visions of God to **Jerusalem**, to the door of the gate of the inner court that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

ד וְהִנֵּה שָׁם--כְּבוֹד, אֱלֹהֵי יִשְׂרָאֵל: כְּמִרְאֵה, אֲשֶׁר רָאִיתִי בַבְּקָעָה.

4 And, behold, **the glory of the God of Israel** was there, according to the vision that I saw in the plain.

Rabbi Moshe Eisemann, *Yechezkel*

In a prophetic vision, Yechezkel is transported to Jerusalem.

For six more years, the doomed city would struggle on under the illusion of its indestructability. But, unbeknown to its inhabitants, the preparations for the end were already under way.

Even within the confines of the Bais HaMikdash [The Temple], the cankerous lust for idol worship was eroding the last vestiges of holiness. ... stage by stage the *Shechinah* was withdrawing from Its resting place.¹⁹

Once again, the prophet sees the Glory of God in a *Merkavah* vision.

Verses 8 through 18 are an account of the abominations in the Holy Temple itself, which this prophet supernaturally witnessed and which brought on the Lord's judgments.

Ezekiel Chapter 8:8-18 יְחִזְקֵאל JPS 1917

ח וַיֹּאמֶר אֵלַי, בֶּן-אָדָם חַתֵּר-נָא
בְּקִיר; וְאַחֲתֵר בְּקִיר, וְהִנֵּה פֶתַח אֶחָד.
{ס}

8 Then said He unto me: 'Son of man, dig now in the wall'; and when I had digged in the wall, behold a door. {S}

ט וַיֹּאמֶר, אֵלַי: בֵּא וּרְאֵה אֶת-
הַתּוֹעֲבוֹת הַרְעוֹת, אֲשֶׁר הֵם עֹשִׂים
פֹּה.

9 And He said unto me: 'Go in, and see the wicked abominations that they do here.'

י וַאֲבֹא, וְאָרְאָה, וְהִנֵּה כָל-תְּבֻנֹת
רֶמֶשׂ וּבְהֵמָה שֶׁקֶץ, וְכָל-גְּלוּלֵי בַיִת
יִשְׂרָאֵל--מְחֻקָּה עַל-הַקִּיר, סָבִיב
סָבִיב.

10 So I went in and saw; and behold every detestable form of creeping things and beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

יא וְשִׁבְעִים אִישׁ מִזְקְנֵי בַיִת-יִשְׂרָאֵל
וַיֵּאֲזַנְיָהוּ בֶן-שָׁפָן עֹמֵד בְּתוֹכְכֶם, עֹמְדִים
לְפָנֵיהֶם, וְאִישׁ מִקְטָרֶתּוֹ, בְּיָדוֹ; וְעַתֵּר
עֲנַן-הַקְטָרֶת, עָלָה.

11 And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censer in his hand; and a thick cloud of incense went up.

¹⁹ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 152.

- יב** וַיֹּאמֶר אֵלַי, הֲרֵאִיתָ בֶן-אָדָם, אֲשֶׁר זָקְנֵי בֵּית-יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ, אִישׁ בְּחִדְרֵי מִשְׁכְּבֹתָיו: כִּי אָמְרִים, אֵין יְהוָה רָאָה אֶת־נֹוֹ-עֲזֹב יְהוָה, אֶת-הָאָרֶץ.
- 12** Then said He unto me: 'Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The LORD seeth us not, the LORD hath forsaken the land.'
- יג** וַיֹּאמֶר, אֵלַי: עוֹד תִּשְׁוֶב תִּרְאֶה תוֹעֵבוֹת גְּדֹלוֹת, אֲשֶׁר-הֵמָּה עֹשִׂים.
- 13** He said also unto me: 'Thou shalt again see yet greater abominations which they do.'
- יד** וַיָּבֵא אֹתִי, אֶל-פֶּתַח שַׁעַר בֵּית-יְהוָה, אֲשֶׁר, אֶל-הַצְּפוֹנָה; וְהִנֵּה-שָׁם הַנְּשִׂאִים יֹשְׁבוֹת, מִבְּכוֹת אֶת-הַתַּמּוּזַי. {ס}
- 14** Then He brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat the women weeping for Tammuz. {S}
- טו** וַיֹּאמֶר אֵלַי, הֲרֵאִיתָ בֶן-אָדָם; עוֹד תִּשְׁוֶב תִּרְאֶה תוֹעֵבוֹת, גְּדֹלוֹת מֵאֵלֶּהּ.
- 15** Then said He unto me: 'Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these.'
- טז** וַיָּבֵא אֹתִי, אֶל-חֲצַר בֵּית-יְהוָה הַפְּנִימִית, וְהִנֵּה-פֶתַח הַיֵּכָל יְהוָה בֵּין הָאוֹלָם וּבֵין הַמִּזְבֵּחַ, כְּעֶשְׂרִים וַחֲמִשָּׁה אִישׁ; אַחֲרֵיהֶם אֶל-הַיֵּכָל יְהוָה, וּפְנֵיהֶם קִדְמָה, וְהֵמָּה מִשְׁתַּחֲוִיִּתִם קִדְמָה, לְשֶׁמֶשׁ.
- 16** And He brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.
- יז** וַיֹּאמֶר אֵלַי, הֲרֵאִיתָ בֶן-אָדָם-- הַנִּקְלָל לְבֵית יְהוּדָה, מַעֲשׂוֹת אֶת-הַתוֹעֵבוֹת אֲשֶׁר עָשׂוּ-פֹה: כִּי-מִלְאוּ אֶת-הָאָרֶץ חָמָס, וַיָּשְׁבוּ לְהַכְעִיסֵנִי, וְהֵנָּם שֹׁלְחִים אֶת-הַזְּמוּרָה, אֶל-אַפִּי.
- 17** Then He said unto me: 'Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here in that they fill the land with violence, and provoke Me still more, and, lo, they put the branch to their nose?'

יח וגם-אני אעשה בחמה, לא-תחוס
 עיני ולא אהמל; וקראו באזני קול
 גדול, ולא אשמע אותם.
 18 Therefore will I also deal in fury;
 Mine eye shall not spare, neither will
 I have pity; and though they cry in
 Mine ears with a loud voice, yet will I
 not hear them.'

Ezekiel 9

Ezekiel Chapter 9:1-4 JPS 1917

- א ויקרא באזני, קול גדול
 לאמר, קרבו, פקדות העיר;
 ואיש כלי משחתו, בידו.
 1 Then he called in mine ears with a loud
 voice, saying: 'Cause ye them that have
 charge over the city to draw near, every man
 with his destroying weapon in his hand.'
- ב והנה ששה אנשים באים
 מדרך-שער העליון אשר מפנה
 צפונה, ואיש כלי מפצו בידו,
 ואיש-אחד בתוכם לבש בדים,
 וקסת הספר במתניו; ויבאו,
 ויעמדו, אצל, מזבח הנחשת.
 2 And, behold, six men came from the way of
 the upper gate, which lieth toward the north,
 every man with his weapon of destruction in
 his hand; and one man in the midst of them
 clothed in linen, with a writer's inkhorn on
 his side. And they went in, and stood beside
 the brazen altar.
- ג וכבוד אלהי ישראל, נעלה
 מעל הכרוב אשר היה עליו,
 אל, מפתן הבית; ויקרא, אל-
 האיש הלבוש הבדים, אשר
 קסת הספר, במתניו. {פ}
 3 And the glory of the God of Israel was gone
 up from the cherub, whereupon it was, to the
 threshold of the house; and He called to the
 man clothed in linen, who had the writer's
 inkhorn on his side.
- ד ויאמר יהוה, אלו, עבר
 בתוך העיר, בתוך ירושלים;
 והתויתו על-מצחות האנשים,
 הנאנחים והנאנקים, על כל-
 התועבות, הנעשות בתוכה.
 4 And the LORD said unto him: 'Go through
 the midst of the city, through the midst of
 Jerusalem, and set a mark upon the
 foreheads of the men that sigh and that cry
 for all the abominations that are done in the
 midst thereof.'

God orders heavenly beings to mark the foreheads of those loyal to Him and to carry out judgment on those who committed the abominations.

Men are marked in their foreheads to be saved or to be destroyed.

Judgment begins at the house of the Lord.

God will mark the 144,000 in their foreheads (Revelation 14:1). The satanic mark of the beast is in the foreheads and right hands (Revelation 13:16-17).

Ezekiel Chapter 9:5-6, 11 JPS 1917

5 And to the others He said in my hearing: 'Go ye through the city after him, and smite; let not your eye spare, neither have ye pity; תַּחַס עֵינֵיכֶם (עֵינֹכֶם), וְאַל-תַּחַמְלוּ.

6 slay utterly the old man, the young man and the maiden, and little children and women; but come not near any man upon whom is the mark; and begin at My sanctuary.' Then they began at the elders that were before the house....

11 And, behold, the man clothed in linen, who had the inkhorn on his side, reported, saying: 'I have done according to all that Thou hast commanded me.'

Brim Note:

Concerning the Ezekiel Tablets: The twelfth tablet, comprised of black basalt, begins with Ezekiel 9:7 and ends with 10:9.

The Tablets are of two different materials: light marble and black basalt. Perhaps black was chosen for this passage because the abominations are written upon them. This is my own opinion.

Ezekiel 10

Ezekiel Chapter 10:1-22 JPS 1917

1 Then I looked, and, behold, upon the firmament that was over the head of the cherubim, there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne.

- ב וַיֹּאמֶר אֶל-הָאִישׁ לְבַשׁ
הַבְּדִים, וַיֹּאמֶר בֹּא אֶל-בֵּינֹת
לְגִלְגָל אֶל-תַּחַת לְכְרוֹב וּמְלֵא
חֲפְנֶיךָ גַחְלֵי-אֵשׁ מִבֵּינֹת
לְכַרְבִּים, וְזָרַק, עַל-הָעִיר;
וַיָּבֹא, לְעֵינַי.
- 2 And He spoke unto the man clothed in
linen, and said: 'Go in between the
wheelwork, even under the cherub, and
fill both thy hands with coals of fire from
between the **cherubim**, and dash them
against the city.' And he went in in my
sight.
- ג וְהַכַּרְבִּים, עֹמְדִים מִיְמִין
לְבַיִת--בָּבֹאוֹ הָאִישׁ; וְהָעָנָן
מָלֵא, אֶת-הַחֲצָר הַפְּנִימִית.
- 3 Now the **cherubim** stood on the right
side of the house, when the man went in;
and the cloud filled the inner court.
- ד וַיָּרֶם כְּבוֹד-יְהוָה מֵעַל
הַכְּרוֹב, עַל מַפְתַּן הַבַּיִת;
וַיִּמְלֵא תְּבִיֵת, אֶת-הָעָנָן, וְהַחֲצָר
מְלֵאָה, אֶת-נֹגַהּ כְּבוֹד יְהוָה.
- 4 And the **glory of the LORD** mounted up
from the cherub to the threshold of the
house; and the house was filled with the
cloud, and the court was full of the
brightness of the **LORD'S glory**.
- ה וְקוֹל, כַּנְּפֵי הַכְּרוֹבִים--
נִשְׁמַע, עַד-הַחֲצָר הַחִיצוֹנָה;
כְּקוֹל אֵל-שָׁדַי, בְּדַבְּרוֹ.
- 5 And the sound of the wings of the
cherubim was heard even to the outer
court, as the voice of God Almighty when
He speaketh.
- ו וַיְהִי, בְּצִוּתוֹ אֶת-הָאִישׁ לְבַשׁ-
הַבְּדִים לֵאמֹר, קַח אֵשׁ מִבֵּינֹת
לְגִלְגָל, מִבֵּינֹת לְכְרוֹבִים;
וַיָּבֹא, וַיַּעֲמֵד, אֶצְלֵי הָאוֹפֶן.
- 6 And it came to pass, when He
commanded the man clothed in linen,
saying: 'Take fire from between the
wheelwork, from between the cherubim',
that he went in, and stood beside a wheel.
- ז וַיִּשְׁלַח הַכְּרוֹב אֶת-יָדוֹ
מִבֵּינֹת לְכַרְבִּים, אֶל-הָאֵשׁ
אֲשֶׁר בֵּינֹת הַכַּרְבִּים, וַיִּשָּׂא
וַיִּתֵּן, אֶל-חֲפְנֵי לְבַשׁ הַבְּדִים;
וַיִּקַּח, וַיֵּצֵא.
- 7 And the **cherub** stretched forth his
hand from between the **cherubim** unto
the fire that was between the cherubim,
and took thereof, and put it into the
hands of him that was clothed in linen,
who took it and went out.
- ח וַיֵּרָא, לְכַרְבִּים--תְּבִנִית, יָד-
אָדָם, תַּחַת, כַּנְּפֵיהֶם.
- 8 And there appeared in the **cherubim**
the form of a man's hand under their
wings.

ט וַאֲרָאָהָ, וַהֲנִיחַ אַרְבַּעָה אֹפְנִים אֶצְלֵי הַכְּרוּבִים--אֹפֶן אֶחָד אֶצְלֵי הַכְּרוּב אֶחָד, וְאֹפֶן אֶחָד אֶצְלֵי הַכְּרוּב אֶחָד; וַיִּמְרָאָהָ, הָאֹפְנִים, כְּעֵין, אֶבֶן תִּרְשִׁישׁ.

9 And I looked, and behold four **wheels** beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was as the colour of a beryl stone.

י וַיִּמְרָאֵיהֶם--דְּמוּת אֶחָד, לְאַרְבַּעָתָם: כַּאֲשֶׁר יִהְיֶה הָאֹפֶן, בְּתוֹךְ הָאֹפֶן.

10 And as for their appearance, they four had one likeness, as if a **wheel** had been within a **wheel**.

יא בָּלְכֶתֶם, אֶל-אַרְבַּעַת רַבְעֵיהֶם יֵלְכוּ--לֹא יִסְבוּ, בָּלְכֶתֶם: כִּי תִמְקֹם אֲשֶׁר-יִפְנֶה הָרֹאשׁ, אַחֲרָיו יֵלְכוּ--לֹא יִסְבוּ, בָּלְכֶתֶם.

11 When they went, they went toward their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

יב וְכָל-בְּשָׂרָם, וְגִבְהָם, וַיִּדְיָהֶם, וְכַנְפֵיהֶם--וְהָאֹפְנִים, מִלְּאִים עֵינַיִם סָבִיב, לְאַרְבַּעָתָם, אֹפְנֵיהֶם.

12 And their whole body, and their backs, and their hands, and their wings, and the **wheels** were full of eyes round about, even the **wheels** that they four had.

יג לְאֹפְנֵיהֶם--לָהֶם קוֹרָא הַגִּלְגָּל, בְּאָזְנֵי.

13 As for the **wheels**, they were called in my hearing the wheelwork.

יד וְאֵת אַרְבַּעָה פָּנִים, לְאֶחָד: פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב, וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם, וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה, וְהָרְבִיעִי פְּנֵי-נְשָׂר.

14 And every one had four faces: the first face was the face of the **cherub**, and the second face was the face of a **man**, and the third the face of a lion, and the fourth the face of an eagle.

טו וַיִּרְמוּ, הַכְּרוּבִים--הִיא הַחַיָּה, אֲשֶׁר רָאִיתִי בְּנַחַר-כְּבָר.

15 And the **cherubim** mounted up--this is the **living creature** that I saw by the river Chebar.

טז וּבְלֶכְתָּ, הַכְּרוּבִים, יֵלְכוּ הָאֹפְנִים, אֶצְלָם; וּבְשָׂאת

16 And when the **cherubim** went, the **wheels** went beside them; and when the

הַכְּרוּבִים אֶת-כַּנְפֵיהֶם, לָרוֹם מֵעַל הָאָרֶץ, לֹא-יִסְבּוּ הָאוֹפָנִים גַּם-הֵם, מֵאַצְלָם. cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

יז בְּעֶמְדָם יַעֲמֶדוּ, וּבְרוֹמָם יָרוּמוּ אוֹתָם: כִּי רוּחַ תְּחַיָּה, בָּהֶם. 17 When they stood, these stood, and when they mounted up, these mounted up with them; for the spirit of the living creature was in them.

יח וַיֵּצֵא כְבוֹד יְהוָה, מֵעַל מַפְתַּן הַבַּיִת; וַיַּעֲמֵד, עַל-הַכְּרוּבִים. 18 And the glory of the LORD went forth from off the threshold of the house, and stood over the cherubim.

יט וַיִּשְׂאוּ הַכְּרוּבִים אֶת-כַּנְפֵיהֶם וַיָּרוּמוּ מִן-הָאָרֶץ לְעֵינַי, בְּצֵאתָם, וְהָאוֹפָנִים, לְעֶמְתָם; וַיַּעֲמֵד, פֶּתַח שַׁעַר בֵּית-יְהוָה הַקֶּדְמוֹנִי, וּכְבוֹד אֱלֹהֵי-יִשְׂרָאֵל עָלֵיהֶם, מִלְּמַעְלָה. 19 And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them; and they stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

כ הִיא תְּחַיָּה, אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי-יִשְׂרָאֵל--בְּנְהַר-כְּבָר; וָאֲדַע, כִּי כְּרוּבִים הֵמָּה. 20 This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim.

כא אַרְבַּעָה אַרְבַּעָה פָּנִים לְאֶחָד, וְאַרְבַּע כַּנְּפִים לְאֶחָד; וְדַמוֹת יָדַי אָדָם, תַּחַת כַּנְּפֵיהֶם. 21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

כב וְדַמוֹת פְּנֵיהֶם--הֵמָּה הַפָּנִים אֲשֶׁר רָאִיתִי עַל-נְהַר-כְּבָר, מִרְאֵיהֶם וְאוֹתָם; אִישׁ אֶל-עֵבֶר פָּנָיו, יֵלְכוּ. 22 And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward.

Rabbi Moshe Eisemann, *Yechezkel*

3. ... Then the Glory of the God of Israel rose up from the Cheruv.

From upon the lid [of the Ark] where the *Shechinah* had rested up to now; it began a gradual, ten-stage withdrawal from the Temple. This is the first stage [of withdrawal]: from the Cheruv to the threshold of the Holy of Holies (*Rashi*).²⁰

The Talmud (Rosh Hashanah 31a, sections 13–18) details the ten stages of withdrawal.

Here is a link to see the whole passage:

https://www.sefaria.org/Rosh_Hashanah.31a.13?ven=William_Davidson_Edition - English&vhe=William_Davidson_Edition - Vocalized_Aramaic&lang=bi

Brim Note: See Exodus 25:10-22 for the description of the Ark, the Mercy Seat, and the Cherubim. It was the place of the *Shechinah* Presence of God as He dwelt among His people, first in the Tabernacle and then in the Temple. It was the place where God would communicate with His people.

Exodus 25:22 KJV And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

The Chariot (*Merkavah*) accompanies, or even transports, the *Shechinah*.

Ezekiel 11

The fate of the city's inhabitants is sealed.

The future lies with the exiles.

Ezekiel Chapter 11:13 יְהוֹקָאֵל JPS 1917

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said: 'Ah Lord GOD! wilt Thou make a full end of the remnant of Israel?'

יג וַיְהִי, כְּהִנָּבְאִי, וּפְלַטְיָהוּ בֶן-בְּנַיָּה, מָת; וָאֶפֶל עַל-פְּנֵי וָאֲזַעַק קוֹל-גָּדוֹל, וָאָמַר אֶתָּה, אֲדֹנָי יְהוִה--כָּלָה אֶתָּה עֲשֵׂה, אֵת שְׂאֲרֵית יִשְׂרָאֵל. {פ}

When the prophet is required to pronounce judgment, Pelatiah falls dead and Ezekiel cries out to God. The Lord answers with the promise of the Ingathering of “all the house of Israel” (verses 15–17) from “out of the countries where [they] have been scattered.” This encouraging prophecy looks past the Babylonian scattering, which they were experiencing. It went past all the days of the Jewish diaspora, to the

²⁰ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 172.

future Ingathering at the end of days, which will include the whole House of Israel. (This includes the ten tribes of the northern kingdom as well as the southern kingdom: the House of Judah.) God tells the end from the beginning.

Even in the very midst of the declaration of judgment and destruction, the LORD gives them a Word of prophecy of the Ingathering and of Restoration and Redemption. And notice, He calls them “My people.”

Ezekiel Chapter 11:14-20, 22-23 יְחִזְקֵאל JPS 1917

14 **יד** וַיְהִי דְבַר-יְהוָה, אֵלַי
me, saying:
לֵאמֹר.

15 **טו** בֶּן-אָדָם, אַחִיךָ אַחִיךָ
אֲנָשֵׁי גְאֻלְתְּךָ, וְכָל-בֵּית
יִשְׂרָאֵל, כְּלָהּ: אֲשֶׁר אָמְרוּ
לָהֶם יְשֻׁבֵי יְרוּשָׁלַם, רַחֲקוּ
מֵעַל יְהוָה--לָנוּ הִיא נְתֻנָה
הָאָרֶץ, לְמוֹרָשָׁה. {ס}

15 'Son of man, as for thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, concerning whom the inhabitants of Jerusalem have said: Get you far from the LORD! unto us is this land given for a possession; {S}

16 **טז** לָכֵן אָמַר, כֹּה-אָמַר
אֲדֹנָי יְהוִה, כִּי הֲרַחַקְתִּים
בְּגוֹיִם, וְכִי הִפִּיצוּתִים
בְּאֲרָצוֹת; וְאָהִי לָהֶם
לְמִקְדָּשׁ מְעַט, בְּאֲרָצוֹת
אֲשֶׁר-בָּאוּ שָׁם. {ס}

16 therefore say: Thus saith the Lord GOD: Although I have removed them far off among the nations, and although I have scattered them among the countries, yet have I been to them as a little sanctuary in the countries where they are come; {S}

17 **יז** לָכֵן אָמַר, כֹּה-אָמַר אֲדֹנָי
יְהוִה, וְקִבַּצְתִּי אֶתְכֶם מִן-
הָעַמִּים, וְאֶסְפַּתִּי אֶתְכֶם מִן-
הָאֲרָצוֹת אֲשֶׁר נִפְצוּתֶם
בָּהֶם; וְנָתַתִּי לָכֶם, אֶת-אֲדֹמַת
יִשְׂרָאֵל.

17 therefore say: Thus saith the Lord GOD: I will even gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 **יח** וּבָאוּ-שָׁמָּה; וְהִסִּירוּ אֶת-
כָּל-שְׁקִינְצֵיהָ, וְאֶת-כָּל-
תּוֹעֲבוֹתֶיהָ--מִמֶּנָּה.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 **יט** וְנָתַתִּי לָהֶם לֵב אֶחָד, וְרוּחַ חַדְשָׁה אֶתֵּן בְּקִרְבְּכֶם; וְהִסְרֹתִי לֵב הָאֲבָן, מִבְּשָׂרָם, וְנָתַתִּי לָהֶם, לֵב בֶּשֶׂר.

19 And I will give them one heart, and I will put a new spirit within you; and I will remove the stony heart out of their flesh, and will give them a heart of flesh;

20 **כ** לְמַעַן בְּחַקְתִּי יֵלְכוּ, וְאֵת-מִשְׁפָּטַי יִשְׁמְרוּ וַעֲשׂוּ אֹתָם; וְהָיוּ-לִי לְעָם--וְאֲנִי, אֶהְיֶה לָהֶם לֵאלֹהִים.

20 that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be **My people**, and I will be their God.

The Shechinah Completes Its Withdrawal from Jerusalem

22 **כב** וַיִּשָּׂאוּ הַכְּרוּבִים אֶת-כַּנְפֵיהֶם, וְהָאוֹפָנִים לְעַמָּתָם; וַיִּכְבֹּד אֱלֹהֵי-יִשְׂרָאֵל עֲלֵיהֶם, מִלְּמַעְלָה.

22 Then did the **cherubim** lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above.

23 **כג** וַיַּעַל כְּבוֹד יְהוָה, מֵעַל תוֹךְ הָעִיר; וַיַּעֲמֵד, עַל-הַהָר, אֲשֶׁר, מִקְדָּם לָעִיר.

23 And the **glory of the LORD** went up from the midst of the city, and stood upon the **mountain** which is on the east side of the city.

The mountain on the east side of the city is The Mount of Olives. Consider that the Lord ascended into Heaven from The Mount of Olives. And when He returns to the earth, His feet shall stand on The Mount of Olives (Acts 1:11).

Zechariah 14:3-4 KJV

Zech. 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zech. 14:4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

In Chapters 40, 43, 44 and 48, we shall see the return of the Glory of the Lord to Jerusalem and the Millennial Temple.

Hebrew Vocabulary

יְהוָה	<i>Yehovah</i>	
כְּבוֹד-יְהוָה	<i>k^avod Yehovah</i>	Glory of the LORD
יַד אֲדֹנָי יְהוָה	<i>yad adonai Yehovah</i>	Hand of the Lord God
כִּסֵּא	<i>kise (key-say)</i>	throne
חֲשָׁמַל	<i>chashmal</i>	(not definable in English)
רוּחַ	<i>ruach</i>	spirit
יְרוּשָׁלַם	<i>Yerushalayim</i>	Jerusalem
כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל	<i>k^evod Elohei Yisrael</i>	Glory of the God of Israel
בֶּן-אָדָם	<i>ben adam</i>	son of man
חַיּוֹת	<i>chayot</i>	living creatures
כְּרוּבִים	<i>k^eruvim</i>	cherubim
אֹפָן	<i>ofan</i>	wheel
אֹפָנִים	<i>ofanim</i>	wheels

SESSION 5 ENDS HERE[RETURN TO TABLE OF CONTENTS](#)

יְחִזְקֵאל YECHEZKEL

EZEKIEL 12-19

SESSION 6 STARTS HERE

Ezekiel 12

Ezekiel carries out prophetic, symbolic acts.

Ezekiel 13

Ezekiel prophesies against the false prophets.

Ezekiel 13:3, 16 יְחִזְקֵאל JPS 1917

ג פה אָמַר אֲדֹנָי יְהוִה, הוּי עַל-
הַנְּבִיאִים הַנְּבִלִים, אֲשֶׁר הִלְכִים
אַחַר רוּחָם, וּלְבַלְתִּי רָאוּ.

3 Thus saith the **Lord GOD**: Woe unto the vile prophets, that follow their own spirit, and things which they have not seen!

טז נְבִיאֵי יִשְׂרָאֵל, הַנְּבִיאִים אֵל-
יְרוּשָׁלַם, וְהַחֲזִים לָהּ, תִּזּוֹן שָׁלָם;
וְאִין שָׁלָם, נְאֻם אֲדֹנָי יְהוִה.

16 to wit, the prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her, and there is no peace, saith the **Lord GOD**.

Ezekiel 14

At this point, even intercession like unto that of these three men would not avail.

Ezekiel 14:12-14 יְחִזְקֵאל JPS 1917

יב וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.

12 And the **word of the LORD** came unto me, saying:

יג בֶּן-אָדָם, אֶרֶץ כִּי תַחַטָּא-לִי
לְמַעַל-מַעַל, וְנָטִיתִי יָדִי עָלֶיהָ,
וְשָׁבַרְתִּי לָהּ מִטֵּה-לֶחֶם;
וְהִשְׁלַחְתִּי-בָּהּ רָעָב, וְהִכַּרְתִּי
מִמֶּנָּה אָדָם וּבְהֵמָה.

13 **'Son of man**, when a land sinneth against Me by trespassing grievously, and I stretch out My hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast;

14 though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

יִדְּ וְהָיוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה, בְּתוֹכָהּ--נֹחַ, דָּנִיֵּאל (דְּנִיֵּאל) וְיֹב: הֵמָּה בְּצַדִּיקְתָּם יִנְצְלוּ נַפְשָׁם, נְאֻם אֲדֹנָי יְהוִה.

Ezekiel 15

Israel is likened to the vine. For Israel, there can be no secular existence.

Ezekiel 16

God deals with Israel as His wife. He speaks of the early days of their relationship, how He found her and how He adorned her.

Ezekiel 16:6 יְחִזְקֵאל JPS 1917

6 And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live; yea, I said unto thee: In thy blood, live;

וַאֲעֵבֶר עָלֶיךָ וְאָרְאֶךָ, מִתְבֹּסֶסֶת בְּדַמְיֶךָ; וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי, וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי.

This verse has been long known to stop bleeding.

I have personal experience with this phenomenon. The only explanation I can think of for this could be like the troubling of the waters as recorded in the New Testament when an angel went down and the first one to step in was healed. Perhaps it is something to keep healing and miracles alive in the minds of men.

Ezekiel 16:7-16 יְחִזְקֵאל JPS 1917

7 I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

ז רָבַבְתָּ, כְּצֹמַח הַשָּׂדֶה נִתְתִּיךְ, וְתָרַבִּי וְתִגְדְּלִי, וְתִבְאִי בְעֵדֵי עֲדָיִים: שָׁדַיִם נִכְנְוּ וּשְׁעָרֶךָ צִמְחוּ, וְאֵת עַרְם וְעֶרְוָתָהּ.

8 Now when I passed by thee, and looked upon thee, and, behold, thy time was the time of love, I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into

ח וְאֵעֵבֶר עָלֶיךָ וְאָרְאֶךָ, וְהִנֵּה עֵתֶךָ עֵת דְּדָוִם, וְאֶפְרַשׁ כְּנָפַי עָלֶיךָ, וְאֶכְסֶה עֶרְוָתְךָ; וְאָשָׁבַע

- לָךְ וְאָבֹא בְּבְרִית אִתְּךָ, נָאִם
אֲדֹנָי יְהוִה--וַתְּהִי-לִי.
- ט וְאָרְחַצְךָ בַּמַּיִם, וְאֶשְׁטְךָ
דְּמִיךָ מֵעַלְיֶךָ; וְאָסַכְךָ, בַּשֶּׁמֶן.
- י וְאֶלְבִּישְׁךָ רִקְמָה, וְאֶנְעַלְךָ
תַּחַשׁ; וְאֶחְבַּשְׁךָ בַּשֵּׁשׁ, וְאֶכְסַךְ
מִשִּׁי.
- יא וְאֶעְדְּךָ, עָרִי; וְאֶתְנָה
צְמִידִים עַל-יְדֶיךָ, וְרֶבִיד עַל-
גְּרוֹנְךָ.
- יב וְאֶתַּן נֶזֶם, עַל-אַפְךָ,
וְעִגְלִים, עַל-אָזְנוֹךָ; וְעֹטֶרֶת
תְּפֹאֲרֶת, בְּרֹאשְׁךָ.
- יג וַתְּעֲדִי זָהָב וְכֶסֶף, וּמִלְּבוּשְׁךָ
שִׁשִׁי (שֵׁשׁ) וּמִשִּׁי וְרִקְמָה, סֶלֶת
וְדִבְשׁ וְשֶׁמֶן, אֲכַלְתִּי (אֶכְלֶת);
וַתִּיפִי בְּמָאֵד מְאֹד, וַתִּצְלַחִי
לְמַלְוָכָה.
- יד וַיֵּצֵא לְךָ שֵׁם בְּגוֹיִם,
בְּיַפְיֶךָ: כִּי כָלִיל הוּא, בְּהַדְרִי
אֲשֶׁר-שָׂמְתִי עָלֶיךָ--נָאִם, אֲדֹנָי
יְהוִה.
- 12 And I put a ring upon thy nose, and
earrings in thine ears, and a beautiful
crown upon thy head.
- 13 Thus wast thou decked with gold and
silver; and thy raiment was of fine linen,
and silk, and richly woven work; thou
didst eat fine flour, and honey, and oil;
and thou didst wax exceeding beautiful,
and thou wast meet for royal estate.
- 14 And thy renown went forth among
the nations for thy beauty; for it was
perfect, through My splendour which I
had put upon thee, saith the Lord GOD.

But Israel was unfaithful and went after other gods.

- טו וַתִּבְטַחִי בְּיַפְיֶךָ, וַתִּזְנֵי עַל-
שְׂמֶךָ; וַתִּשְׁפְּכִי אֶת-תִּזְנוֹתֶיךָ עַל-
כָּל-עוֹבֵר, לוֹ-יְהוִה.
- 15 But thou didst trust in thy beauty
and play the harlot because of thy
renown, and didst pour out thy
harlotries on every one that passed by;
his it was.

טז ותקחי מבגדיך, ותעשי-לך במות טלאות, ותזני, עליהם: לא באות, ולא יהיה. 16 And thou didst take of thy garments, and didst make for thee high places decked with divers colours, and didst play the harlot upon them; the like things shall not come, neither shall it be so.

In spite of her unfaithfulness, God repeats and confirms His everlasting covenant relationship with Israel.

Ezekiel 16:60-63 יְחִזְקֵאל JPS 1917

ס וְזָכַרְתִּי אֲנִי אֶת-בְּרִיתִי אִתְּךָ, בְּיָמַי נְעוּרֶיךָ; וְהִקְיִמֹתִי לְךָ, בְּרִית עוֹלָם. 60 Nevertheless I will remember **My covenant** with thee in the days of thy youth, and I will establish unto thee an **everlasting covenant**.

סא וְזָכַרְתָּ אֶת-דְּרָכֶיךָ, וְנִבְלַמְתָּ, בְּקַחְתְּךָ אֶת-אֲחוֹתֶיךָ הַגְּדֹלוֹת מִמֶּךָ, אֶל-הַקְּטָנוֹת מִמֶּךָ; וְנָתַתִּי אֶתְהֶן לְךָ לְבָנוֹת, וְלֹא מִבְּרִיתְךָ. 61 Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger; and I will give them unto thee for daughters, but not because of thy **covenant**.

סב וְהִקְיִמֹתִי אֲנִי אֶת-בְּרִיתִי, אִתְּךָ; וְיָדַעְתָּ, כִּי-אֲנִי יְהוָה. 62 And I will establish **My covenant** with thee, and thou shalt know that I am the LORD;

סג לִמְעַן תִּזְכְּרִי, וּבִשְׁתִּי, וְלֹא יִהְיֶה-לְךָ עוֹד פֶּתַח־זֶהַר, מִפְּנֵי כְלָמְתְּךָ--בְּכַפְרֵי-לְךָ לְכָל-אֲשֶׁר עָשִׂיתָ, נְאֻם אֲדֹנָי יְהוָה. {פ} 63 that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I have forgiven thee all that thou hast done, saith the **Lord GOD**. {P}

Jeremiah

Jeremiah, like Ezekiel, was a prophet to Israel before and during the Babylonian captivity.

The sages say that everything God does for Israel is based upon the faith she displayed when she followed Him into an "unsown" wilderness (Jeremiah 2:2), thus demonstrating her faith in Him. Israel's actions in Ezekiel 16:15 (and the verses that

follow it), were the very opposite of her early days. She trusted in her “own beauty,” rather than completely trusting Him. Consider what the Lord said through Jeremiah.

Jeremiah 2:1-3 KJV

Jer. 2:1 ¶ Moreover the word of the Lord came to me, saying,

Jer. 2:2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

Jer. 2:3 Israel *was* holiness unto the Lord, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.

Jeremiah 2:1-3 ESV

The word of the Lord came to me, saying,
 “Go and proclaim in the hearing of Jerusalem,
 Thus says the Lord,
 “I remember the devotion of your youth,
 your love as a bride,
 how you followed me in the wilderness,
 in a land not sown.
 Israel was holy to the Lord,
 the firstfruits of his harvest.
 All who ate of it incurred guilt;
 disaster came upon them,
 declares the Lord.”

Ezekiel 17

The parable of the great eagle describes the punishment of Zedekiah's treachery in breaking his covenant with Nebuchadnezzar, and in making an alliance with Egypt in his rebellion.

Ezekiel 18

Jehovah vindicates Himself against the charge that He was punishing the present generation for the sins of their fathers.

Ezekiel 19

Ezekiel is to lift a lamentation over the fall of the house of David.

Ezekiel 19:1 ESV And you, take up a lamentation for the princes of Israel ...

Rabbi Moshe Eisemann, *Yechezkel*

Yechezkel is to sing a ... dirge, for the princes of Israel.

In quick succession the reigns of Yoshiyahu's [Josiah's] two sons and grandson had ended in disaster ...

Yehoachaz and Yehoyachin had been dragged to Egypt and Babylon respectively. Yehoyakim's body had been torn limb from limb by the Babylonians. ...

In a few short years Zidkiyahu was to be ... captured and the final agony of the Land would be ended. ...

And so, Yechezkel is to mourn Yoshiyahu's royal house. ...²¹

Hebrew Vocabulary

יְהוָה	<i>Yehovah</i>	
אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בְּרִית	<i>berit</i>	covenant
בְּרִיתִי	<i>beriti</i>	My covenant
בְּרִית עוֹלָם	<i>berit olam</i>	everlasting covenant
דָּם	<i>dam</i>	blood
יְרוּשָׁלַיִם	<i>Yerushalayim</i>	Jerusalem
מַיִם	<i>mayim</i>	water

SESSION 6 CONTINUES IN LESSON 9

²¹ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 304.

יְחֵזְקֵאל YECHEZKEL

EZEKIEL 8–11 ADDENDUM

The Glory Returns

SESSION 6 CONTINUES HERE

*Fast Forward to the Future
and Chapters 40, 43, 44, and 48*

Ezekiel 40

Ezekiel 40:1–2 יְחֵזְקֵאל JPS 1917

א בְּעֶשְׂרִים וְחֲמִשׁ שָׁנָה לְגְלוּתֵנוּ 1 In the five and twentieth year of our
בְּרֵאשִׁית הַשָּׁנָה בְּעֶשְׂוֹר לַחֹדֶשׁ, captivity, in the beginning of the year,
בְּאַרְבַּע עָשָׂרָה שָׁנָה, אַחֲרַי, אֲשֶׁר in the tenth day of the month, in the
הַכְּתָה הָעִיר--בְּעֶצֶם הַיּוֹם הַזֶּה, fourteenth year after that the city was
הָיְתָה עָלַי יַד-יְהוָה, וַיָּבֵא אֹתִי, smitten, in the selfsame day, **the hand**
שָׁמָּה. **of the LORD** was upon me, and He
brought me thither.

ב בְּמַרְאֵי אֱלֹהִים. הֵבִיאֲנִי אֶל- 2 In the visions of God brought He me
אֶרֶץ יִשְׂרָאֵל; וַיְנִיחֵנִי, אֶל-הַר into the **land of Israel**, and set me
נֹבֵה מְאֹד, וְעָלְיוֹ כְּמִבְנֵה-עִיר, down upon a very high mountain,
מִזְרָב. whereon was as it were the frame of a
city on the south.

Yechezkel received this vision twenty years after his first one. The vision is of earthly Jerusalem rebuilt.

Rabbi Moshe Eisemann, *Yechezkel*

Near the Temple Mount upon which Yechezkel was placed in his vision was the rebuilt city of Jerusalem (*Radak*).²²

The Millennial Temple described here is probably built by the King Messiah. **The Glory returns, never to depart.**

²² Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 608.

Rabbi Moshe Eisemann, *Yechezkel*

“A very high mountain”

In Messianic times the Temple Mount will be very high (Rashi, based on Isaiah 2:2).²³

Ezekiel 40:3-4 יְהוֹקָאֵל JPS 1917

3 And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of copper, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me: 'Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee, for to the intent that I might show them unto thee art thou brought thither; declare all that thou seest to the house of Israel.'

Rabbi Moshe Eisemann, *Yechezkel*

Yechezkel 40:4 ... Relate all that see to the family of Israel.

Yechezkel is exhorted to pass his vision on to the people. It is necessary that they be made aware of God's undying love for them, in order that they be stimulated to a true repentance. This idea is amplified at 43:10-11.²⁴

Rabbi Moshe Eisemann, *Yechezkel*

Yechezkel 40:3, 5

Yech. 40:3 Now He brought me there and behold! A man whose appearance was like that of copper with a linen cord in his hand and a measuring rod, as he stood by the gate.

Yech. 40:5 And behold! There was a wall outside the House, surrounding it. And in the man's hand was a measuring rod of six cubits — each of a cubit and a handbreadth — and he measured the width of the building ... and the height ...²⁵

²³ Ibid.

²⁴ Ibid., 609.

²⁵ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 609, 611.

Rabbi Moshe Eisemann, *Yechezkel*

"Outside the house, surrounding it."

Chapter 45 (vs. 1-4) describes a piece of land which is to be set aside as a gift sacred to God to the north of the city. In its exact center lies a piece of land, measuring 500 rods by 500 rods, that is to be called the **הַר הַבַּיִת** [Har HaBayit], *Temple Mount*. At six cubits to the rod, this gives us an area of 9,000,000 square cubits. By contrast the Temple Mount of the Second Temple was only 250,000 square cubits, as recorded in *Middos 2:1*.²⁶

Rabbi Moshe Eisemann, *Yechezkel*

*Yechezkel is brought back to the eastern gate to witness the high drama of the Shechinah's return. ...*²⁷

Ezekiel 43

Ezekiel 43:1-7 יְחִזְקֵאל JPS 1917

- 1 Afterward he brought me to the gate, אַחֲרַיְתָּי בָּאָה אֵלַי הַשַּׁעַר--שַׁעַר, אֲשֶׁר פְּנֵה דָרֶךְ הַקְּדִימִים. even the gate that looketh toward the east;
- 2 and, behold, the **glory of the God of Israel** came from the way of the east; בָּא, מִדְּרֶךְ הַקְּדִימִים; וְקוֹלוֹ, וְהִנֵּה, כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל, and His voice was like the sound of many waters; and the earth did shine with **His glory**. קוֹל מַיִם רַבִּים, וְהֶאֱרָץ, הָאֵרָה מִכְּבוֹדוֹ.
- 3 And the appearance of the vision גַּם וְכַמְרָאָה הַמְרָאָה אֲשֶׁר רָאִיתִי, כַּמְרָאָה אֲשֶׁר-רָאִיתִי which I saw was like the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. וְכַמְרָאוֹת, כַּמְרָאָה אֲשֶׁר רָאִיתִי אֶל-נְהַר-כְּבָר; וָאָפַל, אֶל-פָּנָי.
- 4 And the **glory of the LORD** came into דָּר וְכְבוֹד יְהוָה, בָּא אֶל-הַבַּיִת, the house by the way of the gate whose prospect is toward the east. דְּרֶךְ שַׁעַר, אֲשֶׁר פְּנֵי דָרֶךְ הַקְּדִימִים.

²⁶ Ibid., 609.

²⁷ Ibid., 667.

- 5 And a **spirit** took me up, and brought me into the inner court; and, behold, the **glory of the LORD** filled the house.
- 6 And I heard one speaking unto me out of the house; and a man stood by me.
- 7 And He said unto me: 'Son of man, this is the **place** of My **throne**, and the **place** of the soles of My feet, where I will dwell in the midst of the **children of Israel** for ever; and the **house of Israel** shall no more defile My holy **name**, neither they, nor their kings, by their harlotry, and by the carcasses of their kings in their high places;
- ה ותשאני רוח--ותבאני אל-
הקצר הפנימי; והנה מלא
כבוד-יהוה, הבית.
- ו ואשמע מדבר אלי, מהבית;
ואיש, היה עמד אצלי.
- ז ויאמר אלי, בן-אדם את-
מקום כסאי ואת-מקום כפות
רגלי, אשר אשכן-שם בתוך
בני-ישראל, לעולם; ולא
יטמאו עוד בית-ישראל שם
קדשי המה ומלכיהם, בזנותם,
ובפגרי מלכיהם, במותם.

Ezekiel 44

Ezekiel 44:1-4 JPS 1917

- 1 Then he brought me back the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut.
- 2 And the LORD said unto me: 'This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD, the God of Israel, hath entered in by it; therefore it shall be shut.
- 3 As for the prince, being a prince, he shall sit therein to eat bread before the LORD; he shall enter by the way of the porch of the gate, and shall go out by the way of the same.'
- 4 Then he brought me the way of the north gate before the house; and I looked, and, behold, **the glory of the**
- א וישב אתי, דרך שער
המקדש החיצון, הפנה קדים;
והוא, סגור.
- ב ויאמר אלי יהוה, השער
הזה סגור יהיה לא יפתח ואיש
לא יבא בו--כי יהוה אל-הי-
ישראל, בא בו; והיה, סגור.
- ג את-הנשיא, נשיא הוא ישב-בו
לאכול- (לאכל-) לחם--לפני
יהוה; מדרך אולם השער
יבוא, ומדרך יצא.
- ד וביאני דרך-שער הצפון,
אל-פני הבית, וארא, והנה מלא

כְּבוֹד-יְהוָה אֶת-בַּיִת יְהוָה; LORD filled the house of the LORD; and
 וָאֶפְלָ, אֶל-פָּנָי. I fell upon my face.

*For now, we move forward to the glorious words
 which end the Book of the Prophet Ezekiel:*

Ezekiel 48:35 יְהוָה שָׁמָּה JPS 1917

35 It shall be eighteen thousand reeds round
 about. And the name of the city from that day
 shall be, The LORD is there.' {P}
 יְהוָה שָׁמָּה. {ש}

The Lord is There = Jehovah Shammah

Hebrew Vocabulary

אֶרֶץ יִשְׂרָאֵל	<i>Eretz Yisrael</i>	Land of Israel
בֶּן-אָדָם	<i>ben adam</i>	son of man
בַּיִת יִשְׂרָאֵל	<i>bet Yisrael</i>	House of Israel
בְּנֵי-יִשְׂרָאֵל	<i>benei Yisrael</i>	sons of Israel children of Israel
הַר	<i>har</i>	mountain
כְּבוֹד-יְהוָה	<i>kavod Yehovah</i>	Glory of the LORD
כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל	<i>kavod Elohei Yisrael</i>	Glory of the God of Israel
יַד יְהוָה	<i>yad Yehovah</i>	Hand of the Lord
יְהוָה שָׁמָּה	<i>Yehovah Shammah</i>	the LORD is There
מָקוֹם	<i>makom</i>	place
שֵׁם	<i>shem</i>	name

SESSION 6 CONTINUES IN LESSON 10

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 20

God's Plan to Reveal and Sanctify His Name to the Nations Through Israel

SESSION 6 CONTINUES HERE

Certain elders of Israel sat before the Prophet, and He was instructed of the LORD to say unto them ...

Ezekiel 20:5-9 יְחֶזְקֵאל JPS 1917

5 and say unto them: Thus saith the Lord GOD: In the day when I chose Israel, and lifted up My hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up My hand unto them, saying: I am the LORD your God;

ה וְאָמַרְתָּ אֲלֵיהֶם, כֹּה-אָמַר
אֲדַנִּי יְהוָה, בַּיּוֹם בָּחַרְתִּי בְּיִשְׂרָאֵל,
וְנָשָׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב
וְאָנֹכִי לָהֶם בְּאֶרֶץ מִצְרַיִם;
וְנָשָׂא יָדִי לָהֶם לֵאמֹר, אֲנִי יְהוָה
אֱלֹהֵיכֶם.

6 in that day I lifted up My hand unto them, to bring them forth out of the land of Egypt into a land that I had sought out for them, flowing with milk and honey, which is the beauty of all lands;

וּ בַיּוֹם הַהוּא, נָשָׂאתִי יָדִי לָהֶם,
לְהוֹצִיאֵם, מֵאֶרֶץ מִצְרַיִם: אֶל-
אֶרֶץ אֲשֶׁר-תָּרַתִּי לָהֶם, זָבַת חֶלֶב
וְדִבְשׁ--צְבִי הִיא, לְכָל-הָאֲרָצוֹת.

7 and I said unto them: Cast ye away every man the detestable things of his eyes, and defile not yourselves with the idols of Egypt; I am the LORD your God.

ז וְאָמַר אֲלֵיהֶם, אִישׁ שְׁקוּצֵי עֵינָיו
תִּשְׁלִיכוּ, וּבְגִלּוֹלֵי מִצְרַיִם, אַל-
תִּטְמְאוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

ח וַיִּמְרוּ-בִי, וְלֹא אָבוּ לְשָׁמַעַי
 אֵלַי--אִישׁ אֶת-שְׁקוּצֵי עֵינֵיהֶם לֹא
 הִשְׁלִיכוּ, וְאֶת-גְּלוּלֵי מִצְרַיִם לֹא
 עָזְבוּ; וְאָמַר לְשַׁפְּדֵי חַמְתִּי
 עָלֵיהֶם, לְכַלּוֹת אַפִּי בָהֶם, בְּתוֹךְ,
 אֶרֶץ מִצְרַיִם.

8 But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the detestable things of their eyes, neither did they forsake the idols of Egypt; then I said I would pour out My fury upon them, to spend My anger upon them in the midst of the land of Egypt.

ט וַאֲעַשׂ לְמַעַן שְׁמוֹ, לְבַלְתִּי
 הִחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר-הִמָּה
 בְּתוֹכָם--אֲשֶׁר נֹדַעְתִּי אֲלֵיהֶם
 לְעֵינֵיהֶם, לְהוֹצִיאֵם מֵאֶרֶץ
 מִצְרַיִם.

9 But I wrought for My name's sake, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made Myself known unto them, so as to bring them forth out of the land of Egypt.

The phrase, "I lifted up mine hand," means that God figuratively lifts up His hand to swear something.

This chapter speaks of the prime directive of Israel: that this separated nation would bear His Name throughout her history. And His Name is to be Sanctified.

"God wrought" or God worked for His Name's sake in the sight of the nations. Israel was the only vehicle in the earth for the revelation of God to the nations.

The Aaronic Blessing

Numbers 6:22-27 KJV

Num. 6:22 ¶ And the Lord spake unto Moses, saying,

Num. 6:23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

Num. 6:24 The Lord bless thee, and keep thee:

Num. 6:25 The Lord make his face shine upon thee, and be gracious unto thee:

Num. 6:26 The Lord lift up his countenance upon thee, and give thee peace.

Num. 6:27 And they shall put My name upon the children of Israel; and I will bless them.

For His Name's Sake

When God was ready to wipe out Israel and begin again with Moses, the only "leg to stand on" in Moses' great intercession for the people, was God's Name and honor (Numbers 14:13–20). The same idea is taught in Deuteronomy 32:26.

Judgments | Purging | Survival (verses 10–39)

For His Name's Sake

Ezekiel 20:33–44 יְהוָה אֱלֹהֵינוּ JPS 1917

- 33 As I live, saith the **Lord GOD**, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I be king over you;
- לֹא בְיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וּבַחֲמָה שְׂפוּכָה--אֶמְלֹךְ עֲלֵיכֶם. אִם-לֹא חַי-אֲנִי, נְאֻם אֲדֹנָי יְהוִה: אִם-לֹא בְיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וּבַחֲמָה שְׂפוּכָה--אֶמְלֹךְ עֲלֵיכֶם.
- 34 and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out;
- לֵד וְהוֹצֵאתִי אֶתְכֶם, מִן-הָעַמִּים, וְקִבַּצְתִּי אֶתְכֶם, מִן-הָאֲרָצוֹת אֲשֶׁר נְפוּצְתֶם בָּם--בְּיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וּבַחֲמָה שְׂפוּכָה.
- 35 and I will bring you into the wilderness of the peoples, and there will I plead with you face to face.
- לֵה וְהֵבֵאתִי אֶתְכֶם, אֶל-מִדְבַּר הָעַמִּים; וְנִשְׁפַּטְתִּי אֶתְכֶם שָׁם, פָּנִים אֶל-פָּנִים.
- 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the **Lord GOD**.
- לֹא כַאֲשֶׁר נִשְׁפַּטְתִּי אֶת-אֲבוֹתֵיכֶם, בְּמִדְבַּר אֶרֶץ מִצְרַיִם--כֵּן אֲשַׁפֵּט אֶתְכֶם, נְאֻם אֲדֹנָי יְהוִה.
- 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant;
- לֹא וְהֵעֵבַרְתִּי אֶתְכֶם, תַּחַת הַשֶּׁבֶט; וְהֵבֵאתִי אֶתְכֶם, בְּמַסְרֵת הַבְּרִית.

38 and I will purge out from among you the rebels, and them that transgress against Me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel; and ye shall know that I am the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD: Go ye, serve every one his idols, even because ye will not hearken unto Me; but My holy name shall ye no more profane with your gifts, and with your idols.

The Promise of Return

40 For in My holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them, serve Me in the land; there will I accept them, and there will I require your heave-offerings, and the first of your gifts, with all your holy things.

41 With your sweet savour will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations.

42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country which

יִשְׂרָאֵל--אֶל-הָאָרֶץ, אֲשֶׁר נִשְׂאתִי
אֶת-יָדִי, לָתֵת אוֹתָהּ, לְאֲבוֹתֵיכֶם.
I lifted up My hand to give unto your
fathers.

מִגּוֹ וּזְכַרְתֶּם-שָׁם, אֶת-דַּרְכֵיכֶם
וְאֵת כָּל-עֲלִילוֹתֵיכֶם, אֲשֶׁר
נִטְמַאתֶם, בָּם; וַיִּקְטַטְתֶּם, בְּפָנֵיכֶם,
בְּכָל-רָעוֹתֵיכֶם, אֲשֶׁר עָשִׂיתֶם.
43 And there shall ye remember your
ways, and all your doings, wherein ye
have polluted yourselves; and ye
shall loathe yourselves in your own
sight for all your evils that ye have
committed.

מִדַּר וַיִּדְעֶתֶם כִּי-אֲנִי יְהוָה,
בַּעֲשׂוֹתֵי אֲתָכֶם לְמַעַן שְׁמִי: לֹא
כְדַרְכֵיכֶם הָרָעִים
וְכַעֲלִילוֹתֵיכֶם הַנְּשַׁחֲתוֹת, בֵּית
יִשְׂרָאֵל--נְאֻם, אֲדֹנָי יְהוָה. {פ}
44 And ye shall know that I am the
LORD, when I have wrought with you
for My name's sake, not according
to your evil ways, nor according to
your corrupt doings, O ye house of
Israel, saith the Lord GOD.' {P}

Verse 40 looks beyond the return of the Southern Kingdom from the Babylonian captivity to the return of "all the house of Israel, all of them": both the northern kingdom of Israel and the southern kingdom of Judea.

All prophecy regarding the end of days points to a sanctification of the Name of God in the eyes of the nations.

Hebrew Vocabulary

אֲדֹנָי יְהוָה Adonai Yehovah

SESSION 6 CONTINUES IN LESSON 11

יְחֵזְקֵאל YECHEZKEL

EZEKIEL 21-23

SESSION 6 CONTINUES HERE

Ezekiel 21

The Sharpened Sword

The human sword is Nebuchadnezzar (verses 23-24), but the decree of judgment that allows its use came from the LORD (verses 8-9).

Ezekiel 21:8-9, 23-24 יְחֵזְקֵאל JPS 1917

- ח וְאָמַרְתָּ לְאֶרֶץ יִשְׂרָאֵל. כֹּה אָמַר
יְהוָה, הִנְנִי אֵלֶיךָ, וְהוֹצֵאתִי חֶרֶב־
מִתַּעֲרֹה; וְהִכֵּיתִי מִמֶּנּוּ, צַדִּיק וְרָשָׁע.
- 8 and say to the land of Israel: Thus saith the LORD: Behold, I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the righteous and the wicked.
- ט יַעַן אֲשֶׁר-הִכֵּיתִי מִמֶּנּוּ, צַדִּיק וְרָשָׁע; לָכֵן תֵּצֵא חֶרֶב־יְהוָה מִתַּעֲרֹה, אֶל-כָּל-בָּשָׂר--מִנֹּגֵב צָפוֹן.
- 9 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall My sword go forth out of its sheath against all flesh from the south to the north;
- כג וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.
- 23 And the word of the LORD came unto me, saying:
- כד וְאַתָּה בֶן-אָדָם שִׁים-לָךְ שְׁנַיִם דְּרָכִים, לָבוֹא חֶרֶב מִלְּךָ-בְּבַל--מֵאֶרֶץ אַחַד, יֵצְאוּ שְׁנֵיהֶם; וַיֵּד בְּרֹא, בְּרֹאשׁ דְּרָךְ-עִיר בְּרֹא.
- 24 'Now, thou son of man, make thee two ways, that the sword of the king of Babylon may come; they twain shall come forth out of one land; and mark a signpost, mark it clear at the head of the way to the city.

Rabbi Moshe Eisemann, *Yechezkel*

The bitter denunciation of Jerusalem in this chapter is unparalleled in Scripture. ...
The greatest falls occur from the greatest heights.²⁸

Ezekiel 22

Ezekiel 22:1-2 יְחִזְקֵאל JPS 1917

א 1 Moreover the word of the LORD came unto me, saying:

ב 2 'Now, thou, son of man, wilt thou judge, wilt thou judge the bloody city? then cause her to know all her abominations.

Gross sins are named. Idolatry. Shedding of blood. Offerings of children to idols. Murder. Sexual sins explicitly named. Incest. Greed. Bribery. Dishonoring of parents. Oppression of and wrongdoing against strangers, widows and orphans. Despising of holy things. Profaning of Sabbath. Forgetfulness of God.

Kings, Priests, and Prophets marked out

Ezekiel 22:25-28 יְחִזְקֵאל JPS 1917

כה 25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravaging the prey; they have devoured souls, they take treasure and precious things, they have made her widows many in the midst thereof.

כו 26 Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean

²⁸ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 371.

וּמְשַׁבְּתוֹתַי הֶעְלִימוּ עֵינֵיהֶם, וְאָחֲלִי בְּתוֹכָם. and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

27 כִּזְ שָׂרֵיהֶּם בְּקִרְבָּהּ, כְּזֹאֲבִים טֹרְפֵי טָרֶף--לְשַׁפֵּךְ-דָּם לְאַבֵּד נַפְשׁוֹת, לְמַעַן בְּצַע בְּצַע. 27 Her princes in the midst thereof are like wolves ravening the prey: to shed blood, and to destroy souls, so as to get dishonest gain.

28 כַּח וּנְבִיאֶיהָ, טָחוּ לָהֶם תְּפֹל-- חֲזִים שָׂוֵא, וְקִסְמִים לָהֶם כְּזָב; אֹמְרִים, כֹּה אָמַר אֲדֹנָי יְהוִה, וַיְהוּה, לֹא דִבֶּר. 28 And her prophets have daubed for them with whited plaster, seeing falsehood, and divining lies unto them, saying: Thus saith the Lord GOD, when the LORD hath not spoken.

Brim Note: Yet in the midst of such gross sin, God looked for an intercessor.

Ezekiel 22:30-31 יְהוֹזָקָאֵל JPS 1917

30 לֹא וְאֶבְקַשׁ מֵהֶם אִישׁ גֹּדֵר-גֹּדֵר וְעֹמֵד בַּפְּרִץ לְפָנַי, בְּעַד הָאָרֶץ-- לְבַלְתִּי שְׁחַתְתָּהּ; וְלֹא, מְצָאתִי. 30 And I sought for a man among them, that should make up the hedge, and stand in the breach before Me for the land, that I should not destroy it; but I found none.

31 לֹא וְאֶשְׁפֹּךְ עֲלֵיהֶם זַעַמִּי, בְּאֵשׁ עֶבְרָתִי כִלְיֹתִים; וְהִרְכַּם בְּרֹאשָׁם נִתְתִּי, נְאֻם אֲדֹנָי יְהוִה. 31 Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath; their own way have I brought upon their heads, saith the Lord GOD.'

Ezekiel 23

The two kingdoms are presented as two idolatrous sisters—harlots.

Aholah	The Northern Kingdom—Samaria (Shomron): Sometimes identified as Israel
Aholivah	The Southern Kingdom—Identified by its capital, Jerusalem: Sometimes called Judah or Judaea

Ezekiel 23:4-5, 9, 11-12, 14-17, 31-32 יְהוֹקָאֵל JPS 1917

4 ר וּשְׁמוֹתָן, אֶהְלָה הַגְּדוֹלָה וְאֶהְלִיבָה אַחֹתָהּ, וַתְּהִינָה לִי, וַתִּלְדֶּנָּה בָּנִים וּבָנוֹת; וּשְׁמוֹתָן-- שְׁמֵרוֹן אֶהְלָה, וִירוּשָׁלַם אֶהְלִיבָה. 4 And the names of them were Aholah the elder, and Aholivah her sister; and they became Mine, and they bore sons and daughters. And as for their names, Samaria is Aholah, and Jerusalem Aholivah.

5 ה וַתַּזְנוּ אֶהְלָה, תַּחֲתַי; וַתַּעֲנֹב עַל-מְאֵהֲבֵיהָ, אֶל-אַשּׁוּר קְרוּבִים. 5 And Aholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians, warriors,

9 ט לָכֵן נִתְּתִיהָ, בְּיַד-מְאֵהֲבֵיהָ-- בְּיַד בְּנֵי אַשּׁוּר, אֲשֶׁר עָנְבָה עֲלֵיהֶם. 9 Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

11 יא וַתִּרְא אַחֹתָהּ אֶהְלִיבָה, וַתִּשְׁחַת עֲנָבְתָהּ מִמֶּנָּה; וְאֵת-תַּזְנוּתֶיהָ-- מִזְנוּנֵי, אַחֹתָהּ. 11 And her sister Aholibah saw this, yet was she more corrupt in her doting than she, and in her harlotries more than her sister in her harlotries.

12 יב אֶל-בְּנֵי אַשּׁוּר עָנְבָה פְּחוֹת וּסְנָנִים קְרוּבִים, לְבָשִׁי מְכֻלּוֹל, פָּרָשִׁים, רֹכְבֵי סוּסִים--בַּחוּרֵי חָמֵד, כָּלָם. 12 She doted upon the Assyrians, governors and rulers, warriors, clothed most gorgeously, horsemen riding upon horses, all of them handsome young men.

14 יד וַתוֹסֶף, אֶל-תַּזְנוּתֶיהָ; וַתִּרְא, אַנְשֵׁי מִחֻקָּה עַל-הַקִּיר, צְלָמֵי כַשְׁדִּיִּים (כְּשָׁדִים), תְּקָקִים בַּשָּׁשָׁר. 14 And she increased her harlotries; for she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

15 טו חגורֵי אָזוֹר בְּמַתְנֵיהֶם, סְרוּיָחַי טְבוּלִים בְּרֵאשֵׁיהֶם-- מִרְאֵה שְׁלֹשִׁים, כָּלָם: דְּמוּת בְּנֵי-בָבֶל כְּשָׂדִים, אֶרֶץ מוֹלְדָתָם.

15 girded with girdles upon their loins, with pendant turbans upon their heads, all of them captains to look upon, the likeness of the **sons of Babylon**, even of Chaldea, the land of their nativity.

16 טז ותענב (ותענבה) עליהם, למראה עיניה; ותשלח מלאכים אליהם, כשדימה.

16 And as soon as she saw them she doted upon them, and sent messengers unto them into Chaldea.

17 יז ויבאו אליה בני-בבל למשכב ודדים, ויטמאו אותה בתזנותם; ויטמאו-בם--ותקע נפשמה, מהם.

17 And the Babylonians came to her into the bed of love, and they defiled her with their lust; and she was polluted with them, and her soul was alienated from them.

31 לא בדרך אחותך, הלכת; ונתתי כוסה, בידך. {ס}

31 In the way of thy sister hast thou walked; therefore will I give her cup into thy hand. {S}

32 לב כה אמר, אדני יהוה, כוס אחותך תשתי, העמקה והרחבה; תהיה לצחק וללעג, מרבה להכיל.

32 Thus saith the Lord GOD: Thou shalt drink of thy sister's cup, which is deep and large; thou shalt be for a scorn and a derision; it is full to the uttermost.

SESSION 6 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

יְחֵזְקֵאל YECHEZKEL

EZEKIEL 24

SESSION 7 BEGINS HERE

The day had come. Yechezkel's prophecies of destruction had reached their terrible climax.

Ezekiel Chapter 24

Ezekiel 24:1-2 יְחֵזְקֵאל JPS 1917

- א וַיְהִי דְבַר-יְהוָה אֵלַי בַּשָּׁנָה
הַתְּשִׁיעִית, בַּחֹדֶשׁ הָעֲשִׂירִי,
בְּעָשׂוֹר לַחֹדֶשׁ, לֵאמֹר.
- 1 And the word of the LORD came
unto me in the ninth year, in the
tenth month, in the tenth day of the
month, saying:
- ב בֶּן-אָדָם, כְּתוּב- (כְּתָב-) לְךָ
אֶת-שֵׁם הַיּוֹם--אֶת-עֶצֶם, הַיּוֹם
הַזֶּה: סִמְךָ מִלְּךָ-בְּבַל אֶל-
יְרוּשָׁלַם, בְּעֶצֶם הַיּוֹם הַזֶּה.
- 2 'Son of man, write thee the name
of the day, even of this selfsame day;
this selfsame day the king of
Babylon hath invested Jerusalem.

The Infamous Dates

The dates of the happenings of the destruction of the First Temple became days of fasting. They are remembrances of terrible things. However, the Bible says they will one day become times of “joy and gladness” (Zechariah 8:19).

Zechariah 8:19 KJV Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

The fast of the 17th of Tammuz is the first of the four fast days accepted by prophetic decree. The other three are Tisha B'Av, the Fast of Gedaliah and Asara B'Tevet. Presently, these fast dates mark sad events, but Zechariah tells us the day will come when these will be days of celebration.

Shivah Asar B'Tammuz—the 17th of Tammuz

- Moses descended from Mt Sinai, saw the Israelites worshipping the Golden Calf and smashed the Tablets.

- An idol was set up in the Temple. Some believe this was done by King Menashe while some believe this was done by an enemy military leader.
- When the Babylonians were besieging Jerusalem, the Jews could no longer offer the daily sacrifices due to the lack of sheep.
- The Romans breached Jerusalem's walls in A.D. 70.
- Apostomus, a Roman military leader, burned a Torah scroll in public.

Tisha B'Av—the 9th of Av—the saddest day in the year

- This is the anniversary of the divine decree that the Jewish people had to remain in the desert for forty years until that generation died out. This was a result of their acceptance of the evil report of the ten spies. The Israelites cried all night (Numbers 13 and 14).
- The First Temple was destroyed by the Babylonians in 586 B.C.
- The Second Temple was destroyed by the Romans in A.D. 70.
- In 1492, Av 9 was the day on which all Jews were forcibly expelled from Spain.
- World War I began on Av 9, leading to WWII and the Holocaust.
- In 2005, the government of Israel under Prime Minister Ariel Sharon organized pushing the Jews out of Gush Katif in the Gaza Strip. (The day originally picked by the Sharon government was 9 Av. When they discovered their mistake in choosing that day, they decided to wait until the fast was ended on the tenth.)

The four fast dates which are now mournful, shall become times of joy. Amid all the bad things happening, God was basically saying, "Here's bad, but hold on. It will turn to good."

David Baron, *Zechariah*

The fast of the ninth day of the fourth month was instituted to celebrate the taking of the city by Nebuchadnezzar in the eleventh year of Zedekiah's reign (Jer. 52:6,7). The fast of the fifth month (the blackest day of all the Jewish calendar) commemorates the destruction of both the city and the Temple (Jer. 52:12,13), and many other calamities which ... happened on this same day ... the fast of the seventh month ... was appointed for the murder of Gedaliah (2 Kings 25:25, 26; Jer. 41:1-3); the fast of the tenth commemorated the commencement of the siege of Jerusalem on the tenth day of that month in the ninth year of Zedekiah (2 Kings 25:1; Jer. 39:1; Ezek. 24:1, 2).

All these days are still observed as fasts by the Jewish nation in all parts of the earth

...

But the long night of weeping is to be followed by a morning of joy, when Jehovah shall accomplish the "good" which He has purposed and promised to Israel and Jerusalem (vers. 14, 15), and then the former troubles and calamities shall be

“forgotten” (Isa. 65:16), and the very days which commemorate them shall be turned into “joy and gladness” and *moedim tobhim*—cheerful feasts ...²⁹

The Death of the Prophet's Wife: Ezekiel Is Himself a Sign

Ezekiel 24:15-18, 20-24, 26-27 יְחִזְקֵאל JPS 1917

15 Also the word of the LORD came unto me, saying:

16 **'Son of man**, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou make lamentation nor weep, neither shall thy tears run down.

17 Sigh in silence; make no mourning for the dead, bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thine upper lip, and eat not the bread of men.'

18 So I spoke unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.

20 Then I said unto them: **'The word of the LORD** came unto me, saying:

21 Speak unto the **house of Israel**: Thus saith the Lord GOD: Behold, I will profane My sanctuary, the pride of your power, the desire of your eyes, and the longing of your soul; and your sons and your daughters whom ye have left behind shall fall by the sword.

²⁹ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 248–249.

22 **כב** וַעֲשִׂיתֶם, כַּאֲשֶׁר עָשִׂיתִי: עַל-שָׁפֵם לֹא תַעֲטוּ, וְלֶחֶם אַנְשִׁים לֹא תֹאכְלוּ.

22 And ye shall do as I have done: ye shall not cover your upper lips, nor eat the bread of men;

23 **כג** וּפְאַרְכָּם עַל-רְאֲשֵׁיכֶם, וְנַעֲלֵיכֶם בְּרַגְלֵיכֶם--לֹא תִסְפְּדוּ, וְלֹא תִבְכּוּ; וְנִמְקַתֶּם, בְּעֹנֹתֵיכֶם, וְנִהַמְתֶּם, אִישׁ אֶל-אָחִיו.

23 and your tires shall be upon your heads, and your shoes upon your feet; ye shall not make lamentation nor weep; but ye shall pine away in your iniquities, and moan one toward another.

24 **כד** וְהָיָה יְחִזְקִיאֵל לְכֶם לְמוֹפֵת, כְּכֹל אֲשֶׁר-עָשָׂה תַעֲשׂוּ: בְּבוֹאָהּ--וַיֵּדְעוּתֶם, כִּי אֲנִי אֲדֹנָי יְהוָה. {ס}

24 Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do; when this cometh, then shall ye know that I am the Lord GOD. {S}

26 **כו** בַּיּוֹם הַהוּא, יָבוֹא הַפְּלִיט אֵלֶיךָ, לְהַשְׁמָעוֹת, אָזְנוֹם.

26 that in that day he that escapeth shall come unto thee, to cause thee to hear it with thine ears?

27 **כז** בַּיּוֹם הַהוּא, יִפְתַּח פִּיךָ אֶת-הַפְּלִיט, וְתִדְבַר, וְלֹא תֵאָלֵם עוֹד; וְהָיִיתָ לָהֶם לְמוֹפֵת, וַיֵּדְעוּ כִּי-אֲנִי יְהוָה. {פ}

27 In that day shall thy mouth be opened together with him that is escaped, and thou shalt speak, and be no more dumb; so shalt thou be a sign unto them; and they shall know that I am the LORD.'

“he that escapeth shall come unto thee ...”

A fugitive will come with the news of Jerusalem’s destruction. The prophet’s mouth will be opened. He will take his place among them and receives their respect.

“so shalt thou be a sign unto them”

They will recognize that a prophet has been among them.

(In the Supplement section of the manual, see “Mother of the Pound,” pages. 82–83, for a description of how this strong respect for Ezekiel endured through the centuries. See also the brief excerpt below.)

**Excerpted from Supplement Section
“Mother of the Pound”**

Page 2

My people’s long and proud history in what is now Iraq dates back some 2,500 years, to the Babylonian Exile of 586 BCE. At that time, the elite of the Jews of Israel were exiled by the god-king Nebuchadnezzar of Babylonia, who hoped to distance them from their First Temple and, ultimately, from the worship of God. The exiled Jews crossed the desert and proceeded to establish, under the spiritual leadership of the prophet Ezekiel, a thriving society in Babylonia, along the shores of the Euphrates River.

Fifty years later, Persia’s King Cyrus came to rule over Babylonia and offered the Jews a chance to return to Israel and build their Second Temple. Those who stayed along the Euphrates and those who returned to their homeland established dual, vibrant Jewish centers in Babylon and in Jerusalem. But hard times lay ahead for both groups. The Jerusalemites would lose their Temple, while the Babylonians would have to contend with a number of invaders—some beneficent and some oppressive—over several centuries.

After Moslem Arabs arrived in the seventh century to rule Iraq and establish their capital in Baghdad, most of the Babylonian Jews moved from outlying areas and settled in the city. Depending on the whim of the Islamic ruler of the time, the Jewish community either flourished or retreated into a self-protective mode. The Mongols followed and brought good fortune to the Jews at one time, misfortune at another. The Turks came next, and their effect was also mixed.

In periods when favor was shown to the Jews, a burst of progress took place; in tougher times, their advancements froze—but importantly, the culture of the Jews never deteriorated.

Pilgrimage

Page 82

Shavuot, like all Jewish holidays, begins in the evening. Since this occasion celebrates the giving of the Ten Commandments, the first evening is spent reading biblical and rabbinic passages, prayers, and remembrances of the dead. In our house, all members of the extended family gathered together, each bringing candles to light for their dead ones, and the men took turns in the readings. Women prepared coffee and meghli, an herbal tea specially brewed for this occasion that the children were allowed to drink and helped serve.

As the men continued their readings, the women exchanged family news, and were occasionally joined by one of the men taking a break from the lengthy recitations. Looking back, it seems as if the readers were conducting a celestial conversation in Hebrew and Aramaic with God and the prophets and rabbis whose writings they were reciting, while the rest of the household passed the time in down-to-earth conversation. The rituals ended considerably after midnight, leaving little time for sleep, especially for those who were planning a pilgrimage the next morning.

In Iraq during the 1930s, masses of Jewish people made the pilgrimage—not by foot but by car—to Kiffel, the burial place of our beloved prophet Ezekiel. Kiffel was a small town composed of mud houses and a few brick buildings, with narrow,

serpentine dirt alleys meandering in-between. Most of the alleys led to the small river that coursed through the town, a tributary of the Euphrates. As religious pilgrims, our focal point in Kiffel was always Ezekiel's tomb, which was situated in a little domed building, part mud and part brick, with thick walls and only a few small windows. In front of the building was a large, open square that accommodated the many cars, carts, donkeys, and other modes of transportation. This space also served as an open market in which a wide variety of vendors randomly set up shop to sell all kinds of goods, from simple bedding to cooking utensils, food products, and a myriad of other items that the arriving pilgrims might need.

Page 83

In the center of the burial building was a small, dark room containing Ezekiel's tomb. The tomb, some 8 feet long, 4 feet wide, and 6 feet high, was overlaid with several ornate covers on which Hebrew inscriptions from the Bible were embroidered. Only 6 or 8 feet separated the tomb from the walls of the room. When I visited this holy site, I was struck by the smell of wax that saturated the cool, damp air inside the building and the constantly changing patterns of light thrown off by the flickering candles.

In a custom shared by Jews and Moslems alike, all visitors to this dwelling took off their shoes before walking over the carpeted floor of the sacred room. As I entered the room, my ears caught the whispered prayers of fellow visitors. Each person would squeeze as close as possible to the tomb, kissing it and murmuring his or her prayers, petitions, and vows. The crowd moved slowly around the tomb in a counterclockwise manner. Others, most often men, stood at some distance from the tomb itself, reading psalms in hushed tones. (Something similar to our visit to Ezekiel's tomb can be experienced in Israel today at the building that shelters Rachel's tomb, on the road to Bethlehem.)³⁰

SESSION 7 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

³⁰ David Kazzaz, *Mother of the Pound: Memoirs on the Life and History of the Iraqi Jews* (Brooklyn: Sepher-Hermon Press, 2001), 2, 82–83.

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 25

Judgments Against Neighboring Nations Ammon, Moab, Edom, the Philistines

SESSION 8 BEGINS HERE



The Babylonian king, Nebuchadnezzar, had conquered the Southern Kingdom of Judah and deported some of the best and brightest of the Jews to Babylon itself. This included the prophet Daniel.

The illustration to the left is an artist's rendition of a dream he had, a dream which only Daniel could interpret. In a broad sense, the image in the dream represents the "times of the Gentiles," which began with the Babylonian Kingdom and will end with the downfall of the Revived Roman Empire.

At the time of Nebuchadnezzar's dream, the Jews were in exile in Babylon. That would change when Cyrus the Great conquered Babylon and gave the Jews an opportunity to return to Israel and rebuild their Temple.

The dream also represented the Greek Empire under Alexander the Great, followed by the Roman Empire, the Divided Roman Empire. Finally, we see an "end of days" reconstituted Roman Empire (perhaps the European Union) which will be crushed by Christ's Kingdom.

Figure 2: Babylonian Empire

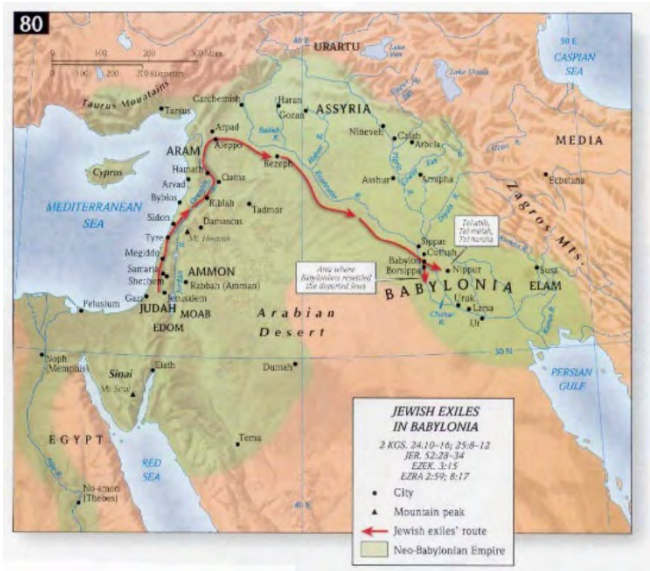


Figure 3: Medo-Persian Empire



Figure 4: Greek Empire Under Alexander the Great



Figure 5: Roman Empire Under Augustus



The map of the Roman Empire shows many of the nations that are key players in end-time events. They comprise what could be called “the prophetic world,” the nations that are mentioned in the Bible. The United States is not specifically mentioned as part of the prophetic world.

The next image is a map showing Israel and the surrounding nations. Notice the size of Israel, located on the eastern shore of the Mediterranean Sea. About the size of New Jersey, it is dwarfed by its Arab neighbors.

Figure 6: Israel and Surrounding Nations



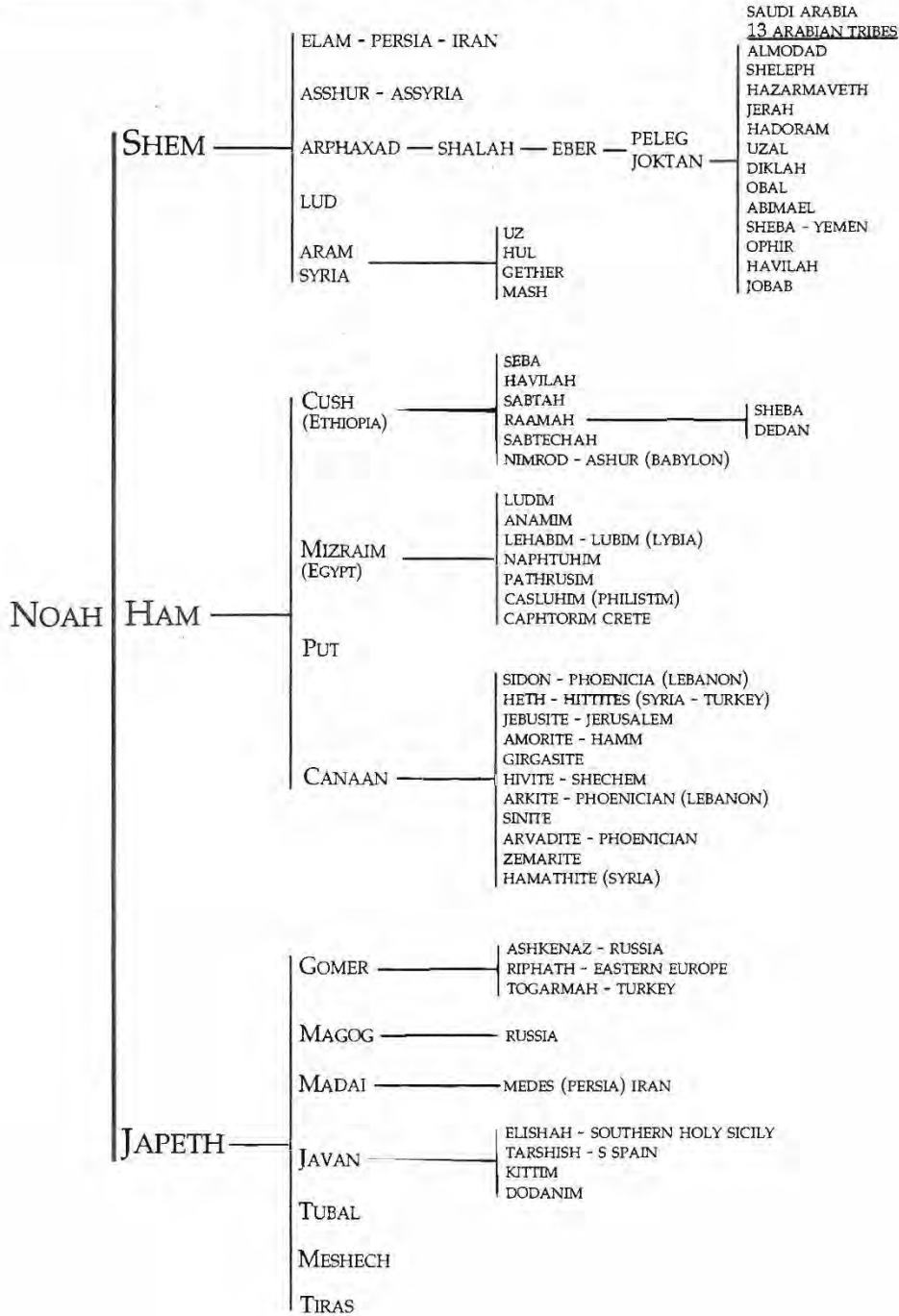
Dr. Billye Brim, *Judgment of the Nations for How They Treat Israel*

The first mention of the nations (Heb: *goyim*) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed.³¹

³¹ Dr. Billye Brim, *Judgment of the Nations for How They Treat Israel* (Branson, MO: AGCF, 2010), 5.

THE TABLE OF THE NATIONS
ACCORDING TO GENESIS 10

FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH



Dr. Billye Brim, *Judgment of the Nations for How They Treat Israel*

The Lord's will for them was, "*Be fruitful, and multiply, and replenish the earth*" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's revelation to the church regarding Israel in Romans Chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "*For the gifts and the calling of God are not repented of*" (Rom. 11:29). Nations, as nations, therefore are judged as to how they treat the chosen nation with the call to reveal God to them.³²

Genesis 12: 1-3 KJV

Gen. 12:1 ¶ Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

The Creator always has His plan in mind. Israel is the first step and the only vehicle of God's Glory: the only vehicle of the revelation of God and His Glory into the earth: the vehicle through which He must legally bring a Redeemer.

Notice that in the judgments pronounced in Chapter 25, the Just God defines the cause for the judgments (in verses 3, 6, 12 and 15) saying, "*Because ...*"

Proverbs 26:2 KJV ¶ As the bird by wandering, as the swallow by flying, so the curse **causeless** shall not come.

Prophecies Against the Nations

In chapter 25, Ezekiel prophesies against several nations surrounding Israel. (Keep in mind that these prophecies come at a time when Israel is in captivity in Babylon.) Israel had ceased to exist as an independent nation. Even so, God was planning a judgment on surrounding nations for how they treated Israel. Some of these prophecies were fulfilled right away; some will not come about until later in time.

With some prophecies, there is what I call "fillment" and "fulfillment." For example, Isaiah's prophecy that "a virgin shall conceive, and bear a son" happened in his time, but was later fulfilled at the birth of Jesus Christ. Sometimes there is a more immediate "fillment" and a later "fulfillment" of a prophecy.

³² Brim, 5-6.

Ammon and Moab

- These are the names of the children of Lot by his daughters.
- This is also the ancient territory in what is now Jordan. (Jordan's capital is Amman.)

Ezekiel 25:2-3, 6-8 יְהוָה יְהוּזְבָבֵאל JPS 1917

2 **בן-אדם**, שים פְּנֵיךָ אֶל-בְּנֵי עַמּוֹן; וְהִנָּבֵא, עֲלֵיהֶם. **Son of man**, set thy face toward the children of **Ammon**, and prophesy against them;

3 וְאָמַרְתָּ לְבְנֵי עַמּוֹן, שְׁמַעוּ דְבַר-אֲדֹנָי יְהוָה: כֹּה-אָמַר אֲדֹנָי יְהוָה יֵעַן אָמַרְתָּ הָאֵח אֶל-מִקְדָּשִׁי כִּי-גִחַל, וְאֶל-אֲדַמַּת יִשְׂרָאֵל כִּי נִשְׁמָה, וְאֶל-בַּיִת יְהוּדָה, כִּי הָלְכוּ בְּגוֹלָה. **Ammon**: Hear the word of the Lord GOD: Thus saith the Lord GOD: Because thou saidst: Aha! against My sanctuary, when it was profaned, and against the land of Israel, when it was made desolate, and against the house of Judah, when they went into captivity;

6 **יְהוָה אֱמַר**, אֲדֹנָי יְהוָה, יֵעַן מִחֲאֵדָה יָד, וּרְקַעְתָּ בְּרִגְלֶיךָ; וַתִּשְׂמַח בְּכָל-שְׂאֵטָה בְּנַפְשִׁי, אֶל-אֲדַמַּת יִשְׂרָאֵל. **Lord GOD**: Because thou hast clapped thy hands, and stamped with the feet, and rejoiced with all the disdain of thy soul against the land of Israel;

7 לָכֵן הִנְנִי נֹטִיטִי אֶת-יָדַי עָלֶיךָ, וְנִתַּתִּיךָ לְבַג (לְבוֹז) לְגוֹיִם, וְהִכַּרְתִּיךָ מִן-הָעַמִּים, וְהִאֲבַדְתִּיךָ מִן-הָאָרְצוֹת; אֲשַׁמְדֶּךָ, וְיָדַעְתָּ כִּי-אֲנִי יְהוָה. **LORD**. {P}

8 **כֹּה אָמַר**, אֲדֹנָי יְהוָה: יֵעַן, אָמַר מוֹאָב וְשַׁעִיר, הִנֵּה כָּכָל-הַגּוֹיִם, בַּיִת יְהוּדָה. **Moab** and Seir do say: Behold, the **house of Judah** is like unto all the nations,

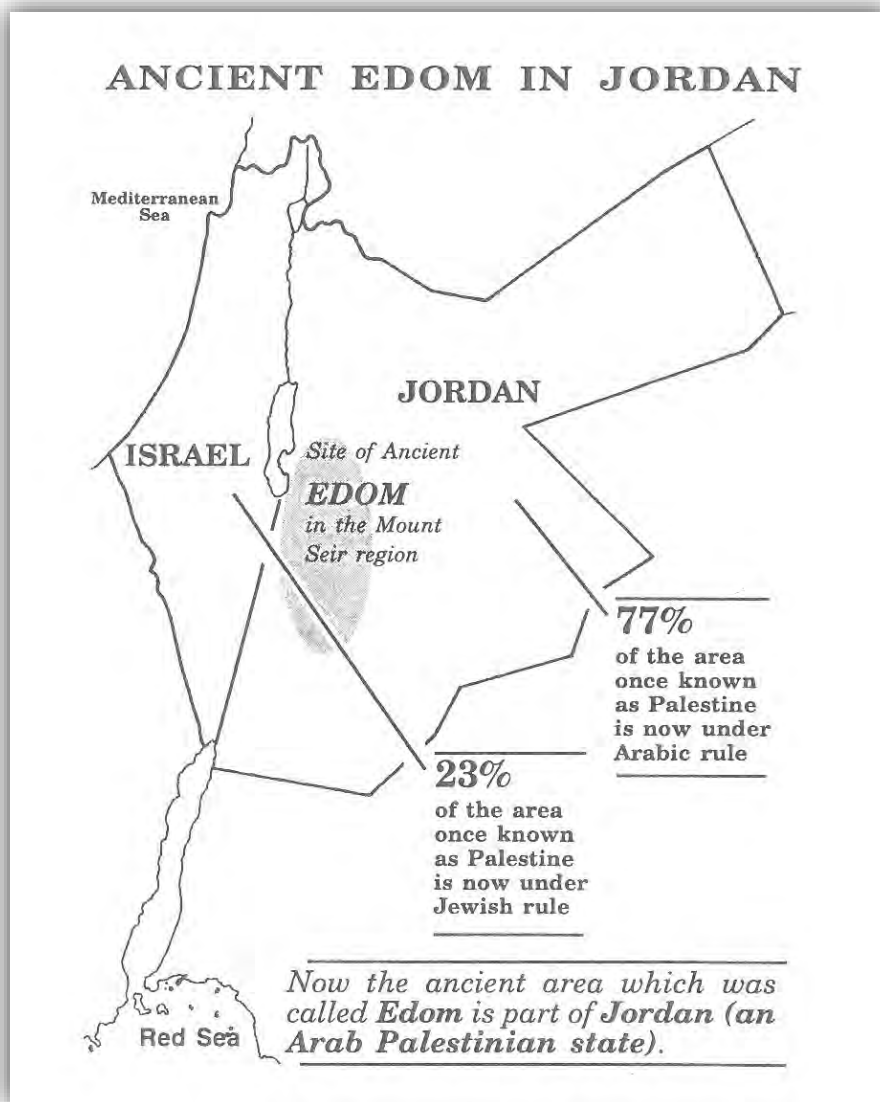
Edom

- This is the name of the children of Esau.
- This is also the ancient territory just south of Ammon and Moab.

“Edom,” Britannica.com.

Edom, ancient land bordering ancient Israel, in what is now southwestern Jordan, between the Dead Sea and the Gulf of Aqaba ... Edom and Moab were later conquered by the Nabataeans, and the Edomites migrated to southern Judaea, where they were known in New Testament times as Idumaeans.³³

- A rather widely accepted idea among religious Jews is that Edom equates with Rome. I do not see this, but it could be.



³³ “Edom,” Britannica.com. Accessed May 25, 2021. <https://www.britannica.com/place/Edom>

Ezekiel 25:12-13 יְהוָה יְחִזְקֵאל JPS 1917

12 Thus saith the Lord GOD: Because that **Edom** hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 therefore thus saith the Lord GOD: I will stretch out My hand upon **Edom**, and will cut off man and beast from it ...

Genesis 36:1, 9 KJV

Gen. 36:1 ¶ Now these *are* the generations of Esau, who *is* Edom.

Gen. 36:9 ¶ And these *are* the generations of Esau the father of the Edomites in mount Seir:

The entire Middle East lay a barren wasteland for centuries until Israel came back onto the pages of world history with the beginnings of the late nineteenth and early twentieth centuries. Factors that contributed to the reemergence of the Middle East include: the discovery of oil, World War I, the eventual return of Israel.

The judgments of this chapter knew what I call a "fillment" with the scattering of Israel.

Verse 14, however seems to point to a time when Israel is strong again.

Ezekiel 25:14 יְהוָה יְחִזְקֵאל JPS 1917

14 And I will lay My vengeance upon **Edom** by the hand of My people Israel; and they shall do in **Edom** according to Mine anger and according to My fury; and they shall know my vengeance, saith the **Lord GOD**.

Philistines

- These are the foreign peoples who came by way of the Mediterranean Sea and settled in what is now known as Gaza.

Ezekiel 25:15-17 יְהוָה יְחִזְקֵאל JPS 1917

15 Thus saith the Lord GOD: Because the **Philistines** have dealt by revenge, and have taken vengeance

בְּשֹׂאֵט בְּנַפְשׁוֹ, לְמַשְׁחִית אֵיבַת עוֹלָם. with disdain of soul to destroy, for the old hatred;

טז לָכֵן, כֹּה אָמַר אֲדֹנָי יְהוִה, הִנְנִי נוֹטֵה יָדַי עַל-פְּלִשְׁתִּים, וְהִכַרְתִּי אֶת-כְּרֶתִים; וְהִאַבְדֹתִי, אֶת-שְׂאֲרֵית חוֹף הַיָּם. **16** therefore thus saith the **Lord GOD**: Behold, I will stretch out My hand upon the **Philistines**, and I will cut off the Cherethites, and destroy the remnant of the sea-coast.

יז וְעָשִׂיתִי בָם נִקְמוֹת גְּדֹלוֹת, בְּתוֹכָחוֹת חֲמָה; וַיֵּדְעוּ כִּי-אֲנִי יְהוָה, בְּתַתִּי אֶת-נִקְמָתִי בָם. {פ} **17** And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the **LORD**, when I shall lay My vengeance upon them.' {P}

Hebrew Vocabulary

יְהוָה	<i>Yehovah</i>	
אֲדֹנָי יְהוִה	<i>Adonai Yehovah</i>	
בֵּית יְהוּדָה	<i>Bet Yehudah</i>	House of Judah
גוֹיִם	<i>goyim</i>	nations
מוֹאָב	<i>Moav or Moab</i>	
עַמּוֹן	<i>Ammon</i>	
אֶדוֹם	<i>Edom</i>	
פְּלִשְׁתִּים	<i>Pelishtim</i>	Philistines

SESSION 8 CONTINUES IN LESSON 14

יְחִזְקֵאל YECHEZKEL

EZEKIEL 26-28 The Judgment of Tyre

SESSION 8 CONTINUES HERE

Tyre was a proud city-state whose leaders considered her rocky island fortress impregnable. But God pronounces judgment upon her, and history confirms that it happened just as God said it would. (See Appendix 15: “The Destruction of Tyre.”)

Zidon is associated with Tyre in Scripture. (It is spelled “Sidon” in the New Testament.) Again, the LORD defines the reasons for judgment using “because.”

Ezekiel 26

Ezekiel 26:1-3, 7 יְחִזְקֵאל JPS 1917

- א וַיְהִי בְעֶשְׂתֵי-עָשָׂרָה שָׁנָה, בְּאֶחָד לַחֹדֶשׁ, הָיָה דְבַר-יְהוָה, אֵלַי לֵאמֹר.
- 1 And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying:
- ב בֶּן-אָדָם, יַעַן אֲשֶׁר-אָמְרָה צָר עַל-יְרוּשָׁלַם הָאֵת--נִשְׁבְּרָה דְלִתּוֹת הָעַמִּים, נִסְבָּה אֵלַי: אֲמַלְאָה, הַחֲרָבָה.
- 2 'Son of man, because that Tyre hath said against Jerusalem: aha, she is broken that was the gate of the peoples; she is turned unto me; I shall be filled with her that is laid waste;
- ג לָכֵן, כֹּה אָמַר אֲדֹנָי יְהוִה, הַנְּנִי עָלֶיךָ, צָר; וְהָעַלְיֹתִי עָלֶיךָ גּוֹיִם רַבִּים, כִּתְעֹלוֹת הַיָּם לָגֵלְיוֹ.
- 3 Therefore thus saith the Lord GOD: behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth its waves to come up.
- ז כִּי כֹה אָמַר, אֲדֹנָי יְהוִה, הַנְּנִי מִבְּיַא אֶל-צָר נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל מִצָּפוֹן, מֶלֶךְ מְלָכִים--בְּסוּסִים וּבְרֶכֶב וּבְכַרְשִׁים, וּקְהָל וְעַם-רַב.
- 7 For thus saith the Lord GOD: Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people.

A Double-Kingdom System

The Prince of Tyre

In the following verse, God addresses one he calls “the Prince of Tyre.” He lifts himself up as a god, but God says he is only a man. The “Prince of Tyre” here is the prideful earthly ruler of Tyre.

Ezekiel 28

Ezekiel 28:2 יְחִזְקִאל JPS 1917

2 **Son of man**, say unto the prince of Tyre: Thus saith the Lord GOD: because thy heart is lifted up, and thou hast said: I am a god, I sit in the seat of God, in the heart of the seas; **yet thou art man, and not God**, though thou didst set thy heart as the heart of God--

ב בן-אָדָם אָמַר לְנָגִיד צַר כֹּה-
אָמַר אֲדֹנָי יְהוִה, יַעַן גָּבַהּ לִבִּי
וַתֹּאמֶר אֵל אֲנִי--מוֹשֵׁב אֱלֹהִים
יֹשְׁבֵתִי, בְּלֵב יַמִּים; **וְאַתָּה אָדָם**
וְלֹא-אֵל, וַתִּתֵּן לִבִּי כְלֵב
אֱלֹהִים.

The King of Tyre

The “king of Tyre” is a ruler over Tyre from the mid-heavens—he is not a man, but a spirit being. He is a “prince of the power of the air” (Ephesians 2:2) who rules down through the earthly ruler. The Greek word used for “power” here is *exousia*, meaning authority.

The description of this “king” reveals that he is Lucifer turned Satan. Lucifer means day star; Satan means adversary. He has been in Eden (28:13). He is a created being, not born in the manner of men (28:13, 15). He was the anointed cherub upon the holy mountain of God (28:14). He walked up and down in the midst of the stones of fire (28:14). He was perfect in the day he was created until iniquity was found in him (28:15).

Ezekiel 28:11-15 יְחִזְקִאל JPS 1917

11 Moreover the word of the LORD came unto me, saying:

12 'Son of man, **take up a lamentation for the king of Tyre**, and say unto him: Thus saith the Lord

יֵא וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.
יב בן-אָדָם, **שָׂא קִינָה עַל-מֶלֶךְ**
צוּר; וְאָמַרְתָּ לּוֹ, כֹּה אָמַר אֲדֹנָי

- מְלֵא חָכְמָה וּכְלִיל יָפִי. אֵתָהּ חוֹתָם תְּכַנִּיטָהּ. מְלֵא
 יְהוָה, אֵתָהּ חוֹתָם תְּכַנִּיטָהּ. מְלֵא
 חָכְמָה וּכְלִיל יָפִי. GOD: Thou seal most accurate, full of
 wisdom, and perfect in beauty,
- יָגַדְתָּ בְּעֵדֶן גַּן-אֱלֹהִים הָיִיתָ, כָּל-
 אֲבָן יְקָרָה מְסַכְתָּךְ אָדָם פְּטוּדָה
 וַיְהִי לָהֶם תְּרָשִׁישׁ שָׁהָם וַיִּשְׁפָּה,
 וַיְהִי לָהֶם תְּרָשִׁישׁ שָׁהָם וַיִּשְׁפָּה,
 סַפִּיר נִפְךָ, וּבְרָקֵת וְזָהָב;
 מְלֵאכֶת הַפִּיךָ וּנְקֻבֶיךָ בָּךְ, בְּיוֹם
 הַבְּרָאָה כּוֹנְנִי. 13 thou wast in Eden the garden of
 God; every precious stone was thy
 covering, the carnelian, the topaz,
 and the emerald, the beryl, the onyx,
 and the jasper, the sapphire, the
 carbuncle, and the smaragd, and
 gold; the workmanship of thy
 settings and of thy sockets was in
 thee, in the day that thou wast
 created they were prepared.
- יָד אֵת-כְּרוֹב--מִמִּשְׁתִּי, הַסּוֹכֵךְ;
 וַנִּתְּתִיךָ, בְּהַר קֹדֶשׁ אֱלֹהִים
 הָיִיתָ--בְּתוֹךְ אַבְנֵי-אֵשׁ,
 הַתְּהַלְכֶתָּ. 14 Thou wast the far-covering
 cherub; and I set thee, so that thou
 wast upon the holy mountain of God;
 thou hast walked up and down in
 the midst of stones of fire.
- טו תָּמִים אֵתָהּ בְּדַרְכֶיךָ, מִיוֹם
 הַבְּרָאָה, עַד-נִמְצָא עוֹלָתָהּ, בָּךְ. 15 Thou wast perfect in thy ways
 from the day that thou wast created,
 till unrighteousness [iniquity] was
 found in thee.

Ezekiel 28:16-17 KJV

Ezek. 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Ezek. 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Where did the iniquity come from?

God created an archangel. Lucifer made a devil out of himself. Lifted up in pride, he was the first ever to turn his God-given free will against God.

Isaiah 14 answers the question above. The original Hebrew has no punctuation. The translators added it. Question marks should have been used in verse 12 rather than exclamation marks.

Isaiah 14:7-15 KJV

Is. 14:7 The whole earth is at rest, *and* is quiet: they break forth into singing.

Is. 14:8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

Is. 14:9 Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Right now, Satan is not in hell. He is in the heavenlies, with a seat in the heavenlies.

Compare Ezekiel 28:17—"I will cast thee to the ground, I will lay thee before kings, that they may behold thee." I believe that dead evil rulers who had been beguiled by Satan are in cells in hell. The day will come when the very one who had beguiled them will himself show up, not to release them, but to face his own eternal punishment. In the following verses, they express their surprise at the fallen state of the one they had served in their lifetimes.

Is. 14:10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Is. 14:11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

Is. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

Is. 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Is. 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Is. 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Besides recounting Satan's fall, Isaiah 14 reveals his evil influence on nations.

Revelation 20:7-8 gives another picture of his vile influence.

Revelation 20:1-10 KJV

Rev. 20:1 ¶ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev. 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev. 20:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Rev. 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev. 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

Rev. 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

The Ingathering

The Future Ingathering of the Jews Is Associated With the End-of-Days Judgment Upon Israel's Neighboring Nations.

Ezekiel 28:24-26 יְהוָה יְהוּקָאֵל JPS 1917

כֹּד וְלֹא-יִהְיֶה עוֹד לְבַיִת 24 And there shall be no more a
יִשְׂרָאֵל, סָלוֹן מִמְּאִיר וְקוֹץ, pricking brier unto the **house of Israel**,
מִכָּאֵב, מִכָּל סְבִיבֹתָם, הַשָּׂאֲטִים nor a piercing thorn of any that are
אוֹתָם; וַיֵּדְעוּ, כִּי אֲנִי אֲדֹנָי round about them, that did have them
יְהוָה. {פ} in disdain; and **they shall know that I**
am the Lord GOD. {P}

כֹּה כַה-אָמַר, אֲדֹנָי יְהוָה, 25 Thus saith the Lord GOD: When I
בִּקְבְּצֵי אֶת-בֵּית יִשְׂרָאֵל מִן- shall have gathered the **house of Israel**
הָעַמִּים אֲשֶׁר נִפְצְרוּ בָם, וְנִקְדְּשִׁיתִי from the peoples among whom they
בָם לְעֵינֵי הַגּוֹיִם; וַיָּשְׁבוּ, עַל- are scattered, and shall be sanctified in
אֲדָמָתָם, אֲשֶׁר נָתַתִּי, לְעַבְדֵי them in the sight of the **nations**, then
לְיַעֲקֹב. shall they dwell in their own land
which I gave to My servant Jacob.

כֹּו וַיָּשְׁבוּ עָלֶיהָ, לְבִטָּח, וּבְנוּ 26 And they shall dwell safely therein,
בָּתִּים וְנִטְעוּ כְרָמִים, וַיָּשְׁבוּ and shall build houses, and plant
לְבִטָּח: בַּעֲשׂוֹתֵי שְׁפָטִים, בְּכֹל vineyards; yea, they shall dwell safely;
when I have executed judgments upon

--הַשְׂאִימִים אֲתֶם מְסַבִּיבוֹתֶם-- all those that have them in disdain
 וַיֵּדְעוּ, כִּי אֲנִי יְהוָה round about them; and they shall know
 אֶל־יְהוָה. {פ} that I am the LORD their God.' {P}

Again, the Lord gives the promise of future blessing. God tells the end from the beginning.

“they shall know that I am the Lord God”

“they shall know that I am the LORD their God”

This phrase (in both forms) is often used in the Book of Ezekiel. It shows God’s purpose in the various blessings or judgments.

“My servant Jacob”

When God speaks about the physical descendants of Abraham, He often calls them “Jacob.” He doesn’t call them “Abraham.” Abraham had several other sons. He doesn’t call them “Isaac.” Isaac had another son, Esau. He calls them “Jacob,” for all of Jacob’s sons were the twelve tribes of Israel.

Hebrew Vocabulary

יְהוָה	<i>Yehovah</i>	
אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בֶּן-אָדָם	<i>ben adam</i>	son of man
בֵּית יְהוּדָה	<i>bet Yehudah</i>	House of Judah
גּוֹיִם	<i>goyim</i>	nations
דְּבַר-יְהוָה	<i>d^evar Yehovah</i>	word of the LORD

SESSION 8 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

יְחֵזְקֵאל YECHEZKEL

EZEKIEL 29-33 Judgments of Various Nations

SESSION 9 STARTS HERE

Ezekiel 29

Judgment of Pharoah and of Egypt

Egypt was a superpower to the south of Israel.

Babylon was a superpower to the north of Israel.

Ezekiel 29:19-20 יְחֵזְקֵאל JPS 1917

19 therefore thus saith the Lord GOD: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry off her abundance, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt as his hire for which he served, because they wrought for Me, saith the Lord GOD.

Ezekiel 30

Judgment of Egypt and her allies: "all that uphold Egypt" (verse 6).

Ezekiel 32

Judgment of Pharoah, Egypt and other nations.

Ezekiel 33

The Prophet is appointed as a sentry unto the House of Israel (verse 7).

Ezekiel 33:7 יְחִזְקֵאל JPS 1917

7 So thou, son of man, I have set thee a **watchman** unto the house of Israel; therefore, when thou shalt hear the word at My mouth, warn them from Me.

צָפָה *tsaphah* vb. to look out or about, spy, keep watch.

This is not the same word used for “watchmen” in Isaiah 62:6 which is שָׁמַר *shamar* vb. keep, watch, preserve, guard.

Isaiah 62:6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

A runner arrives with news of Jerusalem's destruction and the prophet's mouth is opened.

Ezekiel 33:21-22 יְחִזְקֵאל JPS 1917

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of **Jerusalem** came unto me, saying: 'The city is smitten.'

22 Now the **hand of the LORD** had been upon me in the evening, before he that was escaped came; and He had opened my mouth against his coming to me **in the morning**; and my mouth was opened, and I was no more dumb. {P}

JEWISH CALENDAR

July 2021

Tammuz–Av 5781³⁴

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
17 Tammuz 27 Fast of Tammuz 17 	18 Tammuz 28 	19 Tammuz 29 	20 Tammuz 30 	21 Tammuz 1 	22 Tammuz 2 	23 Tammuz 3 <u>Pinchas</u>
24 Tammuz 4 	25 Tammuz 5 	26 Tammuz 6 	27 Tammuz 7 	28 Tammuz 8 	29 Tammuz 9 	1 Av 10 Rosh Chodesh <u>Matot-Massei</u>
2 Av 11 	3 Av 12 	4 Av 13 	5 Av 14 	6 Av 15 	7 Av 16 	8 Av 17 <u>Devarim</u>
9 Av 18 Tishah B'Av 	10 Av 19 	11 Av 20 	12 Av 21 	13 Av 22 	14 Av 23 	15 Av 24 15 Av <u>Va'etchanan</u>
16 Av 25 	17 Av 26 	18 Av 27 	19 Av 28 	20 Av 29 Chof Av 	21 Av 30 	22 Av 31 <u>Eikev</u>









































³⁴ "Jewish Calendar—July, 2021: Tamuz–Av 5781,"

<https://www.chabad.org/calendar/view/month.asp?tdate=7/1/2021>

JEWISH CALENDAR

June 2021

Sivan–Tammuz 5781³⁵

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
19 Sivan 30 	20 Sivan 31 	21 Sivan 1 	22 Sivan 2 	23 Sivan 3 	24 Sivan 4 	25 Sivan 5  <u>Shlach</u> 
26 Sivan 6 	27 Sivan 7 	28 Sivan 8 	29 Sivan 9 	30 Sivan 10 Rosh Chodesh 	1 Tammuz 11 Rosh Chodesh 	2 Tammuz 12  <u>Korach</u> 
3 Tammuz 13 3 Tammuz 	4 Tammuz 14 	5 Tammuz 15 	6 Tammuz 16 	7 Tammuz 17 	8 Tammuz 18 	9 Tammuz 19  <u>Chukat</u> 
10 Tammuz 20 	11 Tammuz 21 	12 Tammuz 22 	13 Tammuz 23 	14 Tammuz 24 	15 Tammuz 25 	16 Tammuz 26  <u>Balak</u> 
17 Tammuz 27 Fast of Tammuz 17 	18 Tammuz 28 	19 Tammuz 29 	20 Tammuz 30 	21 Tammuz 1 	22 Tammuz 2 	23 Tammuz 3  <u>Pinchas</u> 

³⁵ "Jewish Calendar–June, 2021: Sivan–Tammuz 5781,"
<https://www.chabad.org/calendar/view/month.asp?tdate=6/1/2021>

Rabbi Moshe Eisemann, *Yechezkel*

Not until the twelfth year of the exile (33:21) was his 'mouth opened' (ibid. 22) and the freedom granted him to move among the people, who, shattered by the catastrophic events in Jerusalem, would finally be receptive to his teachings.³⁶

Hebrew Vocabulary

אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בֹּקֶר	<i>boker</i>	morning
בָּבֶל	<i>Bavel</i>	Babylon
מִצְרַיִם	<i>Mitzraim</i>	Egypt
יְרוּשָׁלַיִם	<i>Yerushalayim</i>	Jerusalem

SESSION 9 CONTINUES IN LESSON 16

³⁶ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 103.

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 34

SESSION 9 CONTINUES HERE

Ezekiel 34:1-10

In Ezekiel 34:1-10, God lays the blame squarely on the shepherds (the priests, the teachers) of Israel. Even under the dispensation of grace, there is accountability.

Ezekiel 22:26 יְחֶזְקֵאל JPS 1917

<p>כּו כַּהֲנִיָּה חָמְסוּ תּוֹרָתִי, וַיַּחֲלִלּוּ קִדְשֵׁי--בֵּין-קִדְשׁ לְחָלָל לֹא הִבְדִּילוּ, וּבֵין-הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ; וּמִשַּׁבְּתוֹתַי הֶעְלִימוּ עֵינֵיהֶם, וְאַחַל בְּתוֹכָם.</p>	<p>26 Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.</p>
--	--

Isaiah 5:20 KJV Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

(ALSO the Jerusalem Edition of the Koren Tanach)

Ezekiel 34:11-31

Israel is God's flock.

He will save them.

He will set up One Shepherd over them.

The Ingathering of the Scattered Sheep.

The Restoration of Israel.

The Redemption of Israel.

Ezekiel 34:11-14, 23-31 JPS 1917

- יא כי כה אָמַר, אֲדַנִּי יְהוָה: הִנְנִי-
אֲנִי, וְדַרְשֵׁתִי אֶת-צֹאֲנֵי וּבְקַרְתִּים.
- יב כְּבִקְרַת רֹעֶה עֹדְרוּ בְיוֹם-
הַיּוֹתוֹ בְּתוֹךְ-צֹאֲנָו, נִפְרָשׁוֹת--כֵּן,
אֲבַקֵּךְ אֶת-צֹאֲנֵי; וְהִצַּלְתִּי אֶתְהֶם,
מִכָּל-הַמְּקוֹמֹת אֲשֶׁר נִפְצְוּ שָׁם,
בְּיוֹם עָנָן, וְעֶרְפֶּל.
- יג וְהוֹצֵאתִים מִן-הָעַמִּים,
וּקְבֹצְתִים מִן-הָאָרְצוֹת,
וְהִבִּיאֹתִים, אֶל-אֲדָמָתָם; וְרִעִיתִים,
אֶל-הַרֵי יִשְׂרָאֵל, בְּאֲפִיקִים, וּבְכָל
מוֹשְׁבֵי הָאָרֶץ.
- יד בְּמִרְעֵה-טוֹב אֲרַעֶה אֹתָם,
וּבְהַרֵי מְרוֹם-יִשְׂרָאֵל יִהְיֶה נֹוֹהָם;
שָׁם תִּרְבְּצֶנָה בְּנוֹה טוֹב, וּמִרְעֵה
שֶׁמֶן תִּרְעִינָה אֶל-הַרֵי יִשְׂרָאֵל.
- כג וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד,
וְרֹעֶה אֶתְהֶן--אֵת, עַבְדִּי דָוִד; הוּא
יִרְעֶה אֹתָם, וְהוּא יִהְיֶה לָהֶן
לְרֹעֶה.
- כד וְאֲנִי יְהוָה, אֶתִּיבָה לָהֶם
לְאֱלֹהִים, וְעַבְדִּי דָוִד, נָשִׂיא
בְּתוֹכָם: אֲנִי יְהוָה, דִּבַּרְתִּי.
- כה וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם,
וְהִשְׁבַּתִּי חַיָּה-רָעָה מִן-הָאָרֶץ;
וַיִּשְׁבוּ בַּמִּדְבָּר לְבֹטָח, וַיִּשְׁנוּ
בַּיַּעֲרִים.
- 11 For thus saith the Lord GOD: Behold,
here am I, and I will search for My sheep,
and seek them out.
- 12 As a shepherd seeketh out his flock in
the day that he is among his sheep that
are separated, so will I seek out My
sheep; and I will deliver them out of all
places whither they have been scattered
in the day of clouds and thick darkness.
- 13 And I will bring them out from the
peoples, and gather them from the
countries, and will bring them into their
own land; and I will feed them upon the
mountains of Israel, by the streams, and
in all the habitable places of the country.
- 14 I will feed them in a good pasture, and
upon the high mountains of Israel shall
their fold be; there shall they lie down in
a good fold, and in a fat pasture shall they
feed upon the mountains of Israel.
- 23 And I will set up one shepherd over
them, and he shall feed them, even My
servant David; he shall feed them, and he
shall be their shepherd.
- 24 And I the LORD will be their God, and
My servant David prince among them; I
the LORD have spoken.
- 25 And I will make with them a covenant
of peace, and will cause evil beasts to
cease out of the land; and they shall dwell
safely in the wilderness, and sleep in the
woods.

- 26 And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.
- כּו וְנָתַתִּי אוֹתָם וְסָבִיבוֹת גְּבֻעָתִי, בְּרָכָה; וְהוֹרֵדְתִי הַגֶּשֶׁם בְּעֵתוֹ, גְּשָׁמֵי בְרָכָה יִהְיוּ.
- 27 And the tree of the field shall yield its fruit, and the earth shall yield her produce, and they shall be safe in their land; and they shall know that I am the LORD, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them.
- כּז וְנָתַן עֵץ הַשָּׂדֶה אֶת-פְּרִיּוֹ, וְהָאָרֶץ תִּתֵּן יְבוּלָהּ, וְהָיוּ עַל-אֲדָמָתָם, לְבֹטָח; וְיָדְעוּ כִּי-אֲנִי יְהוָה, בְּשִׁבְרִי אֶת-מִטּוֹת עֲלֵם, וְהִצַּלְתִּים, מִיַּד הָעֹבְדִים בָּהֶם.
- 28 And they shall no more be a prey to the nations, neither shall the beast of the earth devour them; but they shall dwell safely, and none shall make them afraid.
- כח וְלֹא-יִהְיוּ עוֹד בַּיָּד לַגּוֹיִם, וְחַיֵּית הָאָרֶץ לֹא תֹאכְלֵם; וְיָשְׁבוּ לְבֹטָח, וְאִין מִחֲרִיד.
- 29 And I will raise up unto them a plantation for renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the nations any more.
- כט וְהִקְמַתִּי לָהֶם מִטֵּעַ, לְשֵׁם; וְלֹא-יִהְיוּ עוֹד אֲסָפֵי רָעַב, בְּאָרֶץ, וְלֹא-יִשְׂאוּ עוֹד, כְּלִמַּת הַגּוֹיִם.
- 30 And they shall know that I the LORD their God am with them, and that they, the house of Israel, are My people, saith the Lord GOD.
- ל וְיָדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם--אֲתָם; וְהִנֵּה, עַמִּי בֵּית יִשְׂרָאֵל--נָאֵם, אֲדֹנָי יְהוָה.
- 31 And ye My sheep, the sheep of My pasture, are men, and I am your God, saith the Lord GOD.' {P}
- לא וְאַתֶּן צֹאֲנֵי צֹאן מִרְעִיתִי, אָדָם אֲתָם; אֲנִי, אֱלֹהֵיכֶם--נָאֵם, אֲדֹנָי יְהוָה. {פ}

So much for replacement theology!!!!!!

SESSION 9 IS CONTINUED IN LESSION 17

יְחִזְקֵאל YECHEZKEL

EZEKIEL 35 Mount Seir

SESSION 9 CONTINUES HERE

Now we come to the chapters of the *then-and-now prophetic future* ...

There are two mountain ranges separated by the Jordan Rift Valley:

The **Mountains of Israel**, which form a vertical spine running up and down present-day Israel and

The **Mount Seir range**, which are the mountains of Edom in present-day Jordan.

Ezekiel 35 is a prophesy *against* Mount Seir.

Ezekiel 36 is a prophesy *for* the Mountains of Israel.

Charles Pfeiffer, *Baker's Bible Atlas*

The Land of Edom

Boundaries. On the SE border of Palestine [Israel] in the region south of the Dead Sea ... lay the ancient land of Edom. The mountainous nature of the country east of the Arabah gives it its alternate Biblical name, Mount Seir. ...

Names. Esau, or Edom ("red"), settled in the area of Mount Seir ("hairy") (cf. Gen. 36:8). Both Seir and Edom are frequently used in Scripture to describe this mountainous territory. In Hellenistic times the term Idumaea is used of the land of the ancient Edomites. The territory of Idumaea differed from that of Edom, however, because the Nabataean Arabs pushed the Edomites, or Idumaeans, out of their ancestral home into the territory west of the Dead Sea as far north as Hebron.

Chief Cities. The capital ... in Old Testament times was Bozrah ... After the Nabataean Arabs displaced the Edomites (ca. 300 B.C.) the city of Sela (Isa 16:1), called Petra ("rock") ... by the Greeks, served as capital of an extensive empire.

...³⁷

Ezekiel 35:2-5 יְחִזְקֵאל JPS 1917

2 בן־אָדָם, שִׁים פָּנֶיךָ עַל־הַר־
mount Seir, and prophesy against it,
שְׁעִיר; וְהִנָּבֵא, עָלָיו.

3 and say unto it: Thus saith the Lord
GOD: Behold, I am against thee, O
mount Seir, and I will stretch out My

³⁷ Charles Pfeiffer, *Baker's Bible Atlas* (Grand Rapids, MI: Baker Book House, 1961), 69–70.

וְנָטִיתִי יָדַי עָלֶיךָ, וְנָתַתִּיךָ
 שְׁמָמָה וּמְשָׁמָה. hand against thee, and I will make thee
 most desolate.

דַּעְרִיךָ חָרְבָה אָשִׁים, וְאַתָּה
 שְׁמָמָה תִּהְיֶה; וַיֵּדַעַתְּ, כִּי-אֲנִי
 יְהוָה. 4 I will lay thy cities waste, and thou
 shalt be desolate; and thou shalt know
 that I am the LORD.

הָיָה לְךָ אֵיבָת עוֹלָם,
 וַתִּגְדֵר אֶת-בְּנֵי-יִשְׂרָאֵל, עַל-יְדֵי-
 חָרֶב--בְּעֵת אִיָּדָם, בְּעֵת עוֹן קָן. 5 Because thou hast had a *hatred of
 old, and hast hurled the children of
 Israel unto the power of the sword in
 the time of their calamity, in the time of
 the iniquity of the end;

* AMPC: "perpetual enmity"; KJV: "perpetual hatred"; ESV: "because you
 cherished perpetual enmity"

Norma Archbold, *The Mountains of Israel: The Bible & the West Bank*

Mount Seir was the homeland of Esau (also called Edom) father of the Edomites. ...

"So Esau dwelt in Mount Seir. Esau is Edom." (Genesis 36:8) ...

Notice that the Lord speaks to an area called Edom or Mount Seir. This is the area where the ancient Edomites lived. Arabic people—descendants of ancient Middle East tribes such as Edom—still live there today.

... Today people living in the area once known as Edom are called Arabs, Jordanians and/or Palestinians.

Where was Edom? After World War I, the land known long ago as Edom was part of the area called Palestine. ...

Was Palestine a state? No, never.

Then what was Palestine? After World War I, the British occupied land in the Middle East. Palestine was the popular name of one area in their control.

According to most reliable sources, Palestine is an English name derived from the Roman name Palaestina. When the Romans captured Judea in the first century, they called it *Syria Palaestina—some believe to erase any Jewish connection to the land and to insult the Jews by using a name derived from the Philistines, Israel's ancient enemies during the time of King Saul and King David.

Who are the Palestinians?

Until 1948 residents in the area [all of the British mandate including present-day Israel and Jordan] were called 'Palestinians' and were NOT a separate race. All residents of the area (*Jews, Gentiles and Arabs*) were Palestinians. However, at that time Arabic people preferred not to be called Palestinian.

Today most people who identify themselves as Palestinians are Arabic. However, even today not all Arab residents of Israel ... wish to be called Palestinians.

The former British-occupied area called Palestine is now two states—Jordan 77% (ruled by Arabs); and Israel 23% (under Jewish rule—see map). The area, that was known as Edom in ancient times, is now part of Jordan.³⁸

*Syria Palaestina was the name given to the Roman province of Judea by the emperor Hadrian following the suppression of the Bar Kokhba revolt in A.D. 135.

The Area Called Palestine



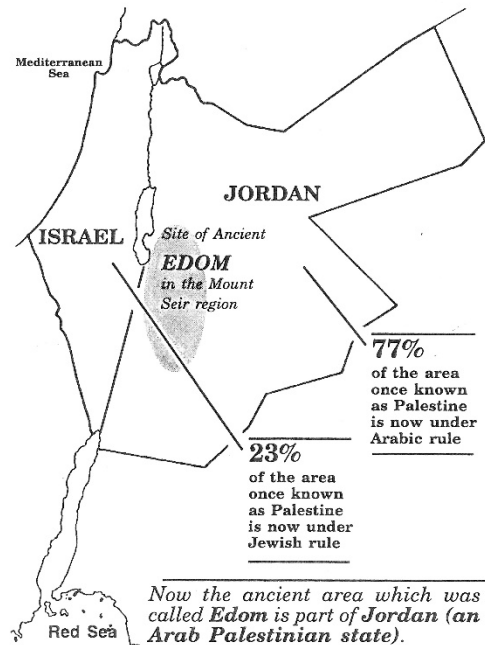
Palestine Was Divided



Palestine Is Now Two Nations



ANCIENT EDMON IN JORDAN



³⁸ Norma Archbold, *The Mountains of Israel: The Bible & the West Bank* (Jerusalem: Norma Archbold, 1996), 45–48.

For a detailed discussion of how the land that was granted to Israel got divided into two nations, see the Supplement titled “Mother of the Pound.”

Ezekiel 35:10-13 יְהוָה יְהוָה JPS 1917

10 Because thou hast said: These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there;

י יַעַן אָמַרְךָ אֶת-שְׁנֵי הַגּוֹיִם וְאֶת-שְׁתֵּי הָאָרְצוֹת, לִי תִהְיֶינָה-- וִירְשׁוּנָה; וַיְהוָה, שָׁם הָיָה.

11 therefore, as I live, saith the Lord GOD, I will do according to thine anger and according to thine envy, which thou hast used out of thy hatred against them; and I will make Myself known among them, when I shall judge thee.

יֵא לָכֵן חַי-אֲנִי, נֶאֱמַר אֲדַנִּי יְהוָה, וְעָשִׂיתִי כְּאַפְךָ וְכַקְנָאֲתֶךָ, אֲשֶׁר עָשִׂיתָ מִשְׂנֵאֲתֶיךָ בָּם; וְנִוְדַעְתִּי בָּם, כְּאֲשֶׁר אֲשַׁפֵּטֶךָ.

12 And thou shalt know that I the LORD have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying: They are laid desolate, they are given us to devour.

יב וַיִּדְעָתָ, כִּי אֲנִי יְהוָה, שָׁמַעְתִּי אֶת-כָּל-נִאֲצוּתֶיךָ אֲשֶׁר אָמַרְתָּ עַל-הָרֵי יִשְׂרָאֵל, לֵאמֹר שִׁמְמָה (שְׁמִמּוֹ): לָנוּ נִתְּנוּ, לְאָכְלָה.

13 And ye have magnified yourselves against Me with your mouth, and have multiplied your words against Me; I have heard it.

יג וַתִּגְדִּילוּ עָלַי בְּפִיכֶם, וְהַעֲתַרְתֶּם עָלַי דְּבָרֵיכֶם: אֲנִי, שָׁמַעְתִּי.

Brim Note: I believe these verses have to do with the present-day situation. Israel’s enemies push for a so-called “two-state solution,” but in reality, desire to “possess” the mountains of Israel.

The Balfour Declaration and the subsequent British Mandate (which was ratified by The League of Nations), called for Britain to watch over the territory until the Jews were able to be established as a Jewish entity in their ancient homeland. This area included all of present-day Israel (including what the world calls the West Bank) **and** Jordan.

“UW Oshkosh Semester Study Abroad,” uwosh.edu.

The Balfour Declaration
November 2, 1917

During the First World War, British policy became gradually committed to the idea of establishing a Jewish home in Palestine (Eretz Yisrael). After discussions in the

British Cabinet, and consultation with Zionist leaders, the decision was made known in the form of a letter by Arthur James Lord Balfour to Lord Rothschild. The letter represents the first political recognition of Zionist aims by a Great Power.³⁹

“The Balfour Declaration,” gov.il (Israel Ministry of Foreign Affairs).

Foreign Office
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours,
Arthur James Balfour⁴⁰

“The Mandate for Palestine,” gov.il (Israel Ministry of Foreign Affairs).

The Mandate for Palestine
July 24, 1922

*The mandates for Mesopotamia, Syria and Palestine were assigned by the Supreme Court of the League of Nations at its San Remo meeting in April 1920. Negotiations between Great Britain and the United States with regard to the Palestine mandate were successfully concluded in May 1922, and approved by the Council of the League of Nations in July 1922. The mandates for Palestine and Syria came into force simultaneously on September 29, 1922. In this document, the League of Nations recognized the "historical connection of the Jewish people with Palestine" and the "grounds for reconstituting their national home in that country."*⁴¹

Because of Islamic pressure, Great Britain divided off two-thirds of the mandated territory and created Jordan. The British reached outside the local populace and established a Hashemite royalty to rule the country. Unrest through the years has been fomented by rebellion of the populace against the Hashemite king.

³⁹ "UW Oshkosh Semester Study Abroad, European Odyssey," Spring 2010. Accessed June 2, 2021. http://www.uwosh.edu/home_pages/faculty_staff/minniear/2010/Pages/Balfour%20Declaration.pdf

⁴⁰ "The Balfour Declaration," gov.il (Israel Ministry of Foreign Affairs). Accessed June 2, 2021. <https://www.gov.il/en/Departments/General/the-balfour-declaration-29-Oct-2017>

⁴¹ "The Mandate for Palestine," gov.il (Israel Ministry of Foreign Affairs). Accessed June 2, 2021. <https://www.gov.il/en/Departments/General/the-mandate-for-palestine>

(For more information, see Appendix: *Mother of the Pound*; the passages from pp. 210–213. Also, you can research the Black September Civil War in Jordan and how the fleeing PLO refugees caused civil war in Lebanon.)

Ezekiel 35:14–15 יְהוָה יְהוָה JPS 1917

14 Thus saith the Lord GOD: When the whole earth rejoiceth, I will make thee desolate.
 כֹּה אָמַר, אֲדַבְּרֵי יְהוָה: כְּשִׂמְחַת, כָּל-הָאָרֶץ, שְׂמֹמֶת, אֶעֱשֶׂה-לָךְ.

15 As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Edom, even all of it; and they shall know that I am the LORD.
 טו כְּשִׂמְחַתְךָ לְנַחֲלַת בֵּית-יִשְׂרָאֵל, עַל אֲשֶׁר-שְׂמֹמֶת--בֵּין אֶעֱשֶׂה-לָךְ: שְׂמֹמֶת תְּהִיָּה הָר-שֵׁעִיר וְכָל-אֶדְוֹם כְּלָה, וַיֵּדְעוּ כִּי-אֲנִי יְהוָה.

| **Brim Note:** These verses clearly refer to Messianic times.

Rabbi Moshe Eisemann, *Yechezkel*

When I establish My kingship, the whole world will rejoice, as it is written (*Psalm 97:1*): *God has ruled. Let the earth jubilate (Rashi).*⁴²

Brim Note: I really like the following passage from Norma Archbold:

Norma Archbold, *The Mountains of Israel: The Bible & the West Bank*

Mount Seir, Edom and the nations around Israel in chapters 35 and 36 of Ezekiel and Psalm 83 refer to the leaders of Arab Islamic groups and nations who are trying to destroy Israel.

Something to keep in mind

God is always merciful. The psalmist calls on God to punish Edom and the *nations all around*. But the punishment has a purpose,

“... That they may **seek Your name**, O Lord ... That they may know that **You**, whose name alone is the Lord, **are the Most High** over all the earth.”

(Psalm 83:16, 18)

... as we read about the sins of Edom and *the rest of the nations all around*, please understand that the Lord wants to bring Arabic people, who are deceived by Islam, to acknowledge Him as Lord. He hopes that they will seek Him.

⁴² Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 547.

This must be our attitude too. Please remember that most Arabic people are Moslems and do not have the Bible. Most do not understand that they are offending the Lord when they attack Israel.

Young Arabic people who are trying to live good lives are told by Islamic religious leaders that they will be in paradise if they are killed while fighting against Israel.

While we must not condemn Arabic people for their blindness, neither should we encourage them to oppose the plan of God.

Some well-meaning, but uninformed Jewish and Christian people encourage the Palestinians to claim sovereignty over the Lord's Land—to strive for a second Palestinian state. They think they are being unselfishly just. But in reality they are misleading Palestinians by encouraging them to oppose God. Believers are responsible to know the Word of God and to warn their Arabic brothers to walk in harmony with the Lord's plan.

[Archbold] Note: While the Bible teaches that Israel will possess the Holy Land, aliens are allowed to live in Israel under Israeli rule ... Today thousands of Palestinians live in peace under Israeli law. They have homes and jobs in Israel. Some even sit as representatives in the Israeli Knesset (Congress or Parliament.)⁴³

Brim Note: The Bible speaks of strangers (non-Jews) who can live in restored Israel in a state of blessing. However, they must realize several facts: that the Land is the Promised Land of the Jews; that those who bless Israel are blessed (Genesis 12:3); and that the Promised Land is not to be divided.

Joel 3:1-2 KJV

Joel 3:1 ¶ For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted My land.

Joel 3:2 AMPC I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with *and* execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

Brim Note: Nations and politicians who vainly try to settle the so-called "Palestinian issue" with a two-state solution should heed Joel 3:2.

SESSION 9 CONTINUES IN LESSON 18

⁴³ Norma Archbold, *The Mountains of Israel: The Bible & the West Bank* (Jerusalem: Phoebe's Song, 1996), 56–57.

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 36 The Mountains of Israel

SESSION 9 CONTINUES HERE

In Ezekiel 6, the prophet spoke a curse on the mountains of Israel. Now, in chapter 36, he brings a more hopeful message.

F.W. Grant, *The Numerical Bible, Vol. 4, Ezekiel*

We have, first of all, Jehovah's word to the land itself. This is in plain connection with the claim which the Edomite enemy had made to possess it. It must be vindicated from this reproach, therefore. The land is really Jehovah's land, and He certainly has never forfeited it, and will never give it up to those who are His enemies. Israel are [sic] to possess it upon the surest ground possible — that of God's *grace*. They are to be sojourners with Him, to be His guests, and thus to know all the resources of His hand, as well as the full protection necessitated by this relationship.⁴⁴

Rabbi Moshe Eisemann, *Yechezkel*

This chapter is an extension of the previous one. In contrast to Seir's mountains whose desolation will bear ... testimony to that ... nation's ... downfall, Israel's hills will burst forth with a profusion of God's bounty, welcoming a reborn Israel to its eternal home.

The theme of the chapter is renewal: renewal of the people ... and renewal of the land ... Thus the prophet brings us face to face with one of the great mysteries of Jewish experience — the bond between land and people which has never weakened despite centuries of exile one from another.

[In exile] Israel would leave the land ... but its conquerors would never find the land hospitable. ... (Leviticus 26:32).⁴⁵

Those who occupied the Land could never seem to make it prosperous as the Jews have done.

⁴⁴ F.W. Grant, *The Numerical Bible, Vol. 4, Ezekiel*, (New York: The Bible Truth Press, 1903), 201.
<https://archive.org/details/numericalbiblebe04gran/page/310/mode/2up>

⁴⁵ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 547–548.

Ezekiel 36:1 יְחִזְקֵאל JPS 1917

א וְאַתָּה בֶּן-אָדָם, הַנִּבְּא אֶל-
 הָרֵי יִשְׂרָאֵל; וְאַמַּרְתָּ--הָרֵי
 יִשְׂרָאֵל, שְׁמְעוּ דְבַר-יְהוָה.
 1 And thou, son of man, prophesy unto
 the mountains of Israel, and say: Ye
 mountains of Israel, hear the word of
 the LORD.

Earlier, the prophecy was against the mountains of Israel. Yet, even then, there was the promise that the Lord would leave a remnant of those who would escape (Ezekiel 6:1-8).

Here the glorious restoration is told.

Ezekiel 36:2-3 יְחִזְקֵאל JPS 1917

ב כֹּה אָמַר אֲדֹנָי יְהוִה, יֵעַן
 אָמַר הָאוֹיֵב עֲלֵיכֶם הָאֵחַ;
 וּבְמֹת עוֹלָם, לְמוֹרְשָׁה הִיְתָה
 לָנוּ.
 2 Thus saith the Lord GOD: Because
 the enemy hath said against you: Aha!
 even the ancient high places are ours
 in possession;

ג לְכֵן הַנִּבְּא וְאַמַּרְתָּ, כֹּה אָמַר
 אֲדֹנָי יְהוִה: יֵעַן בִּיעַן שְׁמוֹת
 וְשֹׂאֵר אֶתְכֶם מִסָּבִיב, לְהִיוֹתְכֶם
 מוֹרְשָׁה לְשָׂאֲרֵי הַגּוֹיִם, וַתֵּעֲלוּ
 עַל-שִׁפְתַי לְשׁוֹן, וְדַבַּת-עַם.
 3 therefore prophesy, and say: Thus
 saith the Lord GOD: Because, even
 because they have made you desolate,
 and swallowed you up on every side,
 that ye might be a possession unto the
 rest of the nations, and ye are taken up
 in the lips of talkers, and the evil
 report of the people;

Norma Parrish Archbold,
The Mountains of Israel: The Bible & the West Bank

The mountains of Israel are the heart of the Land promised by God to the children of Israel. They are Judea and Samaria [*Shomron*], the inheritance of the tribes of Judah, Benjamin, and Joseph [Ephraim and Manasseh].

The West Bank and the mountains of Israel are nearly identical.⁴⁶

Brim Note: To show that this statement is of utmost importance I will state it again:

The West Bank and the mountains of Israel are nearly identical !!!!!

How did it get to be called the West Bank?

The modern state of Israel was reborn on May 14, 1948 (by the Gregorian calendar).

⁴⁶ Norma Archbold, *The Mountains of Israel: The Bible & the West Bank* (Jerusalem: Phoebe's Song, 1996), 1.

Immediately, seven Arab armies attacked the small reborn state. When the dust settled, Israel's portion of the Promised Land had increased beyond what they'd been allotted by the UN Partition Plan.

However, Jordan conquered this area, and King Abdullah I called it "The West Bank of the Jordan River." In 1967, Jordan joined forces with Syria and Egypt to attack Israel and "drive them into the sea." In the miraculous Six-Day War, Israel took back the so-called "West Bank" area. Jordan held it for only 19 years.

"taken up in the lips of talkers"

Nations have preoccupied themselves with the business of the ownership of what the Bible calls Judea and Samaria [Hebrew: *Shomron*], and the world calls the West Bank.

Ezekiel 36:4-7 יְחִזְקֵאל JPS 1917

4 לָכֵן הָרִי יִשְׂרָאֵל, שְׁמְעוּ
 דְּבַר-אֲדֹנָי יְהוָה: כֹּה-אָמַר
 אֲדֹנָי יְהוָה לְהָרִים וּלְגִבְעוֹת
 לְאֲפִיקִים וּלְגֵאוֹת, וּלְחֲרָבוֹת
 הַשְּׁמָמוֹת וְלָעָרִים הַנְּעֻזְבוֹת,
 אֲשֶׁר הָיוּ לְבֹז וּלְלַעַג, לְשָׂאֲרֵי
 הַגּוֹיִם אֲשֶׁר מִסְבִּיב. 4 therefore, ye mountains of Israel, hear
 the word of the Lord GOD: Thus saith
 the Lord GOD to the mountains and to
 the hills, to the streams and to the
 valleys, to the desolate wastes and to
 the cities that are forsaken, which are
 become a prey and derision to the
 residue of the nations that are round
 about;

5 הֲ לָכֵן, כֹּה-אָמַר אֲדֹנָי יְהוָה,
 אִם-לֹא בְּאֵשׁ קִנְאָתִי דִּבַּרְתִּי
 עַל-שְׂאֲרֵי הַגּוֹיִם, וְעַל-אֲדוֹם
 כִּלְאִי: אֲשֶׁר נָתְנוּ-אֶת-אֲרָצִי
 לָהֶם לְמִוְרָשָׁה בְּשִׂמְחַת כָּל-
 לֵבָב, בְּשָׂט נֶפֶשׁ--לְמַעַן
 מִגְרָשָׁה, לְבֹז. 5 therefore thus saith the Lord GOD:
 Surely in the fire of My jealousy have I
 spoken against the residue of the
 nations, and against all Edom, that have
 appointed My land unto themselves for
 a possession with the joy of all their
 heart, with disdain of soul, to cast it out
 for a prey;

6 לָכֵן, הִנְבֵּא עַל-אֲדָמַת
 יִשְׂרָאֵל: וְאָמַרְתָּ לְהָרִים
 וּלְגִבְעוֹת לְאֲפִיקִים וּלְגֵאוֹת
 כֹּה-אָמַר אֲדֹנָי יְהוָה, הִנְנִי
 בִּקְנֵאָתִי וּבְחַמְתִּי דִּבַּרְתִּי, יַעַן
 כָּלִמַּת גּוֹיִם, נִשְׂאָתֶם. 6 therefore prophesy concerning the
 land of Israel, and say unto the
 mountains and to the hills, to the
 streams and to the valleys: Thus saith
 the Lord GOD: Behold, I have spoken in
 My jealousy and in My fury, because ye
 have borne the shame of the nations;

7 therefore thus saith the Lord GOD: I
 have lifted up My hand: Surely the
 nations that are round about you, they
 shall bear their shame.
 כְּלַמֹּתָם יִשְׂאוּ.
 הַגּוֹיִם אֲשֶׁר לְכֶם מִסְבִּיב, הַפֹּה
 אֲנִי, נִשְׂאתִי אֶת-יָדִי: אִם-לֹא
 לָכֵן, כֹּה אָמַר אֲדֹנָי יְהוִה,

“the cities that are forsaken”

These are the ancient cities of Bible times which were forsaken during the exile. The prophet is to speak to them that they will be rebuilt. Bible-believing Jews are fulfilling their prophecy. The world makes fun of them and calls them “settlers.” (There’s nothing really wrong with that name.) They are demonized by most of the world press.

Baker sets his ultimatum: guarantees or settlements

ALLISON KAPLAN
 WASHINGTON - Secretary of State James Baker yesterday offered Israel the stark choice of agreeing to a complete freeze in settlement activity or abandoning its hopes of receiving the full \$10 billion in absorption loan guarantees that it has sought for nearly a year.

"The administration is ready to support loan guarantees of up to \$2 billion a year for five years, provided, though, there is a halt or an end to settlement activity," Baker said.

He declared bluntly that "the choice is Israel's. She can determine whether she wants to take action which would permit the strong support of both the legislative and executive branches for these loan guarantees or not."

Meanwhile, Construction and Housing Minister Ariel Sharon yesterday revealed that some 22,000 homes are under construction in the territories - about twice the number Israel has reported to the US.

Baker's statements before the House of Representatives subcommittee on foreign operations appropriations was

Secretary Baker testifies at yesterday's House Appropriations subcommittee meeting (Reuters)

Sharon's estimate is double the official figure. Page 14

the most forthright "take it or leave it" offer delivered to Israel by the Bush administration

loan guarantees.

It was only after delivering his ultimatum that Baker referred to his ongoing negotiations with Israeli Ambassador Zelman

Shoval to attempt to work out a compromise, in which Israel would receive a portion of the guarantees in exchange for a conditional freeze.

These conditions, as Baker presented them were also uncompromising. He stated "I had the opportunity to receive a lesser number of guarantees "if there was a halt or an end to new construction

(Continued on Page 2)

Harrop: Guarantees not a moral demand Israel can impose

DAVID MAKOVSKY
 Immigration is not Israel's first priority, so the granting of the loan guarantees is not a moral demand Jerusalem can impose on the US, new US Ambassador to Israel William Harrop said last night.

Harrop was speaking to a closed door session of the Conference of Presidents of Major American Jewish Organizations visiting in Jerusalem.

According to several sources, Harrop's comments were a clear allusion to Israel's settlement policy, and were made in response to questioning about why the US did not provide the guarantees on a humanitarian basis.

Harrop made clear his view that Israel had no right to demand US aid for Jewish immigration when it had enough funds to invest in settlement construction in the territories.

The 80 members of the conference of Presidents moved their meeting last night from the Mount hotel ... hotel because of a long-standing US policy whereby administration representatives do not attend meetings in East Jerusalem.

Former Secretary of State James Baker, who served in President H.W. Bush's cabinet, said, "The West Bank Settlements are the greatest threat to world peace."

God has spoken through the prophets that the Jews are to return there and build.

And yet James Baker fought consistently to dismantle these cities, dragging the United States with him.

A “settler” in Shiloh, Ira Rappaport, once told me as we walked in his olive grove, “There are three ways we are to possess the Land as the Lord told us: walk it; plant it; build on it.” He was preparing his grove for the upcoming sabbatical year, the Shmittah Year.

“appointed My land unto themselves for a possession with the joy of all their heart”

Notice God calls it “My land.” I remember watching the television coverage when Bethlehem was handed over to Arafat. They danced in the streets as they raised the PLO flag over Bethlehem.

**Jerrold Kessel, “Palestinians rejoice as Arafat arrives in Bethlehem,”
CNN.com.**

PLO leader Yasser Arafat arrived for Saturday's celebration by helicopter. Like an electric current, a sudden surge of excitement spread through the crowd packed in Manger Square as the helicopter circled low over the symbol of the hillside town -- the Church of the Nativity, built over the grotto where tradition says Jesus was born 2000 years ago.⁴⁷

“I have lifted up My hand”

God swears, lifting up His hand in an oath.

Ezekiel 36:8-9 יְחִזְקֵאל JPS 1917

ח 8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come.

ט 9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;

“ye shall shoot forth your branches”

When asked for the sign of His return to set up His earthly kingdom, Jesus said:

⁴⁷ Jerrold Kessel, “Palestinians rejoice as Arafat arrives in Bethlehem,” CNN.com. Accessed May 17, 2021. http://www.cnn.com/WORLD/9512/israel_bethlehem/12-23/

Luke 21:29–31 KJV

Luke 21:29 ... Behold the fig tree [Israel], and all the trees [nations about which the prophets spoke];

Luke 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

In other words, the kingdom of God is near when they shoot forth into their prophetic places. The thirty-sixth chapter of Ezekiel is about Israel's return and her "shooting forth" into her prophetic place.

"My people Israel"

God calls Israel at the time of her return, "My people." Now is the time of her return, and no one has a right to call them otherwise.

"ye shall be tilled and sown"

When Israel was cast out, it was declared that the land would be a waste wilderness, and no one could make it bear fruit. The sages said that an evident sign that the time of the Messiah was drawing near would be that the Land could be tilled and bear fruit again.

Leviticus 26:32 KJV And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Isaiah 27:6 KJV He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit (emphasis added).

Ezekiel 36:10–12 יְהוָה יִזְקַאֵל JPS 1917

10 וְהִרְבִּיתִי עֲלֵיכֶם אָדָם, כָּל-בַּיִת יִשְׂרָאֵל כָּל־הוּ; וְנִשְׁבְּנוּ, הָעָרִים, וְהַחֲרָבוֹת, תִּבְנֶינָה. and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded;

11 וְהִרְבִּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה, וְרָבוּ וּפְרוּ; וְהוֹשַׁבְתִּי אֶתְכֶם כְּקִדְמוֹתֵיכֶם, וְהִיטַבְתִּי מִרְאשֵׁיתֵיכֶם, וַיִּדְעֶתֶם, כִּי-אֲנִי יְהוָה. and I will multiply upon you man and beast, and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings; and ye shall know that I am the LORD.

12 וְהוֹלַכְתִּי עֲלֵיכֶם אָדָם אֶת-עַמִּי יִשְׂרָאֵל, וַיִּרְשׁוּךָ, וְהָיִיתָ לָהֶם, Yea, I will cause men to walk upon you, even My people Israel, and they shall possess thee, and thou shalt be their

לְנַחֲלָהּ; וְלֹא-תוֹסֵף עוֹד, לְשַׁבֵּלֵם. inheritance; and thou shalt no more
{ס} henceforth bereave them of children. {S}

“all the house of Israel, even all of it”

This includes both the northern and the southern kingdoms. The northern kingdom (the ten “lost” tribes) was conquered by and assimilated into Assyria in 722 B.C.

The southern kingdom (Judea), was conquered by Babylon and the Temple was burned down in 586 B.C.

“the cities shall be inhabited, and the waste places shall be builded”

Jews who know this command and obey it have resettled the old cities and estates. The world calls them “West Bank settlements.” I cringe when I hear U.S. politicians decry them. Presidents, statesmen, and ambassadors have scolded Israel for rebuilding them. Oftentimes, they think they are blessing Israel, but they are ignorant of the written Word of God on the matter. They need to study the Bible and a good Bible Atlas to know God’s will for the so-called “West Bank.” Thank God, many believers who know the truth of God’s will are praying for America. More believers every day are being enlightened as to God’s will concerning Israel.

“My people Israel ... shall possess thee”

There is no need to debate the issue. God has spoken and it shall surely “*be their inheritance.*” No promise is so often repeated in the Scriptures as the promise that the LORD will bring “His people Israel” back to the Land He promised them. Perhaps this is because so many are willing to yield to the enemy of God when he works to stop this Word of the Lord from coming to pass. Satan is ever fighting the Word’s fulfillment. In the garden he asked, “Hath God said?”

Ezekiel 36:13-15 יְהוָה יִחַזְקֶאֱלֵךְ JPS 1917

13 Thus saith the Lord GOD:
Because they say unto you: Thou
land art a devourer of men, and hast
been a bereaver of thy nations;
יִגְדֹּל אֱמֹר, אֶדְנֵי יְהוָה, יַעַן
אֲמָרִים לָכֶם, אֲכָלֶת אָדָם אֶתִּי
(אֶתְּ); וּמִשְׁכַּלֶּת גּוֹיִךְ (גּוֹיִיךְ),
הָיִיתָ.

14 therefore thou shalt devour men
no more, neither bereave thy
nations any more, saith the Lord
GOD;
יִדְ לָכֵן, אָדָם לֹא-תֹאכְלֵי עוֹד,
וּגּוֹיִךְ (וּגּוֹיִיךְ), לֹא תִכְשַׁלֵּי-
(תִּשְׁכַּלֵּי-י) עוֹד--נְאֻם, אֶדְנֵי יְהוָה.

טו וְלֹא־אֲשָׁמִיעַ אֱלֹהֶיךָ עוֹד כְּלִמַּת
 הַגּוֹיִם, וְחָרַפְתָּ עַמִּים לֹא תִשְׁאִי-
 עוֹד; וְגוֹיֶיךָ (וְגוֹיֶיךָ) לֹא־תִכְשְׁלִי
 עוֹד, נְאֻם אֲדֹנָי יְהוִה. {פ}

15 neither will I suffer the shame of
 the nations any more to be heard
 against thee, neither shalt thou bear
 the reproach of the peoples any
 more, neither shalt thou cause thy
 nations to stumble any more, saith
 the Lord GOD.' {P}

Rabbi Moshe Eisemann, *Yechezkel*

Over the centuries *Eretz Yisrael* would come to be known as an inhospitable land. ... The land became an object of derision; it seemed to consume its inhabitants, to be unable to hold its people.

The cause for this historical phenomenon lies in the land's unique status of being *God's portion* on earth (*Deuteronomy 32:9*). As such it cannot and will not tolerate sin within its boundaries (*Ramban, Leviticus 18:25*), and the Torah predicts (*Leviticus 18:25, 28*) that it will vomit out all those who defile its sanctity. ... The promise of this section is that the future will be different. No more will the land have to defend itself against desecration.⁴⁸

Ezekiel 36:19-24 יְהִזְקֵאל JPS 1917

יט וְאֶפִּיץ אֹתָם בְּגוֹיִם, וַיִּזְרוּ
 בְּאֲרָצוֹת: כְּדַרְכָּם וְכַעֲלִילוֹתָם,
 שִׁפְטֵתִים.

19 and I scattered them among the
 nations, and they were dispersed
 through the countries; according to
 their way and according to their
 doings I judged them.

כ וַיָּבֹאוּ, אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם,
 וַיְחַלְלוּ, אֶת־שֵׁם קְדֹשִׁי--בְּאֶמֶר
 לָהֶם עַם־יְהוָה אֱלֹהֵי, וַיִּמְאָרְצוּ יִצְאוּ.

20 And when they came unto the
 nations, whither they came, they
 profaned My holy name; in that men
 said of them: These are the people
 of the LORD, and are gone forth out
 of His land.

כא וָאֶחֱמַל, עַל־שֵׁם קְדֹשִׁי, אֲשֶׁר
 חָלְלוּ בֵּית יִשְׂרָאֵל, בְּגוֹיִם אֲשֶׁר־
 בָּאוּ שָׁמָּה. {פ}

21 But I had pity for My holy name,
 which the house of Israel had
 profaned among the nations,
 whither they came. {P}

⁴⁸ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 552.

כב לָכֵן אֶמַר לְבֵית-יִשְׂרָאֵל, כֹּה אֶמַר אֲדֹנָי יְהוִה, לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה, בֵּית יִשְׂרָאֵל: כִּי אִם-לְשֵׁם-קִדְשִׁי אֲשֶׁר חָלַלְתֶּם, בְּגוֹיִם אֲשֶׁר-בָּאתֶם שָׁם. 22 Therefore say unto the house of Israel: Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye came.

כג וְקִדְשְׁתִּי אֶת-שְׁמִי הַגָּדוֹל, הַמְּחֻלָּל בְּגוֹיִם, אֲשֶׁר חָלַלְתֶּם, בְּתוֹכָם; וְיָדְעוּ הַגּוֹיִם כִּי-אֲנִי יְהוִה, נֶאֱמַר אֲדֹנָי יְהוִה, בְּהַקְדִּישִׁי בְּכֶם, לְעֵינֵיהֶם. 23 And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

כד וְלָקַחְתִּי אֶתְכֶם מִן-הַגּוֹיִם, וְקִבַּצְתִּי אֶתְכֶם מִכָּל-הָאָרְצוֹת; וְהֵבֵאתִי אֶתְכֶם, אֶל-אֶדְמַתְכֶם. 24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

God's Dealings with Israel are a key to unlocking Bible Prophecy. We can tell where we are on God's timeline by knowing what God is doing with this prophetic nation during our lifetime.

God's Dealings with Israel

1. The Choosing
2. The Blessing
3. The Bringing into the Land
4. The Scattering
5. The Ingathering (Bringing back to the Land.)
6. The Restoration
7. The Redemption

"I scattered them" ... "I will ... gather you ... and will bring you into your own land"

In verses 19 and 24, we see the scattering and the ingathering. We live in the time of the ingathering.

“whither they came, they profaned My holy name; in that men said of them: These are the people of the LORD [Jehovah], and are gone forth out of His land”

I have thought about this and personalized it. What if my children or grandchildren were on the streets: homeless, tattered, hungry? Someone might recognize them and exclaim, “These are the children of Billye Brim. Why doesn’t she provide for them?”

Remember that Plan A and the Blessings were available to Israel.

“but for My holy name ... I will sanctify My great name”

God’s name will be sanctified in all the earth.

Israel’s National Cleansing

Ezekiel 36:25-28 יְחִזְקֵאל JPS 1917

25 And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

כֹּה וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים, וְטָהַרְתֶּם: מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל-גִּלּוּלֵיכֶם, אֲטַהֵר אֶתְכֶם.

26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

כֹּו וְנָתַתִּי לָכֶם לֵב חֲדָשׁ, וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם; וְהִסַּרְתִּי אֶת-לֵב הָאֲבָן, מִבְּשָׂרְכֶם, וְנָתַתִּי לָכֶם, לֵב בָּשָׂר.

27 And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them.

כֹּז וְאֶת-רוּחִי, אֶתֵּן בְּקִרְבְּכֶם; וְעָשִׂיתִי, אֵת אֲשֶׁר-בְּחֻקֵי תִלְכוּ, וּמִשְׁפָּטֵי תִשְׁמְרוּ, וְעָשִׂיתֶם.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

כח וְיִשְׁבְּתֶם בְּאֶרֶץ, אֲשֶׁר נָתַתִּי לְאֲבֹתֵיכֶם; וְהָיִיתֶם לִי, לְעָם, וְאֲנֹכִי, אֶהְיֶה לָכֶם לֵאלֹהִים.

Concerning the Redemption of Israel:

Ezekiel 36:32-36 יְהוָה יִחְזַקְאֵל JPS 1917

32 לֹא לְמַעַנְכֶם אֲנִי-עֹשֶׂה, נְאֻם
 אֲדֹנָי יְהוָה--יִנְדַע, לְכֶם: בּוֹשׁוּ
 וְהִקְלַמוּ מִדְרֻכֵיכֶם, בַּיַּת יִשְׂרָאֵל.
 {ס}

32 Not for your sake do I this, saith
 the Lord GOD, be it known unto
 you; be ashamed and confounded
 for your ways, O house of Israel. {S}

לְג כֹּה אָמַר, אֲדֹנָי יְהוָה, בַּיּוֹם
 שֶׁהָרִי אֶתְכֶם, מִכֹּל עֲוֹנוֹתֵיכֶם--
 וְהוֹשַׁבְתִּי, אֶת-הָעָרִים, וְנִבְנוּ,
 הַחֲרָבוֹת.
 33 Thus saith the Lord GOD: In the
 day that I cleanse you from all your
 iniquities, I will cause the cities to
 be inhabited, and the waste places
 shall be builded.

לְד וְהָאָרֶץ הַנְּשֻׁמָּה, תִּעָבֵד, תַּחַת
 אֲשֶׁר הָיְתָה שְׁמָמָה, לְעֵינֵי כָל-
 עוֹבֵר.
 34 And the land that was desolate
 shall be tilled, whereas it was a
 desolation in the sight of all that
 passed by.

לֵה וְאָמְרוּ, הָאָרֶץ הַלְזוּ הַנְּשֻׁמָּה,
 הָיְתָה, כְּגַן-עֵדֶן; וְהָעָרִים הַחֲרָבוֹת
 וְהַנְּשֻׁמוֹת
 וְהַנְּהַרְסוֹת, בְּצִוְרוֹת יִשְׁבוּ.
 35 And they shall say: This land
 that was desolate is become like the
 garden of Eden; and the waste and
 desolate and ruined cities are
 fortified and inhabited.

לֹו וְיִדְעוּ הַגּוֹיִם, אֲשֶׁר יִשְׁאַרוּ
 סְבִיבוֹתֵיכֶם, כִּי אֲנִי יְהוָה בְּנִיתִי
 הַנְּהַרְסוֹת, נִטְעַתִּי הַנְּשֻׁמָּה: אֲנִי
 יְהוָה, דִּבַּרְתִּי וְעָשִׂיתִי. {ס}
 36 Then the nations that are left
 round about you shall know that I
 the LORD have builded the ruined
 places, and planted that which was
 desolate; I the LORD have spoken it,
 and I will do it. {S}

"In the day that I cleanse you"

This speaks of the nation as a nation. A national redemption.

"Then the nations [goyim] that are left round about you shall know"

Again, God reveals Himself to the nations through Israel. The nations "that are left" probably refers to the sheep nations left on earth after the judgment of the nations in Matthew 25.

SESSION 9 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

NOTE THAT SESSION 10 WILL START WITH CHAPTER 36, VERSE 19

SESSION 10 STARTS HERE

FOR YOUR CONVENIENCE, WE WILL INCLUDE REPEATED PASSAGES

God used Ezekiel to tell His people that, though they would be scattered among the nations (verse 19) because of their sin, He would one day gather them again to their Land (verse 24).

Ezekiel 36:19–28 JPS 1917

Ezek. 36:19 and I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them.

Ezek. 36:20 And when they came unto the nations, whither they came, they profaned My holy name; in that men said of them: These are the people of the LORD, and are gone forth out of His land.

Ezek. 36:21 But I had pity for My holy name, which the house of Israel had profaned among the nations, whither they came. {P}

Ezek. 36:22 Therefore say unto the house of Israel: Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye came.

Ezek. 36:23 And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

Ezek. 36:24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

Ezek. 36:25 And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Ezek. 36:27 And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them.

Ezek. 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

In the Old Testament we see two kinds of people—Jews and Gentiles (*goyim* = “nations”) In the New Testament, Paul says there are three kinds of people (1 Corinthians 10:32):

- Jews
- Gentiles
- The Church of God (Body of Christ)

Jeremiah 50:20 KJV In those days, and in that time, saith the LORD, the iniquity of Israel [northern kingdom] shall be sought for, and *there shall be none*; and the sins of Judah [southern kingdom], and they shall not be found: for I will pardon them whom I reserve.

Isaiah 62:12 KJV And they shall call them, The holy people, The redeemed of the LORD: and thou [Jerusalem] shalt be called, Sought out, A city not forsaken.

Isaiah 4:3–5 God’s Word Translation

Is. 4:3 ¶ Then whoever is left in Zion and whoever remains in Jerusalem will be called holy, everyone who is recorded among the living in Jerusalem.

Is. 4:4 The Lord will wash away the filth of Zion’s people. He will clean bloodstains from Jerusalem with a spirit of judgment and a spirit of burning.

Is. 4:5 The Lord will create a cloud of smoke during the day and a glowing flame of fire during the night over the whole area of Mount Zion and over the assembly.

| His glory will cover everything. [Hebrew: *His Glory will be a choopah*]

Jeremiah 31:33–37 KJV

Jer. 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer. 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer. 31:35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

Jer. 31:36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

Jer. 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

| Israel will be a nation as long as there exists a sun, a moon, and stars.

| Israel will be a nation as long as man cannot measure heaven and earth.

Romans 11:25–27, 32 KJV

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom. 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom. 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom. 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

| God will deal with Israel as a nation—in His own way and in His own time.

John A. MacMillan, *The Authority of the Believer*

It is necessary to state here what is commonly understood by those who carefully study the Word, that the kingdoms of this world are under the control and leadership of satanic principalities. The great head of these is, in the Gospel of John, three times acknowledged as “prince of this world” by our Lord Himself.

...

The church is to be God’s instrument in declaring to these rebellious and now usurping powers the divine purpose, and in administering their principalities after they have been unseated and cast down.

This is further declared to be “according to the eternal purpose of the ages which he purposed in Christ Jesus our Lord” ([Ephesians]3:11). That is to say, God, through all the past ages, has had in view this wonderful plan of preparing in Christ Jesus a people, chosen and called and faithful, whom He might place in these heavenly seats to rule through the ages yet to come.

...

Israel will administer the earthly kingdom and will be head of the nations, but overall will rule the exalted Church as the executive of God.⁴⁹

<AT THIS POINT IN THE VIDEO, DR. BRIM MOVES TO LESSON 19, EZEKIEL 37>

Brim Note: A very excellent study of Israel’s national repentance is found in David Baron’s *Zechariah: A Commentary on his Visions and Prophecies*. It is too long to go into here, but perhaps this introduction to the last chapters will give you an idea.

David Baron, *Zechariah: A Commentary on his Visions and Prophecies*

The overthrow of world-power, and the establishment of Messiah’s Kingdom, may be given as the epitome of the last chapters of Zechariah ... The two oracles which make up the whole of the second half of the book (chaps. 9-11 and 12-14) ... are corresponding portions of a greater whole. Both sections treat of war between the heathen world and Israel, though in different ways.

In the first (chaps 9-11), the judgment *through which Gentile world-power over Israel is finally destroyed*, and Israel is endowed with the strength to *overcome all their enemies* forms the fundamental thought ... In the second (chaps 12-15), the judgment *through which Israel itself is sifted and purged* in the final great conflict with the nations, and transformed into the holy nation of Jehovah, forms the leading topic.⁵⁰

Deuteronomy 32:43 NASB1995

Rejoice, O nations, *with* His people;
 For He will avenge the blood of His servants,
 And will render vengeance on His adversaries,
 And will atone for His land *and* His people.

⁴⁹ John A. MacMillan, *The Authority of the Believer*. (originally published as a series of articles, 1932; repr., Branson, MO: A Glorious Church Fellowship, 2015), 9–10, 14–15.

⁵⁰ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 285.

David Baron, *Israel in the Plan of God*

... it is only after “the receiving again” of Israel as a nation that *the full tide of universal blessing* will come to the world, and that the call will go forth, “*Rejoice, O ye nations, with His people.*” Then the knowledge of the glory of Jehovah shall cover this earth as the waters cover the sea.

The saved nations [sheep nations from Matthew 25], together with Israel, are to rejoice ...

“*And He will atone*” ... *for His land and His people*” ... [the atonement accepted] ... will take place when the Spirit of grace and of supplications is poured out on them as a nation ... and [they] mourn... [See Zechariah 12:9–13:1.]

Of no other land, and of no other people *as a people* [nation], does He speak in the same way. For the land is in a very special sense “Immanuel’s Land” (Isaiah 8:8), and “Jehovah’s portion is His people; Jacob is the lot of His inheritance” [Deut. 32:9].

This, then, is how Jewish history ends [in this age]: not in unbelief and apostasy, but in a glorious restoration, to be followed by a national conversion which will be as “life from the dead” ... [Romans 11:15, 25–27,33–36].⁵¹

“Then the nations [goyim] that are left round about you shall know”

Again, God reveals Himself to the nations through Israel. The nations “that are left” probably refers to the sheep nations left on earth after the judgment of the nations in Matthew 25.

Ezekiel 36:37–38 יְהוָה יִחְזַקְאֵל JPS 1917

37 Thus saith the Lord GOD: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. כְּצֹאֵן אָדָם.

38 As the flock for sacrifice, as the flock of Jerusalem in her appointed seasons, so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD. {P}

“I will yet for this be inquired of”

Even after long years of exile and wandering, God’s covenant with Israel still stands, and she can inquire of Him for it.

⁵¹ David Baron, *Israel in the Plan of God* (1925; repr., Grand Rapids: Kregel Classics, 2000), 118–120.

“I will increase them ... so shall the waste cities be filled with flocks of men”

Though Satan has tried to “swallow up” the Jews from the earth through terrible men and regimes at his disposal, a remnant has returned. However, the promise of the Lord is that there will one day be so many, the land will be too small for them.

Isaiah 49:19–20 KJV

Is. 49:19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

Is. 49:20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

| ***“they shall know that I am Jehovah”***

**The recurrent theme of the purposeful God ...
that men should know that
I am Jehovah.**

SESSION 10 CONTINUES IN LESSON 19

יְחֵזְקֵאל YECHEZKEL

EZEKIEL 37

The Dry Bones

עַם יִשְׂרָאֵל Am Israel

The People | The Nation

SESSION 10 CONTINUES HERE

Inspiration for the American Folksong-Spiritual "Dry Bones," this chapter is about the restoration to fullness of life as the Whole House of Israel. (See "Dry Bones" attachment.)

Today when someone says "Israel," the word can mean either the Land or its People, for "Israel" is the name of both.

אֶרֶץ יִשְׂרָאֵל Eretz Israel (the Land)

עַם יִשְׂרָאֵל Am Israel (the nation, the people)

Chapter 36 is addressed to the Land. Chapter 37 is concerning the People. The Land and the People go together.

Please read the "Dry Bones" portion as a whole.

In this vision, the prophet was probably transported over the Land of Israel.

Ezekiel 37:1-14 יְחֵזְקֵאל JPS 1917

א 1 The hand of the LORD was upon me, and the LORD carried me out in a spirit, and set me down in the midst of the valley, and it was full of bones;

ב 2 and He caused me to pass by them round about, and, behold, there were very many in the open valley; and, lo, they were very dry.

ג 3 And He said unto me: 'Son of man, can these bones live?' And I answered: 'O Lord GOD, Thou knowest.'

- ד וַיֹּאמֶר אֵלַי, הִנָּבֵא עַל-הָעֲצָמוֹת
הָאֵלֶּה; וְאָמַרְתָּ אֲלֵיהֶם--הָעֲצָמוֹת
תִּיבְשׁוּת. שְׁמְעוּ דְבַר-יְהוָה.
- 4 Then He said unto me: 'Prophecy
over these bones, and say unto them:
O ye dry bones, hear the word of the
LORD:
- ה כֹּה אָמַר אֲדֹנָי יְהוִה, לָעֲצָמוֹת
הָאֵלֶּה: הִנֵּה אֲנִי מֵבִיא בְכֶם, רוּחַ-
וַחַיִּיתָם.
- 5 Thus saith the Lord GOD unto these
bones: Behold, I will cause **breath** to
enter into you, and ye shall live.
- ו וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלֵתִי
עֲלֵיכֶם בָּשָׂר, וְקָרַמְתִּי עֲלֵיכֶם עוֹר,
וְנָתַתִּי בְכֶם רוּחַ, וַחַיִּיתֶם; וִידַעְתֶּם,
כִּי-אֲנִי יְהוָה.
- 6 And I will lay sinews upon you, and
will bring up flesh upon you, and
cover you with skin, and put **breath** in
you, and ye shall live; and ye shall
know that I am the LORD.'
- ז וְנִבֵּאתִי, כַּאֲשֶׁר צִוִּיתִי; וַיְהִי-קוֹל
כְּהִנָּבְאִי, וְהִנֵּה-רֵעַשׁ, וַתִּקְרְבוּ
עֲצָמוֹתַי. עָצָם אֶל-עֲצָמוֹ.
- 7 So I prophesied as I was
commanded; and as I prophesied,
there was a noise, and behold a
commotion, and the bones came
together, bone to its bone.
- ח וְרָאִיתִי וְהִנֵּה-עֲלֵיהֶם גִּידִים,
וּבָשָׂר עָלָה, וַיִּקְרַם עֲלֵיהֶם עוֹר,
מִלְמַעְלָה; וְרוּחַ, אֵין בָּהֶם.
- 8 And I beheld, and, lo, there were
sinews upon them, and flesh came up,
and skin covered them above; but
there was no **breath** in them.
- ט וַיֹּאמֶר אֵלַי, הִנָּבֵא אֶל-הָרוּחַ;
הִנָּבֵא בֶן-אָדָם וְאָמַרְתָּ אֶל-הָרוּחַ
{ס} כֹּה-אָמַר אֲדֹנָי יְהוִה, מֵאַרְבַּע
רוּחוֹת בָּאֵי הָרוּחַ, וּפָתְחִי בַהֲרוּגִים
הָאֵלֶּה, וַיְחִיּוּ.
- 9 Then said He unto me: 'Prophecy
unto the **breath**, prophecy, son of
man, and say to the **breath**: {S} Thus
saith the Lord GOD: Come from the
four **winds**, O **breath**, and breathe
upon these slain, that they may live.'
- י וְהִנָּבֵאתִי, כַּאֲשֶׁר צִוִּנִי; וַתָּבוֹא
בָּהֶם הָרוּחַ וַיְחִיּוּ, וַיַּעֲמֵדּוּ עַל-
רַגְלֵיהֶם--חִיל, גָּדוֹל מְאֹד-מְאֹד.
- 10 So I prophesied as He commanded
me, and the **breath** came into them,
and they lived, and stood up upon
their feet, an exceeding great host.
- יא וַיֹּאמֶר, אֵלַי, בֶּן-אָדָם, הָעֲצָמוֹת
הָאֵלֶּה כָּל-בַּיִת יִשְׂרָאֵל הִמָּה; הִנֵּה
- 11 Then He said unto me: 'Son of
man, **these bones are the whole house**
of Israel; behold, they say: Our bones

אֲמָרִים, יְבֹשֵׁי עַצְמוֹתַיִנִי וְאֶבְדָּה
תִּקְנֹתַנִּי--נִגְזְרֵנִי לָנוּ. are dried up, and our hope is lost; we
are clean cut off.

יב לְכֵן הִנְבֵּא וְאָמַרְתָּ אֲלֵיהֶם, כֹּה-אָמַר אֲדֹנָי יְהוִה, הִנֵּה אֲנִי פֹתַח
אֶת-קְבֻרוֹתֵיכֶם וְהֵעֵלִיתִי אֶתְכֶם
מִמְקַבְרוֹתֵיכֶם, עַמִּי: וְהִבֵּאתִי אֶתְכֶם,
אֶל-אֶרֶץ יִשְׂרָאֵל. 12 Therefore prophesy, and say unto
them: Thus saith the Lord GOD:
Behold, I will open your graves, and
cause you to come up out of your
graves, O My people; and I will bring
you into the land of Israel.

יג וַיֵּדְעֻתְכֶם, כִּי-אֲנִי יְהוָה: בְּפִתְחֵי
אֶת-קְבֻרוֹתֵיכֶם, וּבְהֵעֵלֹתִי אֶתְכֶם
מִמְקַבְרוֹתֵיכֶם--עַמִּי. 13 And ye shall know that I am the
LORD, when I have opened your
graves, and caused you to come up
out of your graves, O My people.

יד וְנָתַתִּי רוּחִי בְכֶם וְחִיִּיתֶם,
וְהִנַּחְתִּי אֶתְכֶם עַל-אֶדְמַתְכֶם;
וַיֵּדְעֻתְכֶם כִּי-אֲנִי יְהוָה, דְּבַרְתִּי
וַעֲשִׂיתִי--נְאֻם-יְהוָה. {פ} 14 And I will put My spirit in you, and
ye shall live, and I will place you in
your own land; and ye shall know that
I the LORD have spoken, and
performed it, saith the LORD.' {P}

“The hand of the Lord was upon me”

The Hand of the Lord is the Holy Spirit. יָד-יְהוָה

“I will cause breath to enter into you, and you shall live”

In Hebrew, one word, *ruach*, is translated into English as three words: spirit, breath, wind. רוּחַ

“Come from the four winds, O breath, and breathe upon these slain, that they may live.”

מֵאַרְבַּע רוּחוֹת בָּאֵי הָרוּחַ, וּפָחִי בְהַרוּגִים הָאֵלֶּה, וַיְחִיּוּ.

Shulamith Katznelson, founder of the Hebrew language school I attended, gave the best teaching I ever heard on this chapter. As a young woman, she was very much a part of the fighting in Israel's War of Independence. She founded the school just after the modern State of Israel was declared in May 1948. So she was a witness to the stages of the rebirth of Israel. And she taught this chapter in the order of the restoration: first the bones, then the sinew, then the flesh, then the skin. The final stage she said, was not yet realized. (I heard her teach this in the 1980s.) It was to be the entering in of the Spirit into the House of Israel.

“these bones are the whole house of Israel”

This verse is the key to the chapter. There can be no other obscure meaning. And again, it is the whole house: Israel (the northern kingdom) and Judah (the southern kingdom).

“I will open your graves, and cause you to come up out of your graves ... and I will bring you into the land of Israel.”

In 1945, the Jews literally came up out of the graves of the death camps of Europe and only three years later, their ancient homeland became recognized in the eyes of the nations as the modern State of Israel.

The Union of the Two Sticks: Israel and Judah

Oh, how pitiful have been the teachings that the sticks are somehow Israel and the Church. The two sticks are who the Bible says they are: Israel and Judah.

Teachers of the Scriptures often attempt to give them shadowy meanings. The Word is to be rightly divided. And some give strange interpretations to what is clear in the text. Often, they have been influenced by Replacement Theology, whether they realize it or not.

In the foreword to the 1988 edition of David Baron’s *Commentary on Zechariah: His Visions and Prophecies*, Dr. Walter C. Kaiser explains how the author helps keep us from taking God’s message to the Jews and trying to apply it to the Church.

**David Baron, *Commentary on Zechariah: His Visions and Prophecies*,
Foreword by Walter C. Kaiser, Jr.**

David Baron was born in Russia in 1855 and brought up in a strict, devout Jewish family. His education was under the rigorous tutelage of the Rabbinic training of the period. ... on a ... search of the Scriptures ... he found the Messiah to be the Lord Jesus Christ.

...

Baron launches right into commenting on Zechariah ... He is also ever alert to those places where many in the Gentile Church have “spiritualized” or even “phantomised” Scripture when it refers to Jerusalem or Israel. The reader should avoid, warns Baron, substituting an unnatural and shadowy meaning for what is plain and obvious in the text.⁵²

So, read his writings for yourself and you’ll observe the clarity of his analysis of each passage of the Lord’s Word.

What the sons of Solomon divided into two, the LORD will join again, and He will gather them back to their Land. The prophecy continues to the Millennial Reign, and Israel is still a nation on the Earth before the Lord. God is not through with Israel, as the terrible theology of replacement has intimated for almost 2,000 years.

⁵² David Baron, *Commentary on Zechariah: His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 1988), Foreword by Walter Kaiser, Jr., vii–viii.

Ezekiel 37:15-21 יְהוֹקָאֵל JPS 1917

15 And the word of the LORD came unto me, saying:

16 'And thou, son of man, take thee one stick, and write upon it: For Judah, and for the children of Israel his companions; then take another stick, and write upon it: For Joseph, the stick of Ephraim, and of all the house of Israel his companions;



17 וְקָרַב אֶתְּם אֶחָד אֶל-אֶחָד, לְךָ--
 לְעֵץ אֶחָד; וְהָיוּ לְאֶחָדִים, בְּיָדְךָ.
 and join them for thee one to another into one stick, that they may become one in thy hand.

18 יַח וְכֹאשֶׁר יֹאמְרוּ אֵלַיְךָ, בְּנֵי עַמֶּךָ
 לֵאמֹר: הֲלוֹא-תַגִּיד לָנוּ, מָה-אֵלֶּה לְךָ?
 And when the children of thy people shall speak unto thee, saying: Wilt thou not tell us what thou meanest by these?

19 יֵט דְבַר אֲלֵהֶם, כֹּה-אָמַר אֲדַנִּי
 יְהוָה, הִנֵּה אֲנִי לֹקֵחַ אֶת-עֵץ יוֹסֵף
 אֲשֶׁר בְּיַד-אֶפְרַיִם, וְשִׁבְטֵי יִשְׂרָאֵל
 חִבְּרוּ; וְנָתַתִּי אוֹתָם עָלָיו אֶת-עֵץ
 יְהוּדָה, וְעָשִׂיתָם לְעֵץ אֶחָד, וְהָיוּ
 אֶחָד, בְּיָדִי.
 say into them: Thus saith the Lord GOD: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one in My hand.

20 כ וְהָיוּ הָעֵצִים אֲשֶׁר-תִּכְתֹּב
 עֲלֵיהֶם, בְּיָדְךָ--לְעֵינֵיהֶם.
 And the sticks whereon thou writest shall be in thy hand before their eyes.

21 כֹּא וְדַבַּר אֲלֵיהֶם, כֹּה-אָמַר אֲדַנִּי
 יְהוָה, הִנֵּה אֲנִי לֹקֵחַ אֶת-בְּנֵי
 יִשְׂרָאֵל, מִבֵּין הַגּוֹיִם אֲשֶׁר הָלְכוּ-
 שָׁם; וְקִבַּצְתִּי אֹתָם מִסְּבִיב, וְהִבֵּאתִי
 אוֹתָם אֶל-אֲדָמָתָם.
 And say unto them: Thus saith the Lord GOD: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land;

The Return and Restoration of The Northern Kingdom (Ephraim, or Israel) and The Southern Kingdom (Judah)

Ezekiel 37 reaches past the return from Babylon to the End of Days, to include the Northern Kingdom—as do many other Scriptures.

Be sure to read all of Jeremiah Chapters 30 and 31. They are a book within a Book that gives God's plan for Israel. But here are a few verses I have chosen (all in KJV).

Jeremiah 30:3 KJV For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel [the 10 tribes of the Northern Kingdom] and Judah [the Southern tribes], saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jeremiah 31:10 KJV ¶ Hear the word of the LORD, O ye nations, and declare *it* in the Isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

Jeremiah 31:35–37 KJV

Jer. 31:35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

Jer. 31:36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me forever.

Jer. 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

In many ways, Zechariah is to the Old Testament what the Book of Revelation is to the New Testament.

Zechariah is filled with God’s ongoing plans for Jerusalem and the Promised Land.

Zechariah 10:6–10 ASV

Zech. 10:6 And I will strengthen the house of Judah [the southern kingdom], and I will save the house of Joseph [the northern kingdom], **and I will bring them back**; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will hear them.

Zech. 10:7 And *they of* Ephraim [the northern kingdom] shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and rejoice; their heart shall be glad in Jehovah.

Zech. 10:8 ¶ **I will hiss for them, and gather them**; for I have redeemed them; and they shall increase as they have increased.

Zech. 10:9 And I will sow them among the peoples; and they shall remember me in far countries; and they shall live with their children, and shall return.

Zech. 10:10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

David Baron, *Zechariah*

This verb שָׁרַק, *sharaq*, to “hiss,” or “whistle,” or “pipe,” is used several times in the earlier scriptures to describe God’s signal in calling together nations and peoples to accomplish His purposes. ...

But now the time to favour Zion having come, this same word is used in our passage ... for the signal which He will use for the gathering together of His own dispersed people from the four corners of the earth. ...

... it means ... to “pipe” and *is used of the shepherd signal for the gathering of his scattered flock.*⁵³

⁵³ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 362.

Isaiah 49:12, 22–23 KJV

Is. 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [*Sinim* = China, or the Chinese].

Is. 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles (Heb: *goyim*, nations), and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

Is. 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

The Ingathering Is Foretold by Almost Every Prophet**Ezekiel 36**

The Mountains of Israel (the Mountains of Israel = the West Bank)

Ezekiel 37

The Dry Bones chapter

2 Peter 3:1–9 KJV

2 Pet. 3:1 ¶ This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 Pet. 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

2 Pet. 3:3 ¶ Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

2 Pet. 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2 Pet. 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

2 Pet. 3:6 Whereby the world that then was, being overflowed with water, perished:

2 Pet. 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2 Pet. 3:8 ¶ But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

2 Pet. 3:9 ¶ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Hosea 5:14 through 6:2

Hos. 5:14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

Hos. 5:15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hos. 6:1 ¶ Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Hos. 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

| The Return after two days (2,000 years).

Joel 3:1–2 KJV

Joel 3:1 ¶ For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for My Heritage* Israel, whom they have scattered among the nations, and parted My Land.

Amos 9:14–15 KJV

Amos 9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

Amos 9:15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Jesus Said That The Ingathering is The Sign of His Return

Matthew 24:3 ESV ¶ As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming [*parousia*] and of the end of the age?”

| The Greek word *parousia*, translated “coming” here, always signified the coming of a king or an emperor. Young’s Literal translation gives that idea:

Matt. 24:3 YLT And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, “Tell us, when shall these be? and what [is] the sign of thy presence, and of the full end of the age?”

| The disciples, being Jews, asked about the *parousia* when He (the King) would set up His visible kingdom in the Earth. Jesus answered His disciples’ question.

Luke 21:29–33 KJV

Luke 21:29 ¶ And he spake to them a parable; **Behold the fig tree, and all the trees;**

Luke 21:30 **When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.**

Luke 21:31 **So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.**

Luke 21:32 **Verily I say unto you, This generation shall not pass away, till all be fulfilled.**

Luke 21:33 **Heaven and earth shall pass away: but my words shall not pass away.**

Here in Luke, Israel is the fig tree. Joel told of Babylon coming to “bark” Israel.

Joel 1:6–7 KJV

Joel 1:6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

Joel 1:7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

Israel is God’s Time Clock.

The “other trees” in Luke 21:29 are the nations spoken of in the Old Testament Prophets. When we see Israel and the nations of prophecy “shooting forth” into their prophetic places, the setting up of Jesus’ earthly, visible kingdom is not far behind.

The Ingathering began in force with the return of many Jews in the late 1800s. The Promised Land, which had been under the dominion of the Turkish Empire for 400 years, was released into the hands of England at the end of WWI. The Balfour Declaration dated November 2, 1917, called for England to “favour the establishment in Palestine of a national home for the Jewish people,” and to “use their best endeavours to facilitate the achievement of this object ...”

By the end of WWII, the Jews of Europe had suffered the loss of 6 million people at the hands of Hitler’s Nazis. In 1945, European Jews were freed from the death camps. Just three years later, Israel was reborn in May 1948. In June 1967, they regained Jerusalem.

Jesus declared that the generation who sees these things shall not pass away until all be fulfilled. That is my generation. I was alive and on the earth for the rebirth of Israel and the miraculous ensuing events. It is assured that people from my generation will indeed see all things fulfilled, including the Rapture of the Body of Christ, the Second Coming of the Lord Jesus, and all the God-ordained events to follow ever after.

We can watch Israel and the nations shoot forth into their prophetic places only through the prophecies of the Old Testament Prophets. They are a light shining into the events taking place today.

2 Peter 1:19–21 KJV

2 Pet. 1:19 ¶ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2 Pet. 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2 Pet. 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

SESSION 10 ENDS HERE
[RETURN TO TABLE OF CONTENTS](#)

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 38–39 An Invasion of Israel by the Forces of God

SESSION 11 STARTS HERE

Before we begin discussing Ezekiel 38 and 39, we will look at a time when the disciples of Jesus asked Him for a sign.

Luke 21:29–31 KJV

Luke 21:29 ¶ And he spake to them a parable; Behold the fig tree, and all the trees;

Luke 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Jesus told them to “behold the fig tree” (the nation of Israel) and “all the trees” (nations about which the prophets spoke). Jesus told them the sign of the soon coming of the end of days would be “when they now shoot forth.” As we examine Ezekiel 38 and 39 and discuss the news of the day, we will see what Jesus spoke of—we will see the nations “shooting forth” into their places.

Three Wars

Jewish sages teach that there are two Gog-Magog wars. I believe there are three distinct wars in the end of days. The first and third are identified with the term “Gog and Magog.”

The first: Ezekiel 38 and 39

This is an invasion of Israel by Gog’s forces.
This war could occur at any time now.

The second: Zechariah 14, Revelation 16:16

The Battle of Armageddon takes place at the end of the Great Tribulation. This battle ends in the defeat of the Antichrist and his forces.

The third: Revelation 20:8

At the end of the 1,000 years, Satan is “loosed out of his prison.” He goes forth to deceive the nations. He gathers a large army of followers, which God destroys with fire from heaven.

An Ongoing War: Psalm 83

I see Psalm 83 as an ongoing war of attrition with the forces of Islam against Israel. This war does not have an exact starting date. It is called by some the Arab-Israeli conflict. But it is really an Islamic confederacy.

Satan (Hebrew שָׁטָן: *adversary*) is a major player in each of these conflicts. He is an adversarial force against the plans of God.

Ezekiel 38

Ezekiel 38:1–3 יְהוָה יְחִזְקֵאל JPS 1917

א וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.
1 And the word of the LORD came unto me, saying:

ב בֶּן-אָדָם, שִׁים פְּנֶיךָ אֶל-גּוֹג אֶרֶץ
הַמַּגּוֹג--נְשִׂיא, רֹאשׁ מְשֻׁדַּי וְתִבְלַי;
וְהִנָּבֵא, עָלָיו.
2 'Son of man, set thy face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

ג וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי יְהוָה:
הֲנִי אֶלֶיךָ, גּוֹג--נְשִׂיא, רֹאשׁ מְשֻׁדַּי וְתִבְלַי;
3 and say: Thus saith the Lord GOD: Behold, I am against thee, O Gog, chief prince of Meshech and Tubal;

“Gog”

I believe Gog is an evil spirit being—Satan—and that he is operating from the mid-heavens as the prince of the power of the air (Ephesians 2:2), directing the invasion over the city of Moscow.

Such "princedom" of the air over nations are shown in the Book of Daniel as the Prince of Persia (Iran) and the Prince of Grecia.

(See Appendix 2: *The Seat of Satan*.)

Excerpted from Appendix 2 “The Seat of Satan”

Revelation 2:12–13 ASV

Rev. 2:12 and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

Rev. 2:13 I know where thou dwellest, *even* where Satan’s throne is; and thou holdest fast my name, and didst not deny my faith, *even* in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth [sits].

One day as I crossed the Rhema Bible Training Center campus in Tulsa, Oklahoma, Patsy Behrman (now Cameneti) called me to the prayer room to pray with a young couple who felt called to Brussels. As we prayed, we were overcome—in a wonderful way—by the power of God.

Soon after, I received an invitation to accompany them to Brussels for a prayer conference they were calling “Breakthrough for Brussels.”

On March 25, 1991, I walked from my home on a bluff overlooking a lake near Pryor, Oklahoma, down to the water’s edge. Seated on a rock in a secluded place, I began to pray about whether I should go.

Immediately the Lord spoke to me. He unveiled strategies of Satan and his seats (thrones) of rule from what I will call the mid–heavens, or the double–kingdom system set up after Adam allowed the adversary a place in this world.

...

The Seat of Satan at Pergamon

As I sat on that rock beside Lake Hudson in Oklahoma, the Lord reminded me of what Jesus said to the angel of the church at Pergamon. (See Revelation 2:12–13 above.)

The Lord showed me that Satan moves his throne from place to place—and that history reflects it.

E. W. Bullinger, *The Companion Bible*

Pergamos. A city of Mysia famous for the worship of Aesculapius, to whom the title *soter* (saviour) was given and whose emblem was the serpent. . . . Some trace the Babylonian pagan priesthood as removing to Pergamos.⁵⁴

The Lord made known to me that at the time of Jesus’ appearing to John on the Isle of Patmos, Satan had set up his throne over Pergamon. Pagan cults and emperor worship were centered there. The huge Altar of Zeus dominated the acropolis over the ancient Greek city in what is now Turkey.

The Lord made known to my spirit that Satan had since set up his throne over Berlin in World Wars I and II. And that his throne was over Moscow during the Cold War.

I heard in my spirit, “The adversary will set up his throne over Brussels before he attempts the move to Jerusalem, where he plans to set himself up in the rebuilt Temple.” (Daniel 9:27; Matthew 24:15; 2 Thessalonians 2:3–4.) “I want you in Brussels as my witness.”

So for years, I have been going to Brussels in my ministry as a witness (Acts 26:16).

The Lord has since made me to know that earthly Jerusalem is not Satan’s final goal. He plans another attempt to ascend to the heavenly Jerusalem and the throne of God. How wonderful to read the Book of Revelation and the utter frustration of the plans of the enemy in the judgments of God.

Tracing the Moves

Eerily, there has been a physical counterpart—an *earthly reflection of the seat of Satan in the heavenlies*—in each of the cities the Lord pointed out to me. That counterpart is a huge structure. Yet in modern times, it has moved from ancient Pergamon to Berlin, from Berlin to Moscow, and then back to Berlin, where it now sits.

⁵⁴ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1886.



Above: Note that E shows what the temple of Zeus may have looked like.
 Below: Dr. Brim on the reconstructed steps of the Zeus temple in Berlin.



Here is the story of the seemingly impossible travels of such a gargantuan structure, the great Pergamon Altar of Zeus:

The new German Empire began in 1871. Alliances were made with the Ottoman Empire of Turkey. A German road builder, who was also an archeologist, discovered the ruins of Pergamon and the Altar of Zeus. Kaiser Wilhelm became passionately

involved with transporting the huge altar to Berlin. And there it stood in a specially constructed museum during World War I.

Hitler was enamored with the altar and, some say, worshiped at it. In 1934, he ordered the building of a sports field in Nuremberg, patterned after the altar. Here, huge Nazi rallies with swastika–emblazoned flags were staged in cultish array. Hitler spoke from the altar–like edifice. All during the Nazi reign of horror, the altar stood in their capital.

U.S. General George Patton led the Allied armies in the final land thrust, resulting in the taking of Berlin. Under orders, the U.S.–led forces stepped back to allow Russia to actually take the city because of the Nazi siege of Leningrad. This step, however, led to the dividing of Berlin during the Cold War and the building of the Berlin Wall. Guess on which side of the wall the Pergamon Museum stood? It stood in Communist East Berlin. However, the altar itself was dismantled and taken to Moscow.

Phyllis Farber, “The Trail of Paint– The Nazi Art Obsession,”
personal.psu.edu, April 1998,

http://www.personal.psu.edu/jxz8/Student_Webquests/Farber/trailo.html

The massive Pergamon Altar, originally removed from the Greek city of Pergamon to Germany, was dismembered, carefully packed and sent to Moscow in 1945. ... The Russians discovered it hidden (if you can hide something that large) by the Germans in the Zoo tower in Berlin which was supposed to be bomb proof. The Zoo tower contained crates of art treasures stolen by the Germans from victims during the Holocaust and collections hidden by museum curators to protect them from the destruction of Allied bombings. ...⁵⁵

The following passage is repeated from above.

Ezekiel 38:1–3 יְחִזְקֵאל JPS 1917

א וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר.
1 And the word of the LORD came unto me, saying:

ב בֶּן-אָדָם, שִׁים פָּנֶיךָ אֶל-גּוֹג--גּוֹג אֶרֶץ
הַמַּגּוּג--נְשִׂיא, רֹאשׁ מִשְׁדֵּי וְתַבַּל;
וְהִנָּבֵא, עָלָיו.
2 'Son of man, set thy face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

ג וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי יְהוָה:
הֲנִי אֶלֶיךָ, גּוֹג--נְשִׂיא, רֹאשׁ מִשְׁדֵּי וְתַבַּל;
3 and say: Thus saith the Lord GOD: Behold, I am against thee, O Gog, chief prince of Meshech and Tubal;

⁵⁵ Phyllis Farber, “The Trail of Paint—The Nazi Art Obsession,” personal.psu.edu, April 1998,
http://www.personal.psu.edu/jxz8/Student_Webquests/Farber/trailo.html

“Gog” גוג

It is Gog—the evil Satan—that God is against.

“the land of Magog” ארץ המגוג

Rabbi Moshe Eisemann, *Yechezkel*

Gog of the land of Magog.

The various traditions concerning the identity of Magog, who in Genesis 10:2 is listed among the sons of Noah’s son Japheth, tend to place the land of Magog in what today is ... Russia ...

Thus ... land of Magog, is located in a region aptly described as ... the farthest north ...

Meshech and Tubal.

Both ... are listed in Genesis 10:2 as sons of Japheth.

... prince, leader [*rosh*] of Meshech and Tubal.

This salutation ... indicates that the Gaonim [early Talmudic sages] had a tradition that these countries were indeed located in Russia.⁵⁶

“chief prince” נשיא ראש

nasi rosh. The JPS 1917 translates these two words together as “chief prince.” *Nasi* means “prince,” and *rosh*, as we have already learned, means “head, chief.”

Brim Note: Modern Russian cities bear names that are similar to Meshech (Moskva) and Tubal (Tobolsk).

Magog can also refer to the earthly area of Gog’s operation.

Ezekiel 38:4 יחזקאל JPS 1917

<p>ד וְשׁוּבְבִתִּיךָ, וְנִתְתִּי חַחִים בְּלִחְיִיךָ; וְהוֹצֵאתִי אוֹתְךָ וְאֶת-כָּל- חֵילְךָ סוֹסִים וּפָרָשִׁים, לְבָשִׁי מְכֻלָּוֹל כָּלָם--קָהָל רַב צִנָּה וּמָגֹן, תַּפְשֵׁי חֲרָבוֹת כָּלָם.</p>	<p>4 and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed most gorgeously, a great company with buckler and shield, all of them handling swords:</p>
--	--

What this great military company does will be the result of what God has placed in their minds to do. Though they will not recognize it.

⁵⁶ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 580–583.

Ezekiel 38:5-7 JPS 1917

ה פָּרַס כּוּשׁ וּפּוּט, אֲתָם; כָּלָם, מִגֵּן וְכוּבַע. 5 Persia, Cush, and Put with them, all of them with shield and helmet;

ו גֹּמֶר, וְכָל-אֲנָפִיהָ--בֵּית תּוֹגַרְמָה, יִרְכְּתֵי צָפוֹן וְאֶת-כָּל-אֲנָפָיו; עַמִּים רַבִּים, אִתָּךְ. 6 Gomer, and all his bands; the house of Togarmah in the uttermost parts of the north, and all his bands; even many peoples with thee.

ז הֲכֵן לָךְ--אֶתָּה, וְכָל-קָהְלֶךְ הַנִּקְהָלִים עֲלֶיךָ; וְהָיִיתָ לָהֶם, לְמִשְׁמָר. 7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou guarded of them.

"Persia"

This is present day Iran. Until 1935, Iran was known as Persia. A strong alliance between Russia and Iran began when Russia helped Iran build a nuclear reactor.

"The Bushehr Nuclear Power Plant," Wikipedia.org.

Construction ... was started in 1975 by German companies, but the work was stopped in 1979 after the Islamic revolution of Iran. The site was repeatedly bombed during the Iran–Iraq war. Later, a contract for finishing the plant was signed between Iran and the Russian Ministry for Atomic Energy in 1995 ... The work was delayed several years by technical and financial challenges as well as by political pressure from the West. ... The plant ... was officially opened in a ceremony on 12 September 2011 ...⁵⁷

"Bushehr Nuclear Power Plant Phase 2," Power-Technology.com.

The Bushehr nuclear power plant (NPP) is being developed as part of a joint nuclear cooperation agreement between Russia and Iran, which includes a provision to build up to eight new reactors in Iran.

Foundation stone for the \$10bn Bushehr-2 was laid in September 2016, while an official ceremony marking the start of construction was held in October 2017. The new phase will consist of two units designated 2 and 3, which will have a cumulative output capacity of 2,100MW. The construction is expected to be completed by 2026.⁵⁸

⁵⁷ "Bushehr Nuclear Power Plant," Wikipedia.org. Accessed June 1, 2021.

https://en.wikipedia.org/wiki/Bushehr_Nuclear_Power_Plant

⁵⁸ "Bushehr Nuclear Power Plant Phase 2," Power -Technology.com. Accessed June 1, 2021.

<https://www.power-technology.com/projects/bushehr-nuclear-power-plant-phase-2/>

The evil alliance, which the Lord foresaw, continues until the very time of this writing.

Joby Warrick, “Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,” WashingtonPost.com.

Russia is preparing to supply Iran with an advanced satellite system that will give Tehran an unprecedented ability to track potential military targets across the Middle East and beyond, according to current and former U.S. and Middle Eastern officials briefed on details of the arrangement.⁵⁹

More than 2,500 years ago, Ezekiel prophesied a Russian-Persian coalition. It is not as if God predestined it; every nation and its leaders have free wills. But by His foreknowledge, the Lord sees how things will turn out. His judgments are predicated on the leader’s own actions.

The following items are referred to in the video as the “Addendum.”

Eugene Rumer, “[A Brief Guide to Russia’s Return to the Middle East](#),” CarnegieEndowment.org

The Kremlin is riding high in the Middle East, where Russia’s military intervention in Syria has changed the course of the country’s civil war. . . .

Russia has emerged as a key power broker and military actor in the Middle East. In 2015, it sent its air force and a limited number of ground troops to Syria. That intervention changed the course of the Syrian civil war and saved President Bashar al-Assad’s regime from what looked like certain defeat.

Using its success in Syria as a springboard, Russia has transformed old relationships throughout the region and forged new ones. . . .⁶⁰

Anna Borshchevskaya, Raed Wajeih, Daniel Rakov, and Li-Chen Sim, “Russia in the Middle East: A source of stability or a pot-stirrer?” AtlanticCouncil.org.

. . . The Middle East has always been part of Russia’s vulnerable underbelly: a region the Russian state sought to secure as it pushed to play a key role in European politics and gain great power recognition. Since officially coming to power in May 2000, if not before, Vladimir Putin worked to return Russia to the Middle East as part of his zero-sum approach to international politics. Putin’s military intervention in Syria in September 2015 to prop up Syrian dictator Bashar al-Assad shocked and surprised many, but it was the logical

⁵⁹ Joby Warrick, “Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran’s ability to surveil military targets, officials say,” WashingtonPost.com. June 10, 2021. Accessed June 10, 2021. https://www.washingtonpost.com/national-security/iran-russia-satellite/2021/06/10/d28978f0-c9ab-11eb-81b1-34796c7393af_story.html

⁶⁰ Eugene Rumer and Andrew Weiss, “A Brief Guide to Russia’s Return to the Middle East,” CarnegieEndowment.org. October 24, 2019. Accessed June 1, 2021. <https://carnegieendowment.org/2019/10/24/brief-guide-to-russia-s-return-to-middle-east-pub-80134>

conclusion of years of broader aims to deter the West in a context of dithering Western policies.

Unlike the former Soviet Union, Putin cultivated and continues to cultivate all major actors even as they oppose one another. It is a more pragmatic, flexible approach than that of the Soviet Union's ideological approach which had clear allies and adversaries. Putin's strategy has been successful especially given the ambivalence of Western commitments to the region. Thus, Moscow maintains good relations with Iran and its proxies, Israel, and the Gulf—to name but a few—and tells each side it can play peacemaker. Moscow utilizes all tools in its state toolkit to build pragmatic leverage—not only through the military but also para-military, intelligence, trade, and soft power.

Moreover, Putin had come to perceive the West as weak—especially after President Barack Obama drew but did not enforce a red line in Syria in 2013—and it is likely for this reason he felt confident to intervene in Syria militarily. American ambivalence helped Putin make inroads in the region. Moscow's approach to the Middle East is zero-sum: for Putin to win, the West has to lose. Putin is also not seeking genuine stability—on the contrary, low-level instability puts him in an advantageous managerial position [emphasis added].

Syria is the epicenter of Kremlin activity, which Putin uses as a springboard to project power throughout the region and Europe and Africa. Nothing makes as clear a statement about Moscow's interests as the recent unveiling of a [monument](#) to the patron saint of the Russian army, Prince Alexander Nevsky, at the Russian Khmeimim airbase in Syria. This demonstrates Russian commitment on a symbolic as well as practical level. And symbolism resonates [sic] both in the Middle East and Russia.

Of course, militarily, Russia is in Syria to stay for at least the next forty-nine years, as per an agreement between Moscow and Damascus. In this time, Moscow continues to take practical [steps](#) on the ground to vie for influence in Syria and push for its preferred [outcome](#). Syria's strategic location on the Eastern Mediterranean allows Russia to project power into NATO's southern flank and, more broadly, southern Europe. In this context, the oil-rich and strategically-positioned Libya was the next logical step, as I have [written](#) in early 2017. Indeed Russian activity there became more [explicit](#) in recent years both on the diplomatic front—as Moscow aimed to position itself as a mediator—and with more visible and increased deployment of so-called private military contractors, such as the Wager Group.

While Moscow's interests are primarily geopolitical, there is also a commercial aspect—mostly concerning energy and arms—in addition to cultural and religious dimensions. And, although Putin works to build ties with everyone—not an easy balance to maintain—the balance is still tipped in favor of anti-American forces, Iran and its proxies, and Assad.

The US under Biden has yet to announce its Syria policy, but Damascus is unlikely to be a priority, which will only continue to help Putin. While many details are unclear, from a broader perspective, the US continues to deprioritize the Middle East in favor of great power competition with China and Russia in other regions. In contrast, Moscow sees the Middle East as a

prime arena for this joust. If this trend continues, Russia will continue its already deep convergence with Iran and its proxies and will ultimately have the final word on Syria's future. This could lead to a more explicit rise of a Russia-Iran-Assad nexus and transform the Middle East in a way that could create more vulnerabilities for the West and its allies, both in the region and in Europe. Such a scenario could only hurt broader American competition with China and Russia.

Dr. Anna Borshchevskaya is a senior fellow at The Washington Institute for Near East Policy where she focuses on Russia's approach to the Middle East. She is also the author of the upcoming book, [Putin's War in Syria: Russian Foreign Policy and the Price of America's Absence](#).⁶¹

Joby Warrick, "Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran's ability to surveil military targets, officials say," WashingtonPost.com

Russia is preparing to supply Iran with an advanced satellite system that will give Tehran an unprecedented ability to track potential military targets across the Middle East and beyond, according to current and former U.S. and Middle Eastern officials briefed on details of the arrangement.

The plan would deliver to the Iranians a Russian-made Kanopus-V satellite equipped with a high-resolution camera that would greatly enhance Iran's spying capabilities, allowing continuous monitoring of facilities ranging from Persian Gulf oil refineries and Israeli military bases to Iraqi barracks that house U.S. troops, the officials said. The launch could happen within months, they said. ...

The disclosures came as President Biden is preparing for his first meeting with Russian President Vladimir Putin. The imminent launch of a Russian-made Iranian satellite could add to a long list of contentious issues that have strained relations between Moscow and Washington, including most notably [recent Russian hacking operations](#) and efforts to interfere with U.S. elections. Opponents of the U.S. reentering the nuclear accord with Iran are also likely to seize on the disclosure to argue against any engagement with Tehran that doesn't address its military ambitions in the region.

If fully realized, the deal with Russia would represent a significant boost for an Iranian military establishment that has struggled in its own attempts to put a military reconnaissance satellite into orbit. After several prominent failures, Iran last year successfully launched an indigenous military satellite dubbed Noor-1, but the spacecraft was quickly derided by a senior Pentagon official as a "tumbling webcam." ...⁶²

⁶¹ Anna Borshchevskaya, Raed Wajeih, Daniel Rakov, and Li-Chen Sim, "Russia in the Middle East: A source of stability or a pot-stirrer?" AtlanticCouncil.org. April 21, 2021. Accessed June 1, 2021. <https://www.atlanticcouncil.org/blogs/menasource/russia-in-the-middle-east-a-source-of-stability-or-a-pot-stirrer/>

⁶² Joby Warrick, "Russia is preparing to supply Iran with an advanced satellite system that will boost Tehran's ability to surveil military targets, officials say," WashingtonPost.com. June 10, 2021. Accessed June 1, 2021. https://www.washingtonpost.com/national-security/iran-russia-satellite/2021/06/10/d28978f0-c9ab-11eb-81b1-34796c7393af_story.html

Ezekiel 38:5-7 יְהִיזְקָאֵל JPS 1917

ה 5 Persia, Cush, and Put with them,
מִגִּן וְכֹבֵעַ. all of them with shield and helmet;

ו 6 Gomer, and all his bands; the
יְרֵכְתִי צָפוֹן וְאֶת-כָּל-אֲנָפָיו; עַמִּים
רַבִּים, אִתְּךָ. house of Togarmah in the uttermost
parts of the north, and all his bands;
even many peoples with thee.

ז 7 Be thou prepared, and prepare for
קָהְלֶךָ הַנִּקְהָלִים עָלֶיךָ; וְהָיִיתָ
לָהֶם, לְמִשְׁמָר. thyself, thou, and all thy company
that are assembled unto thee, and be
thou guarded of them.

“Cush and Put”

This area is south of Egypt, probably spread over a region which today is the eastern part of the Sudan, Ethiopia, and Eritrea.

“Gomer and ... Togarmah”

These are the son and grandson of Japheth. The ArtScroll commentary on *Yechezkel* addresses this issue.

Rabbi Moshe Eisemann, *Yechezkel*

It is difficult to identify with any certainty. ...

Josephus (History of the Jews, ch. 1) identifies ... *children of Gomer*, as the “Franks who live in France on the River Seine” ...⁶³

| The following reference identifies the origin of the Franks as Germanic tribes.

“Franks,” Wikipedia.org.

The Franks were a group of Germanic tribes that, about the middle of the 3rd century AD, dwelt along the middle and lower Rhine River. The Franks appeared in the Roman provinces around 253 ...⁶⁴

| Agreeing with ArtScroll’s *Yechezkel*, that no one can be sure about Gomer, I would hazard a guess that they are European. A clue that brings me to this conclusion is the name of another of Gomer’s grandsons, *Ashkenaz*. The Jews from Europe are called *Ashkenazis*.

⁶³ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 584.

⁶⁴ “Franks,” Wikipedia.org. Accessed June 1, 2007.

[https://en.wikipedia.org/wiki/Franks#:~:text=The%20Franks%20\(Latin%3A%20Franci%20or,edge%20of%20the%20Roman%20Empire](https://en.wikipedia.org/wiki/Franks#:~:text=The%20Franks%20(Latin%3A%20Franci%20or,edge%20of%20the%20Roman%20Empire)

“Togarmah”

Many teachers of prophecy believe that *Togarmah* is Turkey.

“Togarmah,” Wikipedia.org.

Togarmah (Hebrew: תֹּגַרְמָה *Tōgarmā*) is a figure in the "table of nations" in Genesis 10, the list of descendants of Noah that represents the peoples known to the ancient Hebrews. Togarmah is among the descendants of Japheth and is thought to represent some people located in Anatolia.⁶⁵

“Anatolia,” Wikipedia.org.

Anatolia, in geography known as Asia Minor, Asian Turkey, Anatolian peninsula, or Anatolian plateau, denotes the westernmost protrusion of Asia, which makes up the majority of the Republic of Turkey.⁶⁶

“Armenian Genocide (1915 to 1917),” Wikipedia.org.

The **Armenian genocide** was the systematic mass murder and ethnic cleansing of around one million ethnic Armenians from Anatolia and adjoining regions by the Ottoman Empire and its ruling party, the Committee of Union and Progress (CUP), during World War I.⁶⁷

“Turkey,” Wikipedia.org.

The **Republic of Turkey** was founded in 1923, following the Ottoman Empire’s defeat in World War I and the subsequent Turkish War of Independence led by Mustafa Kemal Atatürk. As the first president of the new republic, Atatürk initiated a program of political, economic, and cultural reforms, which became known as secular Kemalism, to build a ‘new Turkey’ that was far from its Ottoman and Islamic heritage.⁶⁸

Ezekiel 38:7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

Many commentators and teachers no longer feel that this refers to Russia, but rather to Turkey and the Islamic states. My opinion is still that this speaks of Russia.

*The following items are referred to in the video as
“Current Events 6-17-21.”*

Russia Closely Follows Ukraine's NATO Membership Aspirations—Kremlin
[Sumaira FH](#) Published June 17, 2021 | 01:44 PM

MOSCOW (UrduPoint News / Sputnik - 17th June, 2021) [Russia](#) closely follows [Ukraine](#)'s plans to join [NATO](#), these are the red lines that trigger concerns, Kremlin spokesman Dmitry Peskov said on Thursday.

"We follow this very closely, this is the red line, which the president has repeatedly mentioned," Peskov told Echo of [Moscow](#) radio station, asked if [Ukraine](#)'s potential

⁶⁵ “Togarmah,” Wikipedia.org. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Togarmah>

⁶⁶ “Anatolia,” Wikipedia.org. Accessed June 1, 2007. <https://en.wikipedia.org/wiki/Anatolia>

⁶⁷ “Armenian Genocide,” Wikipedia.org. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Armenian_genocide

⁶⁸ “Turkey,” Wikipedia.org. Accessed June 1, 2007. https://en.wikipedia.org/wiki/History_of_Turkey

[NATO](#) accession is on the agenda of the negotiations between Presidents [Vladimir Putin](#) and Joe Biden.⁶⁹

Russia–Ukraine relations **From Wikipedia, the free encyclopedia**

Russia-Ukraine relations refers to the relations between the Russian Federation and Ukraine. Currently, the two countries are engaged in the Russo-Ukrainian War which started in 2014 following Russian annexation of Crimea from Ukraine. The modern bilateral relationship between Russian Federation and Ukraine formally started during World War I as the former Russian Empire was going through its political reform. In 1920, the bilateral relationship between two countries was changed as Ukraine was conquered by the Russian Red Army and Polish Army. In 1990s, immediately upon the dissolution of the Soviet Union, of which both Soviet Russia and Soviet Ukraine had been formally founding constituent republics, bilateral relations were revived. Relations between the two countries have been hostile since the 2014 Ukrainian revolution, followed by Russia's annexation of Crimea from Ukraine, and over Russia's backing for the separatists fighters of the Donetsk People's Republic and the Luhansk People's Republic in a war that by early 2020 had killed more than 13,000 people and brought Western sanctions on Russia.⁷⁰

Putin's passport ploy in Ukraine may pave way for Russia's next annexation **By Peter Dickinson May 20, 2021**

As Vladimir Putin's hybrid war against Ukraine grinds into its eighth year, Russian passports are emerging as Moscow's most effective weapon. On May 20, Ukrainian President Volodymyr Zelenskyy raised the alarm over the mass distribution of Russian passports in occupied eastern Ukraine and accused Moscow of paving the way for a possible annexation attempt.

Speaking during a landmark press conference at the Antonov plant in Kyiv to mark his first two years as president, Zelenskyy [noted](#) the alarming similarities between the current situation in eastern Ukraine's Kremlin-controlled separatist republics and Moscow's actions in Crimea prior to the 2014 Russian takeover of the Ukrainian peninsula. "This [passport distribution] is definitely the first step, because the same thing happened earlier in Crimea. Crimean residents were given Russian passports [prior to annexation]. This is a big problem," the Ukrainian leader stated.⁷¹

⁶⁹ Sumaira Hussain, "Russia Closely Follows Ukraine's NATO Membership Aspirations – Kremlin," Urdupoint.com. Accessed June 17, 2021. <https://www.urdupoint.com/en/world/russia-closely-follows-ukraines-nato-members-1279748.html>

⁷⁰ "Russia-Ukraine relations," Wikipedia. Accessed June 17, 2021. https://en.wikipedia.org/wiki/Russia%E2%80%93Ukraine_relations

⁷¹ Peter Dickinson, "Putin's passport ploy in Ukraine may pave way for Russia's next annexation," Atlanticcouncil.org. Accessed June, 17, 2021. <https://www.atlanticcouncil.org/blogs/ukrainealert/putins-passport-ploy-in-ukraine-may-pave-way-for-russias-next-annexation/>

**Ukraine honors 2 sects with Jewish roots as ‘indigenous peoples,’
angering Putin**

By [CNAAN LIPSHIZ](#) 17 June 2021, 11:17 am

(JTA)—Two tiny sects with Jewish roots have been dragged into yet another diplomatic fight between Russia and Ukraine.

The few hundred Karaites who remain in Ukraine today are remnants of a sect that broke off from mainstream Judaism in eighth-century Iraq. They were documented in Crimea in the 13th century and nearly wiped out during the Holocaust.

The nearly extinct Krymchaks, meanwhile, are related to Karaites but are believed to be more heavily descended from Georgian Jews.

... But by designating those groups “indigenous peoples,” Zelensky, who is [himself Jewish](#), angered Russia, which zealously guards the interests of Ukraine’s ethnic Russian minority.

Russian President Vladimir Putin came out swinging, using the opportunity to further stoke Ukraine’s many preexisting interethnic tensions. He protested the bill’s perceived implication that ethnic Russians, who make up about a third of the population of Ukraine, and other groups are somehow not indigenous to it. ...⁷²

Ezekiel 38:8 יְחִזְקֵאל JPS 1917

<p>ח 8 מִיָּמִים רַבִּים, תִּפְקַד--בְּאַחֲרֵית הַשָּׁנִים תָּבוֹא אֶל-אֶרֶץ מְשׁוּבֶבֶת מִחֶרֶב מִקְבְּצַת מֵעַמִּים רַבִּים, עַל הָרֵי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶבָה תָּמִיד; וְהָיָא מֵעַמִּים הוֹצָאָה, וַיָּשְׁבוּ לְבֵטַח כָּלָם.</p>	<p>After many days thou shalt be mustered for service, in the latter years thou shalt come against the land that is brought back from the sword, that is gathered out of many peoples, against the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they dwell safely all of them.</p>
---	--

“*After many days*”

מִיָּמִים רַבִּים The literal translation is "*from many days*"

Rabbi Moshe Eisemann, *Yechezkel*

From ancient times [lit. from many days] you are to be recalled.

In the *nifal* ... [passive] usually means that one is recalled with the purpose of subjecting him to his predestined fate, good or bad.

⁷² Cnaan Lipshiz, “Ukraine honors 2 sects with Jewish roots as ‘indigenous peoples,’ angering Putin,” Timesofisrael.com. Accessed June 17, 2021. <https://www.timesofisrael.com/ukraine-honors-2-sects-with-jewish-roots-as-indigenous-peoples-angering-putin/>

Rashi sees the wars ... as a time of reckoning for all the evils which the nations had perpetrated against Israel over the centuries. He renders, *You are to be recalled* (that is, punished) for sins which were committed *long ago*.

... another interpretation is possible. God's ... *consideration*, of Gog goes back into antiquity. This final confrontation ... is the culmination of all of world history which was inexorably flowing towards this point; although we could not understand how while the events were taking place (*R' Breuer*).⁷³

Brim Note: I have studied what is called “antisemitism” throughout history. This *Yechezkel* commentary brings to my mind more recent history of terrible atrocities perpetrated against the Jews from these very geographical areas. As mentioned, however, it probably goes back into antiquity as well.

“against the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples”

See Ezekiel 36:8–12, 24–38, where it speaks of the time of the Ingathering.

Ezekiel 38:9–11 יְהוֹקָאֵל JPS 1917

ט וְעָלִיתָ כַּשָּׂאָה תָּבוֹא. כְּעָנָן
 לְכִסּוֹת הָאָרֶץ תִּהְיֶה--אֲתָהּ, וְכָל-
 אֲנָפֶיךָ, וְעַמִּים רַבִּים, אִתְּךָ. {ס}

9 And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peoples with thee. {S}



I believe verse 9 speaks of a possible air attack.

Here we are on Mt. Carmel, overlooking the Jezreel Valley. This flat area is the only place in northern Israel where planes can be landed.

⁷³ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 584–585.



Figure 7: View of the Jezreel Valley from Mt. Carmel



Figure 8: Airstrip in the Jezreel Valley

Ezekiel 38:9-11 יְחִזְקֵאל JPS 1917

י 10 Thus saith the Lord GOD: It shall come to
 כֹּה אָמַר, אֲדַנִּי יְהוָה: וְהָיָה
 בַּיּוֹם הַהוּא, יַעֲלוּ דְבָרִים עַל-
 לְבָבְךָ, וְחִשְׁבָּתָּ, מַחְשַׁבֶּת רָעָה.

יא 11 and thou shalt say: I will go up against the
 וְאָמַרְתָּ, אֶעֱלֶה עַל-אֶרֶץ
 פְּרִזּוֹת--אֲבוֹא הַשְּׁקֵטִים, יֹשְׁבֵי
 לְבֵטָח; כֹּלֵם, יֹשְׁבִים בְּאֵין חוֹמָה,
 וּבְרִית וְדַלְתִּים, אֵין לָהֶם.

In Bible times, important cities had walls. It was not until the resettlement of Israel in very recent times that Jews began to live outside walls and to build towns without walls. I believe the prophet was referring to the time when things would have changed.

“Mishkenot Sha’ananim,” Wikipedia.org.

Mishkenot Sha’ananim—The First Settlement outside the Old City walls.

Until the middle of the 19th century, all the people of Jerusalem lived inside the Old City Walls. Different ethnic groups: Muslims, Jews, Christians and Armenians lived together in an area of only one square kilometer. Being outside the City walls was considered very dangerous, especially at night. People were scared of being attacked by gangs of robbers and only felt safe inside the city walls. Accordingly, the old city became overcrowded. Living in such crowded conditions was hazardous for everyone's health. Diseases spread quickly among the old city's residents because it was hard to be hygienic under such conditions. People were also incredibly poor because there were not enough job opportunities for them. It was clear that the only solution for the city's natural growth was to build new neighborhoods outside the old city walls. ...

Moses Montifiore was a wealthy English Jew who decided to help the Jewish community inside the old city walls by buying lands outside the old city walls.

Montifiore decided to ... create a new settlement outside the city walls for Torah scholars who were poor and needy.

In the year 1860, Moses Montifiore built the first settlement outside of the walls. He named the neighborhood Mishkenot Sha'ananim ...

Poor Torah Scholars and their families quickly populated Mishkenot Sha'ananim. At the beginning they were frightened to sleep outside the old city walls, so they would return to their original homes to sleep at night.⁷⁴

Ezekiel 38:12-13 יְהוֹקָאֵל JPS 1917

12 יב לְשָׁלַל שָׁלַל, וְלָבֹז בֵּז-- לְהַשִּׁיב יָדְךָ עַל-חֲרָבוֹת נוֹשְׁבוֹת, וְאֶל-עַם מְאַסָּף מִגּוֹיִם, עֹשֶׂה מְקַנְהָ וְקַנְיָן, יִשְׁבִּי עַל-טִבּוֹר הָאָרֶץ. 12 to take the spoil and to take the prey; to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth.

13 יג שְׁבָא וְדֶדָן וְסַחְרֵי תַרְשִׁישׁ וְכָל-כְּפִירֵיהֶּ, יֹאמְרוּ לְךָ, הֲלִשָּׁלַל שָׁלַל אֶתְּהָ בָּא, הֲלָבֹז בֵּז הֲקַתְּהָ? קָהְלְךָ-- לְשֵׂאת כֶּסֶף וְזָהָב, לְקַחַת מְקַנְהָ וְקַנְיָן, לְשָׁלַל שָׁלַל גְּדוֹל. 13 Sheba, and Dedan, and the merchants of Tarshish, with all the magnates thereof, shall say unto thee: Comest thou to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil? {S}

"to take the spoil"

Some prophecy teachers have said the "spoil" would be oil. This would take a supernatural discovery. I really don't know what the "spoil" is, but the Word of God declares it, so it shall surely be.

"Sheba, and Dedan, and the merchants of Tarshish, with all the magnates [KJV: young lions] thereof"

Sheba and Dedan were sons of Keturah, who became forefathers of the Arabs.

⁷⁴ "Mishkenot Sheananim," Wikipedia.org. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Mishkenot_Sha%27ananim

1 Chronicles 1:32 KJV Now the sons of **Keturah**, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan [emphasis added].

Dr. Hilton Sutton, a teacher, mentor and friend, believed Sheba and Dedan were perhaps Saudi Arabia—and that the young lions of the merchants of Tarshish, who were sailors, could include England, and her offspring, the United States.

He speculated that when the invading armies came down into Israel, these other nations might hold a press conference in which they asked the questions posed in verse 13. Whimsically, he inferred that they might do nothing more about it.

Ezekiel 38:15–17 יְהוָה יְהוּקָאֵל JPS 1917

15 וּבָאתָ מִמְּקוֹמָךְ, מִיַּרְכְּתֵי צָפוֹן--אֶתָּה, וְעַמִּים רַבִּים אִתְּךָ: רֶכְבִּי סוּסִים כָּלָם, קָהָל גָּדוֹל וְחֵיל רַב. **15** And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army;

16 וְעָלִיתָ עַל-עַמֵּי יִשְׂרָאֵל, כְּעָנָן לְכַסּוֹת הָאָרֶץ; בְּאַחֲרֵית הַיָּמִים תִּהְיֶה, וְהִבֵּאתִיךָ עַל-אֶרֶץ, לְמַעַן יַדְעַת הַגּוֹיִם אֹתִי בְהִקְדָּשִׁי בְּךָ לְעֵינֵיהֶם, גּוֹג. {ס} **16** and thou shalt come up against My people Israel, as a cloud to cover the land; it shall be in the end of days, and I will bring thee against My land, that the nations may know Me, when I shall be sanctified through thee, O Gog, before their eyes. {S}

17 כֹּה-אָמַר אֲדֹנָי יְהוִה, הֲאֶתָּה-הוּא אֲשֶׁר-דִּבַּרְתִּי בְיָמַי קְדָמוֹנִים בְּיַד עֲבָדַי נְבִיאֵי יִשְׂרָאֵל, הַנִּבְּאִים בְּיָמַי הָהֵם, שָׁנִים--לְהִבְיֵא אֶתָּךְ, עָלֵיהֶם. {ס} **17** Thus saith the Lord GOD: Art thou he of whom I spoke in old time by My servants the prophets of Israel, that prophesied in those days for many years, that I would bring thee against them? {S}

“out of the uttermost parts of the north”

ArtScroll's *Yechezkel*, translates, “from your place in the farthest north.”⁷⁵

Moscow is due north from Jerusalem.

“My people Israel”

This will occur in the end of days and God calls them, “My people Israel.” If only politicians and all people would recognize Israel's status as the “apple of God's eye” and be on the Lord's side concerning them.

⁷⁵ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 587.

“as a cloud to cover the land”

Throughout the prophecy, Ezekiel uses the only terms he knew at the time to describe an invading army he could not even imagine.

“it shall be in the end of days”

The time is fixed. It could only happen now, during our lifetime. Considering the current alignment of nations, *we could see it happen at any time.*

“I will bring thee”

God brings them down for His purposes ...

“that the nations may know Me, when I shall be sanctified through thee, O Gog, before their eyes”

Throughout the prophecy, God sets this forth as His purpose. I believe that the nations around about will recognize that it is a supernatural victory, evidently brought forth by the hand of Israel’s God, Jehovah. I also believe that Israel’s Islamic neighbors will recognize that Jehovah is God. Many Muslims, as well as people from other backgrounds, will turn to Jehovah God. I believe that this short, supernatural victory will result in a huge number of people coming into the kingdom of God.

Israel, too, will recognize Jehovah in this victory.

Ezekiel 39:7 KJV So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen [nations] shall know that I *am* the LORD, the Holy One in Israel.

The following is copied from “Lesson 18: Ezekiel 36”

Brim Note: A very excellent study of Israel’s national repentance is found in David Baron’s *Zechariah: A Commentary on his Visions and Prophecies*. It is too long to go into here, but perhaps this introduction to the last chapters will give you an idea.

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

The overthrow of world-power, and the establishment of Messiah’s Kingdom, may be given as the epitome of the last chapters of Zechariah ... The two oracles which make up the whole of the second half of the book (chaps. 9-11 and 12-14) ... are corresponding portions of a greater whole. Both sections treat of war between the heathen world and Israel, though in different ways.

In the first (chaps 9-11), the judgment *through which Gentile world-power over Israel is finally destroyed*, and Israel is endowed with the strength to *overcome all their enemies* forms the fundamental thought ... In the second (chaps 12-15), the judgment *through which Israel itself is sifted and purged*

in the final great conflict with the nations, and transformed into the holy nation of Jehovah, forms the leading topic.⁷⁶

Zechariah 9:1 KJV ¶ The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

Everything will begin with the judgment of the nations. Note the specific mention of Damascus.

Brim Note: The following Scripture, I believe, could relate to Ezekiel 38 and 39—particularly verse 14, which speaks of “them that spoil us.” If it does, the work of God’s supernatural forces will result in a quick, easy-to-see-it-is-Jehovah victory.

Isaiah 17:1, 12–14 KJV

Is. 17:1 ¶ The burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

Is. 17:7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

Is. 17:12 ¶ Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

Is. 17:13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Is. 17:14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

Isaiah 17 is the “burden of Damascus” chapter which says, “Damascus is taken away from being a city, and it shall be a ruinous heap” (Isaiah 17:1).

I have long recognized that Syria is not listed in Ezekiel 38 as an ally in this invasion—even in the light of how long Russia and Syria have been cohorts. So I thought Damascus would be wiped out in some sort of limited nuclear blast, probably at the hands of Israel.

However, recent developments in the Syrian Civil War at the time of this writing have virtually crippled the Syrian regime of the Assads. Various groups are fighting for the territory we have known as Syria.

When you read this, it may all be sorted out. But at any rate, Syria, as it was known in the twentieth and early twenty-first centuries, is no longer the same.

⁷⁶ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 285.

Ezekiel 38:18-23 יְהוָה יְהוָה JPS 1917

18 And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall arise up in My nostrils.

19 For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel;

20 so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field and all creeping things that creep upon the ground, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD; every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone.

23 Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD. {S}

יח וְהָיָה בַּיּוֹם הַהוּא, בַּיּוֹם בּוֹא גֹג
עַל-אֶדְמַת יִשְׂרָאֵל--נְאֻם, אֲדֹנָי יְהוִה:
תִּעֲלֶה חֲמָתִי, בְּאַפִּי.

יט וּבְקִנְיָאֲתִי בְאֵשׁ-עֵבְרָתִי, דִּבַּרְתִּי:
אִם-לֹא בַּיּוֹם הַהוּא, יְהִיָּה רַעַשׁ
גָּדוֹל, עַל, אֶדְמַת יִשְׂרָאֵל.

כ וְרַעְשׂוּ מִפְּנֵי דְגֵי הַיָּם וְעוֹף
הַשָּׁמַיִם וְחַיֵּי הַשָּׂדֶה, וְכָל-הַרֹמֵשׁ
הָרֹמֵשׁ עַל-הָאָדָמָה, וְכָל הָאָדָם,
אֲשֶׁר עַל-פְּנֵי הָאָדָמָה; וְנִהְרָסוּ
הַהָרִים, וְנִפְּלוּ הַמְּדַרְגּוֹת, וְכָל-
חוֹמָה, לְאֶרֶץ תִּפּוֹל.

כא וּקְרָאתִי עָלָיו לְכָל-הַרֵי חָרֵב,
נְאֻם אֲדֹנָי יְהוִה: חָרֵב אִישׁ, בְּאָחָיו
תִּהְיֶה.

כב וְנִשְׁפַּטְתִּי אֹתוֹ, בְּדָבָר וּבְדָם;
וְנָשַׁם שׁוֹטֵף וְאֶבְנֵי אֶלְגָּבִישׁ אֵשׁ
וְנִפְרִית, אֲמַטִּיר עָלָיו וְעַל-אֲנָפָיו,
וְעַל-עַמִּים רַבִּים, אֲשֶׁר אִתּוֹ.

כג וְהִתְגַּדַּלְתִּי, וְהִתְקַדַּשְׁתִּי,
וְנִדְרַעְתִּי, לְעֵינֵי גוֹיִם רַבִּים; וְיָדְעוּ,
כִּי-אֲנִי יְהוָה. {ס}

Ezekiel 39

The Invasion Continued

This chapter continues the invasion and the immediate aftermath. My comments are on only a few verses.

Ezekiel 39:2 יְהִיזְקֵאל JPS 1917

וְהִעֲלִיתִיךָ, וְשִׁשְׂתִּיחָךָ, וְשָׁבַבְתִּיךָ, בַּ2 and I will turn thee about and
 מִן־רְכְּתֵי צָפוֹן; וְהִבֵּאתִיךָ, עַל־הָרֵי lead thee on, and will cause thee to
 יִשְׂרָאֵל. come up from the uttermost parts
 of the north; and I will bring thee
 upon the mountains of Israel;

This verse is perplexing to translate. The challenge is a certain word, וְשִׁשְׂתִּיחָךָ, v'shishetichah, the meaning of which could be taken two ways. One meaning is “to seduce, to persuade, to lead on, or to drive.” The other could be “to annihilate” or “to leave by the sixth part,” related to *shesh*, the word for six.

Ezekiel 39:2 ArtScroll's *Yechezkel* I shall lead you astray and seduce you, and I shall cause you to advance from the farthest north and bring you to the mountains of Israel ...

Rabbi Moshe Eisemann, *Yechezkel*

Radak suggests that it means *to destroy*, or that it is related to שֵׁשׁ, *six*: *I will reduce you to a sixth [of your population] ...*⁷⁷

Ezekiel 39:2 AMPC And I will turn you about and will lead you on, and will cause you to come up from the uttermost parts of the north and will lead you against the mountains of Israel.

Ezekiel 39:2 YLT And have turned thee back, and enticed thee, And caused thee to come up from the sides of the north, And brought thee in against mountains of Israel.

Ezekiel 39:9 יְהִיזְקֵאל JPS 1917

וַיֵּצְאוּ יוֹשְׁבֵי עָרֵי יִשְׂרָאֵל, וּבְעָרוֹ 9 And they that dwell in the cities
 וְהִשְׂקוּ בְּנֹשֶׁק וּמִגֵּן וְצָנָה בְּקִשְׁת׃ of Israel shall go forth, and shall
 make fires of the weapons and use

⁷⁷ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 593.

וּבְחַצְיִים, וּבְמִקְלֵי יָד, וּבְרִמְחָה; וּבְעֵרוּ בָהֶם אֵשׁ, שִׁבְעַת שָׁנִים.

them as fuel, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall make fires of them seven years;

The relatively long period in which the weapons will be fuel for the fire seems to indicate to me that the war *could* happen at any time. Verses 11-16 *may* also indicate that this war occurs in a relatively “normal” period rather than a more specific time such as the Tribulation. I emphasize “may” because no one can say for sure. Also worth noting is that seven years is a *shmittah* cycle. And again, nothing in the Scripture says this particular seven years is a *shmittah* cycle.

Ezekiel 39:11-16 יְהִזְקֵאל JPS 1917

- 11 **יא** וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לְגוֹג מְקוֹם-שָׂם קֶבֶר בְּיִשְׂרָאֵל, גַּי הָעֹבְרִים קְדַמַּת הַיָּם, וְחֹסְמֹת הִיא, אֶת-הָעֹבְרִים; וְקָבְרוּ שָׂם, אֶת-גּוֹג וְאֶת-כָּל-הַמְּוֹנָה, וְקָרְאוּ, גַּיַּת הַמּוֹן גּוֹג.
- 11 And it shall come to pass in that day, that I will give unto Gog a place fit for burial in Israel, the valley of them that pass through on the east of the sea; and it shall stop them that pass through; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-gog.
- 12 **יב** וּקְבְּרוּם בֵּית יִשְׂרָאֵל, לְמַעַן טַהַר אֶת-הָאָרֶץ, שִׁבְעָה, חֳדָשִׁים.
- 12 And seven months shall the house of Israel be burying them, that they may cleanse the land.
- 13 **יג** וְקָבְרוּ כָל-עַם הָאָרֶץ, וְהָיָה לָהֶם לְשֵׁם--יוֹם, הַכְּבֹדִי, נְאֻם, אֲדֹנָי יְהוִה.
- 13 Yea, all the people of the land shall bury them, and it shall be to them a renown; in the day that I shall be glorified, saith the Lord GOD.
- 14 **יד** וְאֲנָשֵׁי תָמִיד יַבְדִּילוּ, עֹבְרִים בָּאָרֶץ, מִקְבָּרִים אֶת-הָעֹבְרִים אֶת-הַנּוֹתְרִים עַל-פְּנֵי הָאָרֶץ, לְטַהֲרָה--מִקְצֵה שִׁבְעָה-חֳדָשִׁים, יַחְקְרוּ.
- 14 And they shall set apart men of continual employment, that shall pass through the land to bury with them that pass through those that remain upon the face of the land, to cleanse it; after the end of seven months shall they search.

15 And when they that pass through shall pass through the land, and any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And Hamonah shall also be the name of a city. Thus shall they cleanse the land. {P}

“them that pass through (KJV: passengers)”

May mean just “those passing by,” but could it mean tourists?

“seven months”

The number seven is always significant.

“cleansing the land”

The Holy Land is to be cleansed of all traces of death. A friend of mine was a policeman in Netanya when the terrible Beit Lid tragedy occurred at a bus stop where soldiers were standing. He told me how the special Jewish religious task force literally scraped remains of human flesh off of lampposts and all the other surfaces of the area so that it could be cleansed.

“Beit Lid suicide bombing,” Wikipedia

The **Beit Lid suicide bombing** ... was a suicide attack by Palestinian Islamic Jihad against Israeli soldiers at the Beit Lid Junction on January 22, 1995. It was the first suicide attack by Palestinian Islamic Jihad.... at approximately 9:30 am, a Palestinian suicide bomber, disguised as an Israeli soldier, approached the bus stop at the Beit Lid junction in central Israel. The bus stop was full of Israeli soldiers who were on their way to their bases after their weekend vacation. The suicide bomber walked into the crowd and detonated the hidden explosives belt he was wearing. About three minutes later a second suicide bomber exploded at the same spot, killing and injuring people wounded in the first explosion, as well as bystanders who had rushed to the scene to assist the victims of the first explosion.⁷⁸

Ezekiel 39:17-20 יְהוָה יִקְרָא JPS 1917

17 And thou, son of man, thus saith the Lord GOD: Speak unto the birds of every sort, and to every beast of the field: Assemble yourselves, and come; gather yourselves on

⁷⁸ “Beit Lid suicide bombing,” Wikipedia.org. Accessed June 1, 2007.

https://en.wikipedia.org/wiki/Beit_Lid_suicide_bombing

וּבְאוּ הָאֲסָפוּ מִסָּבִיב, עַל-זִבְחֵי
 אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זִבַּח גְּדוֹל,
 עַל הַר יִשְׂרָאֵל; וְאָכַלְתֶּם
 בָּשָׂר, וּשְׁתִיתֶם דָּם.

יח בָּשָׂר גְּבוּרִים תֹּאכְלוּ,
 וְדָם-נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ;
 אֵילִים כְּרִים וְעֵתוּדִים פְּרִים,
 מְרִיאֵי בָשָׂן כֻּלָּם.

יט וְאָכַלְתֶּם-חֶלֶב לְשִׁבְעָה,
 וּשְׁתִיתֶם דָּם לְשִׁכְרוֹן, מִזִּבְחֵי,
 אֲשֶׁר-זִבַּחְתִּי לָכֶם.

כ וּשְׁבַעְתֶּם עַל-שְׁלַחְנֵי סוּס
 וְרֹכְבֵי, גְבוּר וְכָל-אִישׁ
 מִלְחָמָה--נְאֻם, אֲדֹנָי יְהוִה.

every side to My feast that I do prepare for you, even a great feast, upon the mountains of Israel, that ye may eat flesh and drink blood.

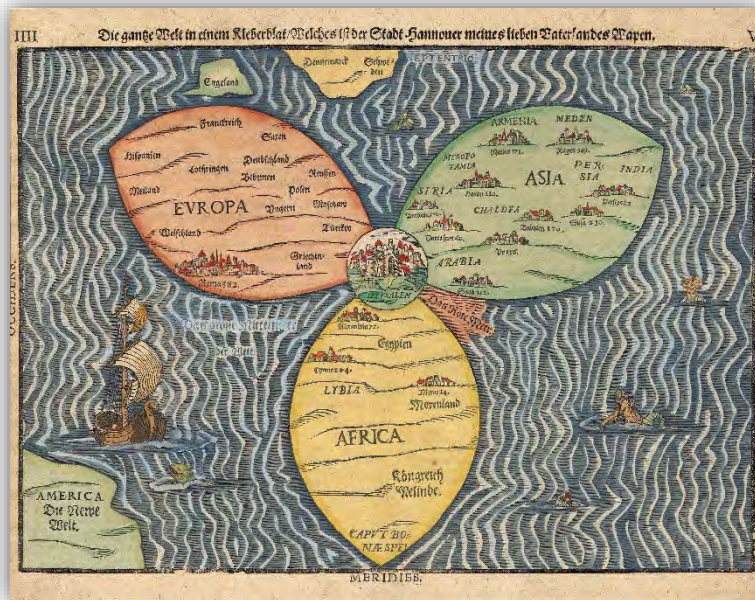
18 The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink; rams, lambs, and goats, bullocks, fatlings of Bashan are they all of them.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My feast which I have prepared for you.

20 And ye shall be filled at My table with horses and horsemen, with mighty men, and with all men of war, saith the Lord GOD.

When Israel gave up the Sinai to Egypt, their air space was drastically reduced. Israel today is the size of the state of New Jersey—only 60 miles wide at its widest point. If you put the bottommost part of Israel on Los Angeles, its top would not quite reach San Francisco.

Consider the three-leaved ancient map by Bünting.



Israel is a land bridge between three continents: Europe, Asia, and Africa. Most people cannot identify the continent on which Israel is located when asked. (It is located in Asia.) It was not only the easiest passageway for ancient armies and trade caravans—it is the easiest pathway for large birds. During migration seasons (spring and autumn), large birds ride the thermals over Israel to their destinations, either north or south.

The drastic reduction in size that resulted from losing the Sinai dangerously imperiled Israel's flight training space. Because the planes and the birds shared the same space, Israel lost more planes to birds than to enemy fire. The Israelis studied the problem and discovered they could predict, to the day, the travel of the birds. So they adjusted their flights and solved their problem accordingly.

I believe the prophet Ezekiel summoned the birds (39:17). They are already invited to the feast. Because of their migration flight patterns, certain Rabbis believe this battle will take place in the autumn. Spring is also a possibility.

The battle called Armageddon, during which the King Messiah comes to earth on his white horse, also mentions the feast for the birds (Revelation 19:17-18). So this gives us a clue to its timing as well. And this one, I believe, will be in the autumn at the time of the High Holy Days, usually in September or October. For it will be at the end of the seven-year *schmittah* cycle of both the Marriage Supper of the Lamb in heaven, and of the Tribulation period on earth.

Ezekiel 39:21-22 יְהוָה יְהוָה JPS 1917

כֹּא וְנִתְתִּי אֶת-כְּבוֹדִי, בְּגוֹיִם; וְרָאוּ כָל-הַגּוֹיִם, אֶת-מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי, וְאֶת-יָדֵי, אֲשֶׁר-שָׂמֵתִי בָהֶם.

21 And I will set My glory among the nations, and all the nations shall see My judgment that I have executed, and My hand that I have laid upon them.

כִּי וַיָּדְעוּ בֵּית יִשְׂרָאֵל, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם, מִן-הַיּוֹם הַהוּא, וְהָלְאָה.

22 So the house of Israel shall know that I am the LORD their God, from that day and forward.

God's purpose—to reveal himself:

To the nations: He is revealed through His dealings with Israel.

To the House of Israel: Many people in Israel are secular. Some believe but are not “practicing.” Others even claim to be atheists. Some say they lost their faith when the Holocaust happened. In verse 22, “from that day and forward,” they will know that He is Jehovah, their God.

The Ingathering

Ezekiel 39:25-29 JPS 1917

- 25 Therefore thus saith the Lord GOD: Now will I bring back the captivity of Jacob, and have compassion upon the whole house of Israel; and I will be jealous for My holy name.
- כה לכן, כה אמר אֲדֹנָי יְהוִה, עֲתָה אָשִׁיב אֶת-שְׁבוּת (שְׁבוּת) יַעֲקֹב, וְרַחֲמֹתַי כָּל-בֵּית יִשְׂרָאֵל; וְקִנְאֹתִי, לְשֵׁם קִדְשִׁי.
- 26 And they shall bear their shame, and all their breach of faith which they have committed against Me, when they shall dwell safely in their land, and none shall make them afraid;
- כו וְנָשׂוּ, אֶת-כָּל-מַתָּם, וְאֶת-כָּל-מַעַלְמָם, אֲשֶׁר מָעְלוּ-בִּי--בְּשִׁבְתָּם, עַל-אֲדָמָתָם לְבִטָּח, וְאִין מִחֲרִיד.
- 27 when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.
- כז כִּז בְּשׁוּבְכִי אֹתָם, מִן-הָעַמִּים, וְקִבַּצְתִּי אֹתָם, מֵאֲרָצוֹת אֲיִבֵיהֶם; וְנִקְדַּשְׁתִּי בָם, לְעֵינֵי הַגּוֹיִם רַבִּים.
- 28 And they shall know that I am the LORD their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there;
- כח וַיָּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם, בְּהִגְלוֹתִי אֹתָם אֶל-הַגּוֹיִם, וּכְנִסְתִּים עַל-אֲדָמָתָם; וְלֹא-אוֹתִיר עוֹד מֵהֶם, שָׁם.
- 29 neither will I hide My face any more from them; for I have poured out My spirit upon the house of Israel, saith the Lord GOD.' {P}
- כט וְלֹא-אֶסְתִּיר עוֹד פָּנַי, מֵהֶם, אֲשֶׁר שָׁפַכְתִּי אֶת-רוּחִי עַל-בֵּית יִשְׂרָאֵל, נְאֻם אֲדֹנָי יְהוִה. {פ}

SESSION 11 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

יְחֶזְקֵאל YECHEZKEL

EZEKIEL 40-48

The Millennial Temple and Israel in the Millennium

SESSION 12 STARTS HERE

The last chapters of the Book of Ezekiel are prophetic of the Millennium: the seventh One-Thousand-Year Day.

Here in the video, the class sings the song “Rivers of Babylon,” which is based on Psalm 137.

Psalm 150:1-5 KJV

Psa. 150:1 ¶ Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Psa. 150:2 Praise him for his mighty acts: praise him according to his excellent greatness.

Psa. 150:3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Psa. 150:4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Psa. 150:5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Psa. 150:6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

Psalm 137:1-6 תְּהִלִּים JPS 1917

א על נהרות, בבל--שם ישבנו,
גם-בכינו: בזכרנו, את-ציון.

1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

ב על-ערבים בתוכה--
תלינו, כנרותינו.

2 Upon the willows in the midst thereof we hanged up our harps.

ג כי שם שאלונו שובינו, דברי-
שיר-- ותוללנו שמחה:
שירו לנו, מנשיר ציון.

3 For there they that led us captive asked of us words of song, and our tormentors asked of us mirth: {N} 'Sing us one of the songs of Zion.'

- ד אִיךְ--נְשִׁיר אֶת-שִׁיר-יְהוָה:
עַל, אֲדַמַּת נְכָר. 4 How shall we sing the LORD'S
song in a foreign land?
- ה אִם-אֲשַׁכַּחךְ יְרוּשָׁלַם--
תִּשְׁכַּח יְמִינִי. 5 If I forget thee, O Jerusalem, let
my right hand forget her cunning.
- ו תִּדְבַק-לְשׁוֹנִי, לְחִפִּי-- אִם-
לֹא אֲזַכְּרֶכִי:
אִם-לֹא אֶעֱלֶה, אֶת-יְרוּשָׁלַם--
עַל, רֹאשׁ שִׂמְחָתִי. 6 Let my tongue cleave to the roof
of my mouth, if I remember thee
not; {N}
if I set not Jerusalem above my
chiefest joy.

The corporate mindset of the captives in Babylon was expressed prophetically by David in the 137th Psalm. David foresaw what he wrote there. (He wrote Psalm 22 in the same way. He foresaw the sufferings of Jesus on the Cross for our sin. Many of his Psalms foresee the future.)

How appropriate that the Lord would show the Jerusalem of the Future to the Babylonian captives on the very day sages say would have been Yom Kippur in a Jubilee (*Jovel*) year, had they not gone into captivity.

Ezekiel 40

Ezekiel 40:1-2 יְחִזְקֵאל JPS 1917

- א בְּעֶשְׂרִים וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ
בְּרֵאשִׁת׃ הַשָּׁנָה בְּעָשׂוֹר לַחֹדֶשׁ,
בְּאַרְבַּע עָשָׂרָה שָׁנָה, אַחֲרֵי, אֲשֶׁר
הִכְתָּה הָעִיר--בְּעֶצֶם הַיּוֹם הַזֶּה,
הִיָּתָה עָלַי יַד-יְהוָה, וַיָּבֵא אֹתִי,
שָׁמָּה. 1 In the five and twentieth year of our
captivity, in the beginning of the year,
in the tenth day of the month, in the
fourteenth year after that the city was
smitten, in the selfsame day, the hand
of the LORD was upon me, and He
brought me thither.
- ב בְּמַרְאוֹת אֱלֹהִים, הֵבִיאֲנִי אֶל-
אֶרֶץ יִשְׂרָאֵל; וַיְנִיחֵנִי, אֶל-הַר גְּבוּהַ
מְאֹד, וְעָלְיוֹ כְּמַבְנֵה-עִיר, מִנְּגֹב. 2 In the visions of God brought He me
into the land of Israel, and set me down
upon a very high mountain, whereon
was as it were the frame of a city on the
south.

Isaiah 2:2-4 יְשַׁעֲיָהוּ JPS 1917

ב וְהָיָה בְּאַחֲרֵית הַיָּמִים, נִכּוֹן יִהְיֶה הַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים, וְנִשְׂא, מִגְּבְעוֹת; וְנָהָרוּ אֵלָיו, כָּל-הַגּוֹיִם.

2 And it shall come to pass in the end of days, that the mountain of the LORD'S house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

ג וְהָלְכוּ עַמִּים רַבִּים, וְאָמְרוּ לָכוּ וְנַעֲלֶה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב, וְיִרְנוּ מִדְּרָכָיו, וְנִלְכֶה בְּאַרְחֹתָיו: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר-יְהוָה מִירוּשָׁלַם.

3 And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

ד וְשָׁפַט בֵּין הַגּוֹיִם, וְהוֹכִיחַ לְעַמִּים רַבִּים; וְכַתְּתוּ חַרְבֹתָם לְאַתִּים, וְחַנִּיתוֹתֵיהֶם לְמִזְמֵרוֹת-- לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב, וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה. {פ}

4 And He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. {P}

Ezekiel 40:3-4 יְחִזְקִאל JPS 1917

ג וַיָּבִיא אוֹתִי שָׁמָּה, וְהִנֵּה-אִישׁ מֵרָאֵהוּ כְּמֵרָאֵה נְחֹשֶׁת, וּפְתִיל-פְּשָׁתִים בְּיָדוֹ, וְקֶנֶה תְּמָדָה; וְהוּא עֹמֵד, בַּשָּׁעַר.

3 And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

ד וַיְדַבֵּר אֵלַי הָאִישׁ, בֶּן-אָדָם רָאֵה בְּעֵינֶיךָ וּבְאָזְנוֶיךָ שְׁמַע וְשִׂים לְבָבְךָ לְכֹל אֲשֶׁר-אֲנִי מֵרָאֵה אוֹתְךָ-- כִּי לְמַעַן תִּרְאוּתְכָה, הִבְאֵתָהּ הִנֵּה; הִגַּד אֶת-כָּל-אֲשֶׁר-אַתָּה רֹאֵה, לְבֵית יִשְׂרָאֵל.

4 And the man said unto me: 'Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee, for to the intent that I might show them unto thee art thou brought thither; declare all that thou seest to the house of Israel.'

A heavenly being is sent to measure the Temple. That signifies the certainty of its being built. This encouraging vision comes for a people who have known the destruction of the first Temple. The size of the Temple is beyond anything they could have imagined. Indeed, it is the Temple of the Millennial Reign of the King Messiah.

I believe the Jews will build the third Temple, which the Antichrist will then desecrate.

The King Messiah will build the Millennial Temple according to these magnificent plans.

The Bible speaks of several mysteries:

- The Mystery of Israel
- The Mystery of God
- The Mystery of the Church
- The Mystery of Iniquity

2 Thessalonians 2:7 KJV For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

2 Thessalonians 2:1-7 KJV

2 Th. 2:1 ¶ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

“our gathering together unto him”

This refers to the Rapture.

2 Th. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 Th. 2:3 ¶ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

“a falling away”

This could mean a falling away from the truth, but the word could also mean a departure.

2 Th. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that **he as God sitteth in the temple of God, shewing himself that he is God.**

There will be a rebuilt Temple. It may happen during the first half of the Tribulation. At some point, he will desecrate the Temple and claim to be God. That doesn't mean the whole world will believe that he is God, but he will assuredly make the claim.

2 Th. 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2 Th. 2:6 And now ye know what withholdeth that he might be revealed in his time.

2 Th. 2:7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

The identity of the Antichrist will not be revealed until after the Church has been caught away in the Rapture.

Even Jesus spoke of this “abomination of desolation.”

Matthew 24:15-21 KJV

Matt. 24:15 When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, **stand in the holy place**, (whoso readeth, let him understand:)

Matt. 24:16 Then let them which be in Judaea flee into the mountains:

Matt. 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Matt. 24:18 Neither let him which is in the field return back to take his clothes.

Matt. 24:19 And woe unto them that are with child, and to them that give suck in those days!

Matt. 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Matt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Ezekiel 43

The Shechinah Glory Returns

Ezekiel told of the Glory departing the Temple; here we see it returning.

Ezekiel 43:1-5, 7 יְחִזְקֵאל JPS 1917

א וַיּוֹלֵכֵנִי, אֶל-הַשַּׁעַר--שַׁעַר, אֲשֶׁר פְּנֵה יָרֵךְ הַקְּדָיִם. **1** Afterward he brought me to the gate, even the gate that looketh toward the east;

ב וַהֲנִה, כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל, בָּא מִדְּרֹךְ הַקְּדָיִם; וְקוֹלוֹ, כְּקוֹל מַיִם רַבִּים, וְהָאֲרֶץ, הָאֵירָה מִכְּבוֹדוֹ. **2** and, behold, the glory of the God of Israel came from the way of the east; and His voice was like the sound of many waters; and the earth did shine with His glory.

ג וּכְמֵרְאֵה הַמֵּרְאֵה אֲשֶׁר רָאִיתִי, כְּמֵרְאֵה אֲשֶׁר-רָאִיתִי בְּבָאִי לְשַׁחַת אֶת-הָעִיר, וּמֵרְאוֹת, כְּמֵרְאֵה אֲשֶׁר רָאִיתִי אֶל-נְהַר-כְּבָר; וְאָפַל, אֶל-פָּנָי. 3 And the appearance of the vision which I saw was like the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

ד וּכְבוֹד יְהוָה, בָּא אֶל-הַבַּיִת, דְּרָךְ שַׁעַר, אֲשֶׁר פָּנָיו דְּרָךְ תְּקָדִים. 4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

ה וַתִּשָּׂאֵנִי רוּחַ--וַתִּבְאֵנִי, אֶל-הַחֲצֵר הַפְּנִימִי; וַהֲנֵה מְלֵא כְבוֹד-יְהוָה, הַבַּיִת. 5 And a spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

| The Glory of His presence will be with Israel forever.

ז וַיֹּאמֶר אֵלַי, בֶּן-אָדָם אֶת-מְקוֹם כִּסְאִי וְאֶת-מְקוֹם כַּפּוֹת רַגְלֵי, אֲשֶׁר אֲשָׁכֵן-שָׁם בְּתוֹךְ בְּנֵי-יִשְׂרָאֵל, לְעוֹלָם; וְלֹא יִטְמְאוּ עוֹד בַּיִת-יִשְׂרָאֵל שֵׁם קִדְשֵׁי הַמָּקֶה וּמַלְכֵיהֶם, בְּזִנּוּתָם, וּבַפְּגָרֵי מַלְכֵיהֶם, בְּמוֹתָם. 7 And He said unto me: 'Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile My holy name, neither they, nor their kings, by their harlotry, and by the carcasses of their kings in their high places;

Ezekiel 45

The Apportioning of the Land

Ezekiel 45:1-2, 7-8 JPS 1917

א וּבְהַפִּילְכֶם אֶת-הָאָרֶץ בְּנַחֲלָה, תָּרִימוּ תְרוּמָה לַיהוָה קִדְשׁ מִן-הָאָרֶץ--אֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֵלֶף אַרְבָּע, וְרֹחַב עֶשְׂרֵה אֵלֶף: קִדְשׁ-הוּא בְּכָל-גְּבוּלָהּ, סָבִיב. 1 Moreover, when ye shall divide by lot the land for inheritance, ye shall set apart an offering unto the LORD, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand; it shall be holy in all the border thereof round about.

- ב יהיה מִזְבֵּחַ אֶל-הַקֹּדֶשׁ. חֲמֵשׁ
מֵאוֹת בַּחֲמֵשׁ מֵאוֹת מְרֻבָּע
סָבִיב; וְחֲמֵשִׁים אַמָּה. מִגֵּרֶשׁ
לוֹ סָבִיב.
- 2 Of this there shall be **for the holy place**
five hundred in length by five hundred in
breadth, square round about; and fifty
cubits for the open land round about it.
- ז וְלִנְשֵׂי־מִזְבֵּחַ וּמִזְבֵּחַ לְתַרְוֹמַת
הַקֹּדֶשׁ וְלֶאֱחִיזַת הָעִיר. ...
- 7 **And for the prince**, on the one side and on
the other side of the holy offering ...
- ח לְאֶרֶץ יִהְיֶה-לוֹ לְאֶחְזָה.
בְּיִשְׂרָאֵל; וְלֹא-יוֹנֵנוּ עוֹד נְשִׂאֵי
אֶת-עַמִּי. וְהָאֶרֶץ יִתְּנוּ לְבֵית-
יִשְׂרָאֵל לְשִׁבְטֵיהֶם. {פ}
- 8 of the land; it shall be to him for a
possession in Israel, and My princes shall
no more wrong My people; but **they shall**
give the land to the house of Israel
according to their tribes.

There is no doubt about who inherits the Land of Israel. It is certainly not the Church. The home and governmental center of the Jews is earthly Jerusalem.

The home and governmental center of the Church is heavenly Jerusalem. (See Philippians 3:20.)

Ezekiel 45:13 through 46:24

Reestablishment of offerings at the feasts, Sabbaths, and new moons.

Why this is, one can only guess. My guess is that the majority of the people on the earth at that time are Gentiles (*Goyim*). These nations have made it into the Millennium by their works after the judgment of the nations spoken of in Matthew 25. They are the sheep nations. They are not new creatures. Perhaps they have to learn from the same types and shadows as did the Old Testament saints. But this is only a guess.

Ezekiel 47

The Living Waters

Ezekiel 47:1-7 KJV

Ezek. 47:1 ¶ Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

Ezek. 47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

Ezek. 47:3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

Ezek. 47:4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

Ezek. 47:5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

This is one of my favorite prophetic chapters. Be sure to read it in its entirety.

Every time I go to Israel and drive from the Temple Mount area down to what we call the Dead Sea (the Bible calls it the Salt Sea), visions of this future event come to my mind.

Ezekiel describes these waters which were flowing from the Temple. The heaven-sent messenger measures distances and depths of the waters.

First the waters are ankle deep.

Then knee deep.

Then to the loins.

Then a river: waters to swim in.

Ezek. 47:6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

Ezek. 47:7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

These waters are living. When they reach the salty waters of the Dead Sea, where there is no life, the Dead Sea waters will be healed. The Dead Sea shall become a Sea of Life!

Ezekiel 47:8-9 KJV

Ezek. 47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

Ezek. 47:9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

When I am driving with a busload of our seminar students, I get so thrilled when we pass Engedi. I know the very spot where waters flow into the Salt Sea from the hills of Engedi, where David and his men camped, and where they probably bathed in the waterfalls high in the mountains. Of course, now, when they enter the Sea, they simply mix in with the salt water. I always point to this spot and confidently predict that it will one day be a hot fishing spot.

Ezekiel 47:10-12 KJV

Ezek. 47:10 And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

Ezek. 47:11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

The Leaves of the Trees For Healing

Ezek. 47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Perhaps there will not be sickness and disease in the Millennium. For sure, the devil will be in the pit. However, I suppose one could still have an accident. For the leaves of these trees are "for medicine."

(Maybe the leaves can be ground and bottled and shipped around the world so the biblical Millennials can get them without going to the Holy Land. Or maybe they go there in Millennial vehicles that can travel at unimaginable speeds to pick them off the trees. *Just my musings.*)

Revelation 21:22-22:2 KJV

Rev. 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Rev. 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

Rev. 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Rev. 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev. 21:26 And they shall bring the glory and honour of the nations into it.

Rev. 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Rev. 22:1 ¶ And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Rev. 22:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Earth is a mirror image of Heaven. There is an earthly Jerusalem. There is a heavenly Jerusalem. This earthly river and the trees along its banks are a reflection of a heavenly river.

Ezekiel 47:13 through 48:29

A Detailed Division of the Land

Ezekiel 47:13-14, 21 KJV

Ezek. 47:13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

Ezek. 47:14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

Ezek. 47:21 So shall ye divide this land unto you according to the tribes of Israel.

No question about it. The Land goes to the twelve tribes of Israel.

There are many instances of God lifting His hand in an oath that Israel gets the Land. Verse 14 is a clear example of this.

Ezekiel 47:15-17 KJV

Ezek. 47:15 And this *shall be* the border of the land toward the north side ...

Ezek. 47:16 Hamath, Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; Hazarhatticon, which *is* by the coast of Hauran.

Ezek. 47:17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

| The Millennial Land will be much larger than present-day Israel.

Ezekiel 47:22-23 KJV

Ezek. 47:22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

Ezek. 47:23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

| Provision is made for the strangers within their gates. These strangers will be there because they recognize Israel and have blessed it. It would be so wonderful today if people would encourage the so-called "Palestinians" to recognize what God is doing and His plan for Israel. They could know the blessings of Genesis 12:3. Here we have the biblical assurance that other nations can and will know blessing in Israel.

Ezekiel 48

Ezekiel 48:1 KJV ¶ Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion* for Dan.

Ezekiel 48:29 KJV This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

This is more information about the distribution of the Land among the tribes. Though Dan is not mentioned in Revelation as being represented in the 144,000, the tribe is definitely still recognized in the Millennial distribution of Land. And the Millennium follows the Tribulation period of Revelation.

The Gates of the Holy City Named for the Twelve Tribes

Ezekiel 48:31-34 KJV

Ezek. 48:31 ¶ And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

Ezek. 48:32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

Ezek. 48:33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

Ezek. 48:34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

The Dimensions of Jerusalem: The Eternal City

And the Name of the City from that Day

Ezekiel 48:35 יְהוָה שָׁמָּה JPS 1917

35 It shall be eighteen thousand reeds round about. And the name of the city from that day shall be, **The LORD is there.** {P}

יְהוָה שָׁמָּה

Yehovah Shammah

The Lord is There

SESSION 12 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

יְחֶזְקֵאל YECHEZKEL

ISRAEL IN THE MILLENNIUM

SESSION 13 STARTS HERE

Before God Forever

F. W. Grant, *The Numerical Bible: Hebrews to Revelation*

We must not merge Israel and the Church, or forget even **the purposes of God as to the earth**, in higher and heavenly ones. The true revelation to interpret prophecy can only be found therefore, not in self-imagined canons, but by having before one the great promises of God, remembering **how He challenges every thought of their [Israel's] undoing**, especially with regard to Israel, His people (Jer. 31:35, 36), and that, even as to the new heaven and the new earth (Isa. 66:22). (emphasis added)

Thus, an interpretation of [the Book of] Revelation which practically, if not theoretically, leaves Israel out, cannot have the needed largeness, cannot give us the mind of God.⁷⁹

Any interpretation of the Book of Revelation that does not include Israel's part in it is false and probably a derivation of "replacement theology."

Jeremiah 31:35–36 KJV

Jer. 31:35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

Jer. 31:36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

In 1 Samuel we see a time when Israel is in a backslidden condition. The High Priest is old, and his sons are wicked. But there is one woman, Hannah, who won't be satisfied.

Hannah had not been able to bear children. She journeyed to Shiloh, to the Tabernacle, which housed the Ark of the Covenant. There in Shiloh, she prays.

1 Samuel 1:13–28 KJV

1 Sam. 1:13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

1 Sam. 1:14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

1 Sam. 1:15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

⁷⁹ F. W. Grant, *The Numerical Bible, Vol. 7, Hebrews to Revelation*, (New York: The Bible Truth Press, 1903), 273.

1 Sam. 1:16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

1 Sam. 1:17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

1 Sam. 1:18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

1 Sam. 1:19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

1 Sam. 1:20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

 | Hannah had prayed that God would give her a child, and the Lord answered her prayer.

1 Sam. 1:21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

1 Sam. 1:22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

1 Sam. 1:23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

1 Sam. 1:24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

1 Sam. 1:25 And they slew a bullock, and brought the child to Eli.

1 Sam. 1:26 And she said, Oh my lord, *as* thy soul liveth, my lord, *I am* the woman that stood by thee here, praying unto the LORD.

1 Sam. 1:27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

1 Sam. 1:28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

At this point, Hannah prays a prophetic prayer.

1 Samuel 2:1-10 KJV

1 Sam. 2:1 ¶ And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

1 Sam. 2:2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

1 Sam. 2:3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

1 Sam. 2:4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

1 Sam. 2:5 *They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.*

| Note that in her prophetic prayer, she speaks of bearing seven children.

1 Sam. 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

1 Sam. 2:7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

1 Sam. 2:8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them.

1 Sam. 2:9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

1 Sam. 2:10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

| In her prayer, Hannah prophesies that there will one day be a king. At this time, Israel did not have a king. Furthermore, she also prophesies that God will one day "exalt the horn of his anointed."

"*his anointed*"

מְשִׁיחוֹ = *m^esheecho* = His Messiah

Millennial Earthly Jerusalem

This is the kingdom that Jesus preached, the earthly Millennial Kingdom.

Isaiah 2:1-5 KJV

Is. 2:1 ¶ The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Is. 2:2 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Is. 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

| Who are these people who, during the Millennium, will make their way to the house of God in Jerusalem? They are the sheep nations. During the Millennium, Jerusalem will be the center of the Earth, both politically and theologically.

Is. 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into

pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

“he ... shall rebuke many people”

Jesus the Messiah will rule with a rod of iron. Not everyone living in the Millennium will be “nice.”

Is. 2:5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Zechariah gives us another look at millennial Jerusalem. The following was written in the time of the Persian occupation.

Zechariah 2:1–5 KJV

Zech. 2:1 ¶ I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

Zech. 2:2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

Zech. 2:3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

Zech. 2:4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

Zech. 2:5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

This outline picture of the blessed condition of restored and purified Jerusalem, which in the millennial period will be, so to say, the earthly vestibule and the reflection of the glory of the new or heavenly Jerusalem, which shall come down from God out of heaven, is filled in by the inspired utterances of the “former” prophets particularly in the last chapters of Isaiah:⁸⁰

Isaiah 65:17–25 KJV

Is. 65:17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Is. 65:18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

Is. 65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Is. 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

Is. 65:21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

⁸⁰ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 514–515.

Is. 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

Is. 65:23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

Is. 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Zechariah 12 and 14 both talk about the war that will happen when Jesus returns on His white horse at the end of the Tribulation and before the Millennium. Before we look at Zechariah 12, we will look at the Book of Revelation.

Revelation 19:11–20 KJV

Rev. 19:11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

Rev. 19:12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

Rev. 19:13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev. 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

 | The “armies” are none other than the Body of Christ, believers who have been at the Marriage Supper of the Lamb.

Rev. 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev. 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Rev. 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

 | I believe this will happen in the fall, during the time of the great bird migration and the time of the Feast of Tabernacles. He will come back because the forces of Antichrist have surrounded Jerusalem.

Rev. 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

Rev. 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Zechariah 12:1-14 KJV

Zech. 12:1 ¶ The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Zech. 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

Zech. 12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zech. 12:4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Zech. 12:5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

Zech. 12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

Zech. 12:7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

Zech. 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

Zech. 12:9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

The forces of Antichrist are arrayed against Jerusalem, convinced they are going to defeat Israel. In that day, though, they will see Someone coming on a white horse.

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

| This is the day when God will pour grace upon the nation of Israel.

Zech. 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Zech. 12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zech. 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

Zech. 12:14 All the families that remain, every family apart, and their wives apart.

Zechariah 13:1 ¶ In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zechariah 14:1-16 KJV

Zech. 14:1 ¶ Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zech. 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zech. 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

| During the Tribulation, things on Earth are coming to a head. Jerusalem is under attack. But in Heaven, preparations are being made. Jesus gets on His white horse, and the believers, those who had been with Him at the Marriage Supper of the Lamb, get behind Him. It is time to bring judgment.

Zech. 14:4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

| Here Jesus will dismount and set His feet on the Mount of Olives.

Zech. 14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

Zech. 14:6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

Zech. 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

Zech. 14:8 ¶ And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

| Waters will flow out of Jerusalem. This was also prophesied by Ezekiel.

Zech. 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Zech. 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

Zech. 14:11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Zech. 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Zech. 14:13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

| These followers of Antichrist thought they would wipe out Jerusalem.
| Instead, they themselves will suffer a great plague.

Zech. 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Zech. 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

| Great wealth will flow to Israel.

Zech. 14:16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

| It appears that some in the nations that come against Israel will instead shelter the Jews. These will not suffer the same plague that destroys those who fought against Israel.

Matthew 24:21-22, 29-31 KJV

Matt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matt. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matt. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"the powers of the heavens"

| αἱ δυνάμεις τῶν οὐρανῶν = *hai dynameis tōn ouranōn*. This refers to the powers who have been ruling in the heavenlies. They will be shaken out, and the Body of Christ will take their places.

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

| The elect referred to here are the Jews. The angels will gather them together. This gathering is also prophesied in Deuteronomy 30:3-5.

Deuteronomy 30:3-5 KJV

Deut. 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

| Even before the Jews entered the Promised Land, Moses told them what would happen if they failed to follow God's commandments. God would scatter them into many nations but would once again gather them back into their Land.

Deut. 30:4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

Deut. 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

| The Jews would be scattered, but in God's time, they would once again be gathered.

Matthew 25:31-40 KJV

Matt. 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matt. 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

| Once again, Matthew speaks of Jesus after He comes to Earth at the end of the Tribulation. This is the time of the Judgment of the Nations.

Matt. 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Matt. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matt. 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Matt. 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matt. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

Matt. 25:38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

Matt. 25:39 Or when saw we thee sick, or in prison, and came unto thee?

Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

“my brethren”

The nations will be judged for how they treated those the King (Jesus) calls “my brethren.” So who are these “brethren”? Micah sheds some light on this.

Micah 5:2-3 KJV

Mic. 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Mic. 5:3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Zechariah 14:16-21 KJV

Zech. 14:16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Zech. 14:17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

Zech. 14:18 And if the family of Egypt go not up, and come not, *that have* no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

This keeping of the Feast of Tabernacles will involve those who survive the Tribulation and the Battle of Armageddon and live into the Millennium, as well as those born during the Millennium. I don't think that every person on Earth will be required to come to Jerusalem, but rather the sheep nations will at least send delegations. This is not saying that Christ-followers are expected to presently be keeping the Feast of Tabernacles.

Zech. 14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Zech. 14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

Zech. 14:21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

Isaiah 62:1-7, 12 KJV

Is. 62:1 ¶ For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

| The Lord says He will not rest until Jerusalem is filled with the glory of God.

Is. 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Is. 62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

| Jerusalem is destined to be filled with the glory of God. Satan knows that's what God is planning for the Holy City. No wonder there is so much trouble in the City.

Is. 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

| **"Hephzibah"**

הִפְזִיבָהּ = My delight is in her

| **"Beulah"**

בְּעוּלָהּ = Married

Is. 62:5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

Is. 62:6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

Is. 62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Is. 62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

SESSION 13 ENDS HERE

[RETURN TO TABLE OF CONTENTS](#)

The Book of Ezekiel

221 The Hebrew Language Compilation

HL1	Cover Page	221
HL2-3	Teach Yourself the Hebrew Alphabet (without pronunciation)	222
HL4	Teach Yourself the Hebrew Alphabet (with pronunciation)	224
HL5	Counting in Hebrew	225
HL6	The Hebrew Root Has Three Consonants—Usually ...	226
HL7	The Amen Wheel	227
HL7a	Amen (from How the Hebrew Language Grew)	228
HL7b	Amen: Derived Words (from HTHLG)	229
HL8	Be Whole, Complete	230
HL 9	The Shalom Wheel	231
HL10	Truth—EMET	232
HL11	Ish—Ishah	233
HL12	Chesed ve’Emet	234
HL13	Chasdo (His Chesed)	235
HL14	Tohu v’Bohu	236
HL15	Genesis 1:1–9 (Hebrew/English NASB1995)	237
HL16	ET Genesis 1:1	238
HL17	Aleph Bet Song	239
HL18	Mashiach Song	240

241 Maps

M1	The Cloverleaf Old World Map	242
M2	Iraq Regions Map	243
M3	The Migration of Abraham	244
M4	The Middle East	245
M5	Arabic States vs. Jewish State	246
M6	The Mountains of Israel The West Bank	247
M7	Abraham in the Mountains of Israel	248
M8	The Area Called Palestine Palestine Was Divided ...	249
M9	Palestine Is Now Two Nations Arabs Rule 77%	250
M10	Israel: Topographical Map	251
M11	The Tribal Allotments of Israel	252
M12	Greater Israel’s Borders	253
M13	Ancient Edom in Jordan	254



255 Reference Pages and Photos

R1	The Seven Days	256
R2	The Table of Nations	257
R3	The Tower of Babel (by Peter Bruegel)	258
R4	Life Spans Time Line	259
R5	God’s Sacred Calendar	260
R6	Isaiah 52:13–53:12	261
R7	Rosh Hashana & the 7-Year Cycles.....	262
R8	Parousia.....	263
R9	The God Calendar (June 2021)	264
R10	The God Calendar (July 2021)	265
R11	The God Calendar (August 2021).....	266
R12	The God Calendar (September 2021).....	267
R13–14	Merkava (Israeli Battle Tank)	268

271 The Four Kingdoms

Babylon (4KB)

4KB1	Image of Nebuchadnezzar’s Dream	272
4KB2	Map: The Babylonian Empire.....	273
4KB3	Ishtar Gate Processional Way Lion Frieze	274
4KB4	Ishtar Gate Model Dragon and Bull Reliefs.....	275
4KB5	Ishtar Gate Excavation	276
4KB6–7	Mesopotamian Time Line.....	277
4KB8	Plan of the City of Babylon	279
4KB9–11	Nebuchadnezzar’s Babylon.....	280
4KB12–13	Ancient Babylonia—The Ishtar Gate	283

Medo-Persian (4KMP)

4KMP1	Map: The Persian Empire	285
4KMP2	Choresh II (Cyrus Cylinder)	286

Greek (4KG)

4KG1	Map: The Greek Empire (Alexander the Great)	287
4KG2–4	Josephus: Antiquities of the Jews XI.8.4–7	288

Roman (4KR)

4KR1	Map: The Extent of the Roman Empire	291
4KR2	The Roman Empire in the Age of Augustus	292
4KR3	The Roman Empire in the Early Second Century.....	293
4KR4	Brief Table of Events	294
4KR5	The Triumphal Procession Illustration	295
4KR6	The Triumphal Procession: Outtakes and Comments on History	296
4KR7	The Roman Destruction of Jerusalem A.D. 70	297
4KR8	Crucifixion	298
4KR9–11	Josephus: The Wars of the Jews	299

303 Ezekiel Hebrew Vocabulary

EHV1	Ezekiel 1	304
EHV2	Ezekiel 2-3.....	305
EHV3	Ezekiel 4-5	306
EHV4	Ezekiel 6-7, 8-11.....	307
EHV5	Ezekiel 8-11 Addendum	308
EHV6	Ezekiel 12-19, 25.....	309
EHV7	Ezekiel 26-28, 29-33, 40-48	310
EHV8	Hebrew Words Dictionary.....	311

315 Mother of the Pound

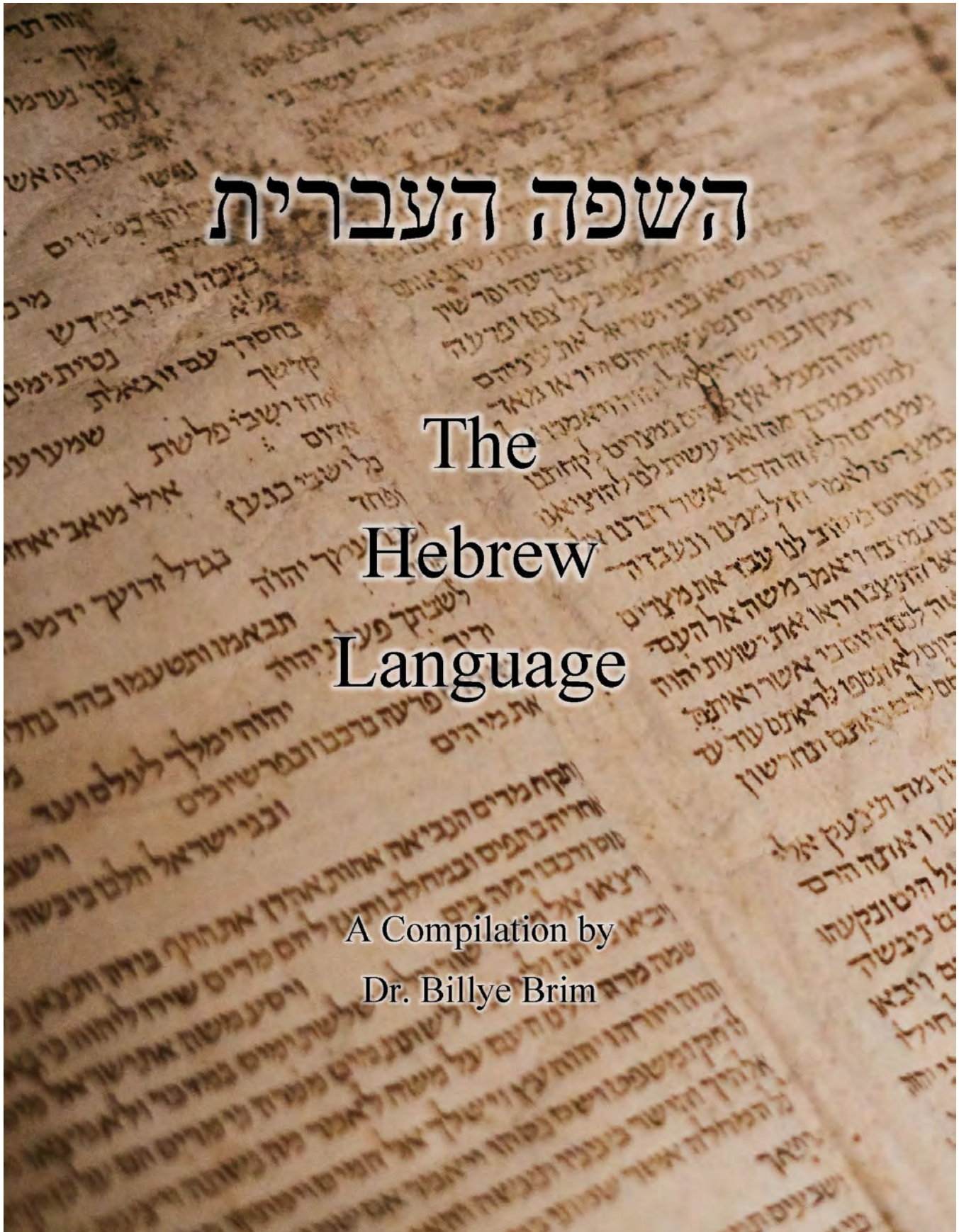
MP	Mother of the Pound.....	315
----	--------------------------	-----

333 Lesson Appendixes

A1	Shmittah Cycles and the Jubilee	334
A2	The Seat of Satan.....	337
A3	The Image of Europe.....	344
A4	The Babylonian System.....	352
A5	The World That Then Was	357
A6	Lucifer’s Fall.....	362
A7	CB App 1: Structure of the Books of the OT	366
A8	CB App 172: Synonymous Words for “Power”	367
A9	CB App 186: Church (Greek ekklēsia).....	368
A10	CB App 193: The “Mystery”	370
A11	Article: The Amazing Ezekiel Tablets.....	374
A12	Photos: Ezekiel Tablets.....	377
A13	Passover Pilgrimage to Ezekiel’s Tomb (Blog).....	380
A14	When the Mob Came for the Jews of Baghdad	381
A15	The Destruction of Tyre	384

387 Minibooks

	God’s Promises of the Land to Israel.....	388
	Judgment of the Nations for How They Treat Israel	415



השפה העברית

The Hebrew Language

A Compilation by
Dr. Billye Brim

TEACH YOURSELF THE HEBREW ALPHABET — consonants

Orthography — few principles:

בוא אל הארץ
←

- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels.
- You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
א א	Aleph	א	A . 1
ב ב	Bet	ב	B . 2
ג ג	Gimel	ג	G . 3
ד ד	Dalet	ד	D . 4
ה ה	Hay	ה	H . 5
ו ו	Vav	ו	V . 6
ז ז	Zayin	ז	Z . 7
ח ח	Chet	ח	CH . 8
ט ט	Tet	ט	T . 9
י י	Yod	י	Y . 10
כ כ	Kaf	כ	K . 11
ך כ	Final Kaf	ך	
ל ל	Lamed	ל	L . 12

It would be to the advantage of any "beginner" to learn to write the Hebrew Alphabet (script) before starting a course at Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

	SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	מ	Mem	מ	M .13
	ם	Final Mem	ם	
	נ	Nun	נ	N .14
	ן	Final Nun	ן	
	ס	Sameh	ס	S .15
	ע	Ayin	ע	A .16
	פ	Pay	פ	P .17
	ף	Final Pay	ף	
	צ	Tzadee	צ	TS .18
	ץ	Final Tzadee	ץ	
	ק	Kof	ק	K,Q .19
	ר	Resh	ר	R .20
	ש	Shin	ש	SH .21
	ת	Tav	ת	T .22

Teach Yourself the Hebrew Alphabet

*from right to left

* separate letters—not joined

*in modern Hebrew writing, we use only "script"

	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in B all	ב	ב	2
	Vet	ב	V as in V eil	ב	ב	
3	Gimel	ג	G as in G ate	ג	ג	3
4	Dalet	ד	D as in D og	ד	ד	4
5	Heh	ה	H as in H eart	ה	ה	5
6	Vav	ו	V as in V eil	ו	ו	6
7	Zayin	ז	Z as in Z oo	ז	ז	7
8	Chet	ח	CH as in BaCH	ח	ח	8
9	Tet	ט	T as in T oy	ט	ט	9
10	Yod	י	Y as in Y olk	י	י	10
11	Kaf	כ	K as in K ite	כ	כ	20
	Khaf	כ	CH as in BaCH	כ	כ	
	Khaf sofit	ך	CH as in BaCH	ך	ך	
12	Lamed	ל	L as in L eg	ל	ל	30
13	Mem	מ	M as in M ap	מ	מ	40
	Mem sofit	ם	M as in M ap	ם	ם	
14	Nun	נ	N as in N ose	נ	נ	50
	Nun sofit	ן	N as in N ose	ן	ן	
15	Samech	ס	S as in S un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in P an	פ	פ	80
	Fay	פ	F as in F lag	פ	פ	
	Fay sofit	ף	F as in F lag	ף	ף	
18	Tsade	צ	TS as in caTS	צ	צ	90
	Tsade sofit	ץ	TS as in caTS	ץ	ץ	
19	Koof	ק	K as in K ite	ק	ק	100
20	Resh	ר	R as in R ouge	ר	ר	200
21	Shin	ש	SH as in SH ip	ש	ש	300
	Sin	ש	S as in S un	ש	ש	
22	Tav	ת	T as in T oy	ת	ת	400

Counting in Hebrew

1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

THE HEBREW ROOT HAS THREE CONSONANTS—USUALLY

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

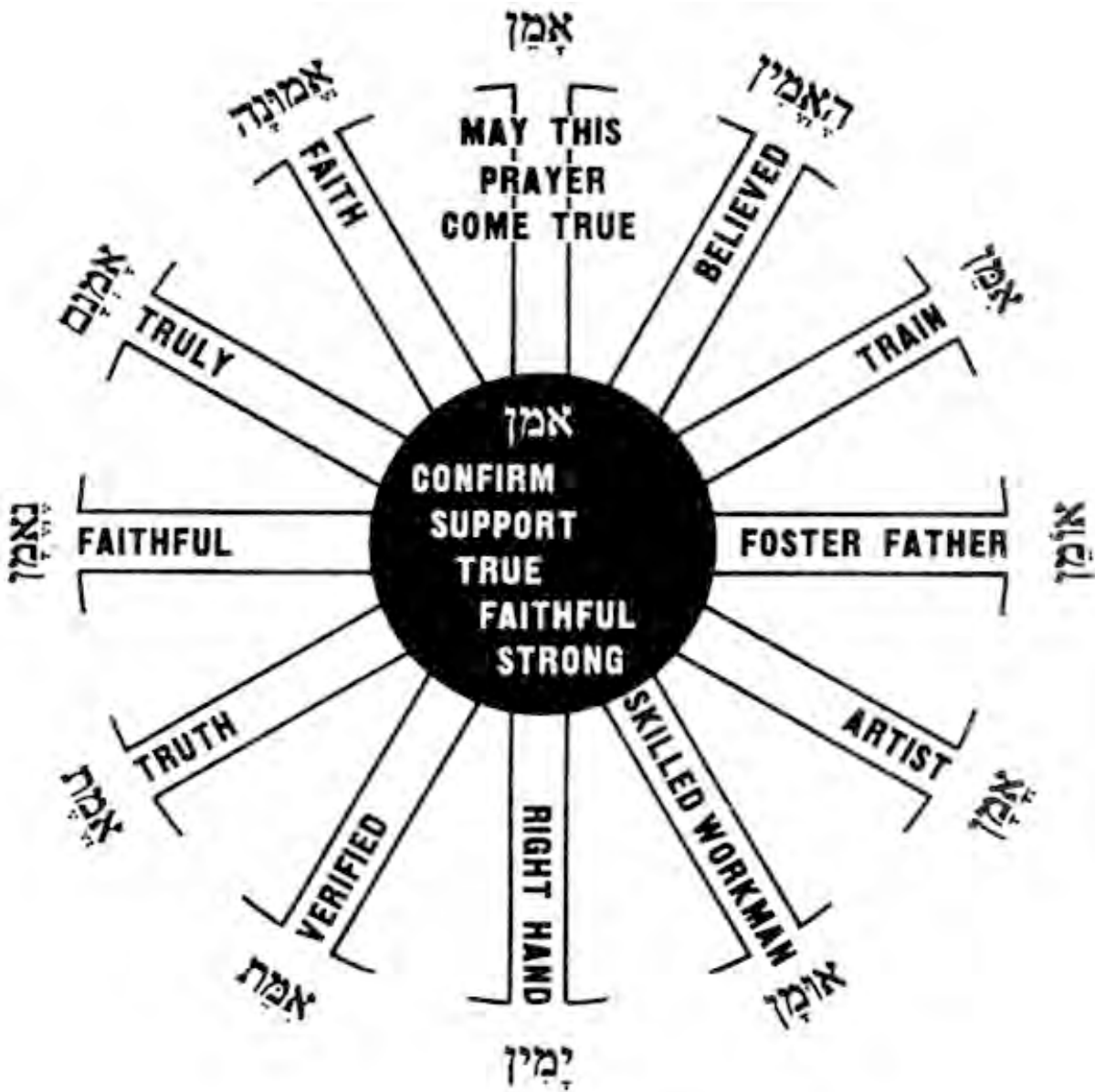
And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
KTAV Publishing House, Inc. Copyright 1960, 1988.
Chapter 3, Page 22

THE AMEN WHEEL

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



From
 HOW THE HEBREW LANGUAGE GREW
 Page 27
 by Edward Horowitz
 Copyright 1960, 1988. KTAV Publishing House, Inc.

AMEN

AMEN is a root of unusual interest. Like אָמֵן it also shows how far and wide a word can travel.

The Hebrews loved the word “Amen.” In it they expressed their every hope that God would be merciful to them and grant them their heart’s desire. From Hebrew the word spread to over a thousand languages. It now enjoys an unusual distinction. It has entered more languages and is used in more countries than any other word in human speech. The Hebrew Bible has been translated into over a thousand languages or more. All of them have retained and are using the Hebrew word Amen.

In Hebrew the root אָמֵן which means “confirm or support” has had a very rich development. All of the many words coming from אָמֵן grow out of or can be related to the idea of “support or confirmation.” To the basic meaning “confirm or support” is related the concept of true and faithful; it conveys the idea of being sure and certain in one’s work, and possessed of strength.

From
HOW THE HEBREW LANGUAGE GREW by Edward Horowitz
Brooklyn: KTAV Publishing House, Inc. Copyright 1960, 1988.
Page 25

WORDS DERIVED FROM "AMEN"

Here are many but by no means all of the derived words.

- אָמֵן – having the sense of " may this prayer come true "
- אָוּמֵן – foster father, as one who supports and nourishes.
- אָוּמָנָה – foster mother
- אָמֵן – trained מְאַמֵּן – trainer הִתְאַמֵּן – was drilled
- אָמוּן – training
- נֶאֱמָן – faithful אֱמוּנִים – faithful ones
- הֶאֱמִין – believed
- אֱמוּנָה, אָמוּן, אָמֵן – all mean faithfulness, fidelity
- אֱמָנִים – truly
- אֱמֶת – faithfulness, truth, the " nun " has dropped out.
(see page 32)
- אֱמֶת – verified, הִתְאַמֶּת – was verified
- אָקֵן – master workman, as one who is firm and sure in his workmanship, used now in the sense of artist.
- אֲקָנוּת – art אֲקָנוּתִי – artistic
- אֲוִקָן – also skilled workman, now used in the sense of artisan or craftsman
- אֲוִקָנוּת – craftsmanship

Another form of the root אמן is ימן. א frequently interchanges with י. We have for example אָחַד and יָחַד or אֲרַח and יָרַח.

From ימן we have

- יָמִין – the right hand in the sense of the stronger hand
- יָמִיני – right (adj.)
- הִימִין – he went right (direction)
- תִּימָן – south, south wind, namely, what is on the right hand as one faces east.

From
HOW THE HEBREW LANGUAGE GREW by Edward Horowitz
Brooklyn: KTAV Publishing House, Inc. Copyright 1960, 1988.
Page 26

שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לְךָ?”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc. is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלוֹם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

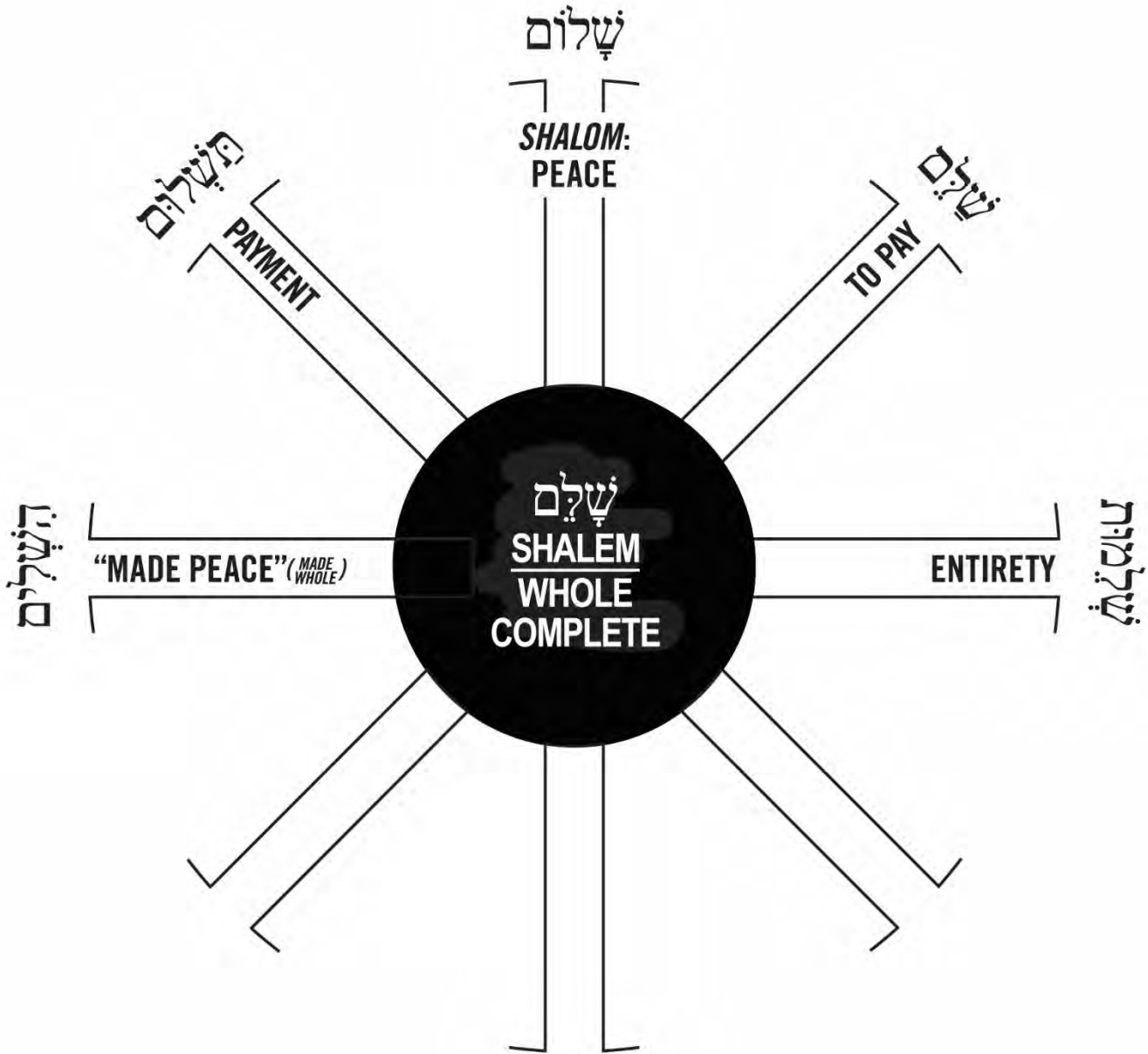
הִשְׁלִים — the hifil causative pattern could mean either “made peace” or “made whole”, the word going back to either שָׁלוֹם or שָׁלֵם.

It is interesting to note that the English greeting “Hail” has the same meaning as שָׁלוֹם, namely, “being whole”. When someone says “Hail” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
KTAV Publishing House, Inc. Copyright 1960, 1988.

Chapter 4, Pages 46–47
Some Interesting Hebrew Roots

THE SHALOM WHEEL



From
 SHALOM: THE PEACE THAT COMES
 FROM BEING WHOLE

Page 15

by Dr. Billye Brim

Copyright 2018 A Glorious Church Fellowship, Inc. Billye Brim Ministries.

אמת

EMeT

TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אמת (EMeT) and all that remains is מת (MT)*.

Without God there can be no truth. In its place only death and destruction remain.

*Brim Note: the word מת (MT) means “death” “died.”

From
THE SECRET OF HEBREW WORDS
by Benjamin Blech
Rowan & Littlefield Publishers, Inc. Copyright 2001.
Page 65

ISH (אִישׁ)—ISHAH (אִשָּׁה)

Genesis 1:26–28 KJV

Gen. 1:26 And God said, Let us make **man** in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:15 KJV And the LORD God took the man, and put him into the garden of Eden to dress it and to **keep** it.

Man = Adam = אָדָם

guard = keep =

8104. שָׁמַר **shamar**, *shaw-mar'*; a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:—beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, ... watch(-man).

Genesis 2:21–23 KJV

Gen. 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen. 2:22 And the **rib**, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen. 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called **Woman**, because she was taken out of **Man**.

Woman =

802. אִשָּׁה **ishshah**, *ish-shaw'*; feminine of 376 a woman

Man =

376. אִישׁ **'iysh**, *eesh*; a man as an individual or a male person

The word translated “rib” in this chapter is not the Hebrew word for rib. It is the Hebrew word for “side”:

6763. צֵלָע **tsela**, *tsay-law'*; a side, literally (of a person) or figuratively (of an object or the sky, i.e. quarter)

חֶסֶד וְאֱמֶת

CHESED VE'EMET

חֶסֶד

Chesed

אֱמֶת

EMET Truth

חֶסֶד וְאֱמֶת

Chesed ve'EMET

בְּרִית

Brit, Covenant

יְהוָה

Yehoveh, Jehovah, Yahweh

ArtScroll, Chumash, Stone Edition

“The Name יהוה-יהוה [represents] the eternity of God, because its letters are also those of the words הָיָה הִיָּה וְיִהְיֶה, *He was, is, and will be.*”⁸¹

This means that God’s being is timeless. However, יהוה is more than a descriptive Name; it is a proper noun, for it is the actual Name of God. It is also known as *Shem HaMeforah*, or the “Ineffable Name.” (Ineffable, according to Oxford Languages, is, “too great or extreme to be expressed or described in words.”)

⁸¹ Nossan Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 11.

חֶסֶדּוֹ

CHASDO

(His Chesed)

Hallelujah! Key tov. Key l'olam chasdo.

הַלְלוּיָהּ כִּי-טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ

(The vav [ו] at the end of *Chesed* represents the vowel *holem* [וְ], the “ō” sound. This indicates “His” or “belonging to Him.”)

For example:

Shem(i)	-> Shmi	= My Name
Shem(cha)	-> Shemcha	= Your Name (masculine)
Shem(ech)	-> Shmech	= Your Name (feminine)
Shem(o)	-> Shmo	= His Name
Shem(a)	-> Shma	= Her Name

Chip's Question to me ...

A student of Hebrew came to the church where Chip is pastor and said, “The Scripture your mother teaches and its Hebrew translation should not be translated ‘mercy.’ It should be translated ‘grace.’”

In February 2019, someone sent me an old book: *Hesed* in the Bible* by Nelson Glueck. (The English translation was printed in 1967 by The Hebrew Union College Press. It was first published in Germany in July 1927.)

Here I found that neither “mercy” nor “grace” gives the complete meaning of this wonderful word.

(*The sound represented here by the “H” is the same as the sound represented by the “ch” or “kh” in other transliterated words. It is similar to the “ch” as in “Bach.”)

TOHU V'BOHU

Without Form and Void

Genesis 1:1-2 בְּרֵאשִׁית 1:1-2

א בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ. 1 In the beginning God created the heaven and the earth.

ב וְהָאָרֶץ, הָיְתָה תֹהוּ וְבֹהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם. 2 And the earth was without form [tohu], and void [bohu]; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

ישעיהו 45:18

יח כִּי כֹה אָמַר-יְהוָה בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹהִים, יֹצֵר הָאָרֶץ וְעָשָׂה הוּא כּוֹנֵנָה--לֹא-תֹהוּ בְרָאָהּ, לְשִׁבֶת יִצְרָה; אֲנִי יְהוָה, וְאִין עוֹד. 18 For thus saith the LORD that created the heavens, He is God; that formed the earth and made it, He established it, He created it not a waste, He formed it to be inhabited: I am the LORD, and there is none else.

ירמיהו 4:23-27

כג רָאִיתִי, אֶת-הָאָרֶץ, וְהִנֵּה-תֹהוּ, וְבֹהוּ; וְאֶל-הַשָּׁמַיִם, וְאִין אוֹרִם. 23 I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light.

כד רָאִיתִי, הַהָרִים, וְהִנֵּה, רֹעֲשִׁים; וְכָל-הַגְּבָעוֹת, הִתְקַלְקְלוּ. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro.

כה רָאִיתִי, וְהִנֵּה אִין הָאָדָם; וְכָל-עוֹף הַשָּׁמַיִם, נִדְדוּ. 25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

כו רָאִיתִי, וְהִנֵּה הַכַּרְמֶל הַמְדֻבָּר; וְכָל-עָרָיו, נִתְצוּ מִפְּנֵי יְהוָה--מִפְּנֵי חֲרוֹן אַפּוֹ. {S} 26 I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and before His fierce anger. {S}

כז כִּי-כֹה אָמַר יְהוָה, שְׂמָמָה תִּהְיֶה כָּל-הָאָרֶץ; וְכִלָּה, לֹא אֶעֱשֶׂה. 27 For thus saith the LORD: The whole land shall be desolate; yet will I not make a full end.

GENESIS 1:1-9

Hebrew

NASB 1995

- א בְּרֵאשִׁית בָּרָא אֱלֹהִים, אֶת
הַשָּׁמַיִם, וְאֶת הָאָרֶץ.
- 1 In the beginning God created the heavens
and the earth.
- ב וְהָאָרֶץ, הָיְתָה תֹהוּ וָבֹהוּ, וְחֹשֶׁךְ,
עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים,
מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם.
- 2 The earth was formless and void, and
darkness was over the surface of the deep,
and the Spirit of God was moving over the
surface of the waters.
- ג וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-
אוֹר.
- 3 Then God said, "Let there be light"; and
there was light.
- ד וַיַּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב;
וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ.
- 4 God saw that the light was good; and God
separated the light from the darkness.
- ה וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם,
וְלַחֹשֶׁךְ קָרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-
בֹקֶר, יוֹם אֶחָד. {פ}
- 5 God called the light day, and the darkness
He called night. And there was evening and
there was morning, one day. {P}
- ו וַיֹּאמֶר אֱלֹהִים, יְהִי רָקִיעַ בְּתוֹךְ
הַמַּיִם, וַיְהִי מַבְדִּיל. בֵּין מַיִם לְמַיִם.
- 6 Then God said, "Let there be an expanse in
the midst of the waters, and let it separate
the waters from the waters."
- ז וַיַּעַשׂ אֱלֹהִים, אֶת-הַרְקִיעַ, וַיַּבְדֵּל
בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ, וּבֵין
הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ; וַיְהִי-כֵן.
- 7 God made the expanse, and separated the
waters which were below the expanse from
the waters which were above the expanse;
and it was so.
- ח וַיִּקְרָא אֱלֹהִים לְרָקִיעַ, שָׁמַיִם;
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם שֵׁנִי. {פ}
- 8 God called the expanse heaven. And there
was evening and there was morning, a
second day.. {P}
- ט וַיֹּאמֶר אֱלֹהִים, יִקְוּ הַמַּיִם
מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד,
וַתֵּרָאֵה, הַיַּבֶּשֶׁת; וַיְהִי-כֵן.
- 9 Then God said, "Let the waters below the
heavens be gathered into one place, and let
the dry land appear"; and it was so.

ET

בְּרֵאשִׁית Genesis 1:1

Hebrew Text:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Transliterated in English we would read:

Bereishit bara Elohim et hashamayim v'et ha'aretz.

בְּרֵאשִׁית = Bereishit = In the Beginning

בָּרָא = *bara* = createdאֱלֹהִים = *Elohim* = Elohimאֶת = *et* = Aleph Tav =The first and last letters of the Hebrew Alephbet
Pronounced here as "ET"הַשָּׁמַיִם = *hashamayim* = the heavensוְאֶת = *v'et* as in "met"הָאָרֶץ = *ha'aretz* = the earth[RETURN TO SUPPLEMENT LIST](#)

ALEPH BET SONG

(with both book print and script letters)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin	
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז	
Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ח	ט ט	י י	כ כ	ל ל	מ מ	נ נ	ס ס
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת		
Koof	Resh	Shin	Tav				
ק ק	ר ר	ש ש	ת ת				

MASHIACH

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Mashiach Mashiach Mashiach
ayayayayayay
Mashiach Mashiach Mashiach
ayayayayayay

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Sheyavo sheyavo sheyavo!

Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo!

MESSIAH

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

Messiah, Messiah, Messiah
ayayayayayay
Messiah, Messiah, Messiah
ayayayayayay

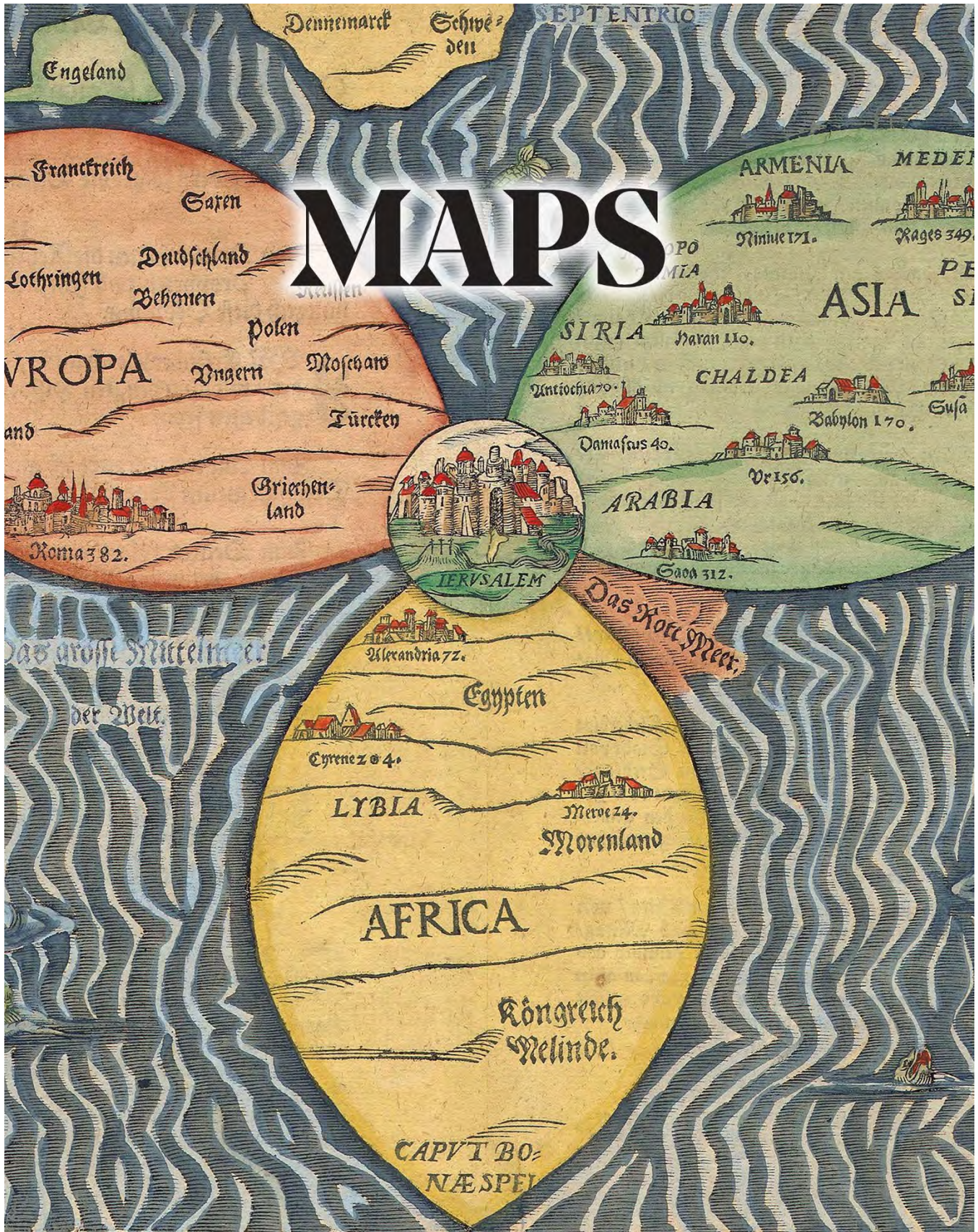
And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

He will come! He will come! He will come!

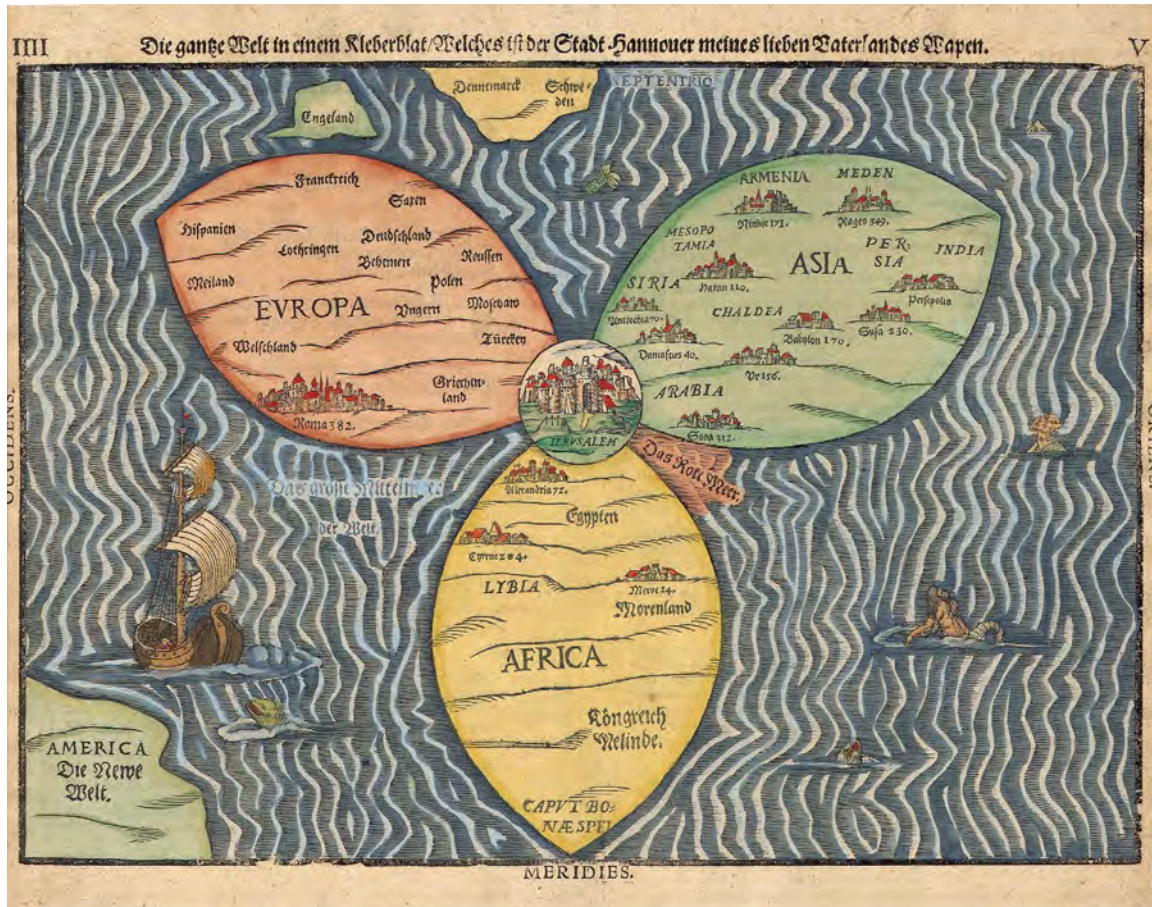
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come!

[RETURN TO SUPPLEMENT LIST](#)



CLOVERLEAF OLD WORLD MAP

By Pastor Heinrich Bünting



This stylized world map was created by German pastor Heinrich Bünting. Published in 1581, the map depicts Jerusalem as the center of the world. The caption in German is translated:

"The entire world in the shape of a clover-leaf, which is the emblem of the city of Hannover, my beloved homeland."

The cloverleaf was part of the coat of arms of his home town of Hanover, Germany, which includes a three-leaf clover.

[RETURN TO SUPPLEMENT LIST](#)

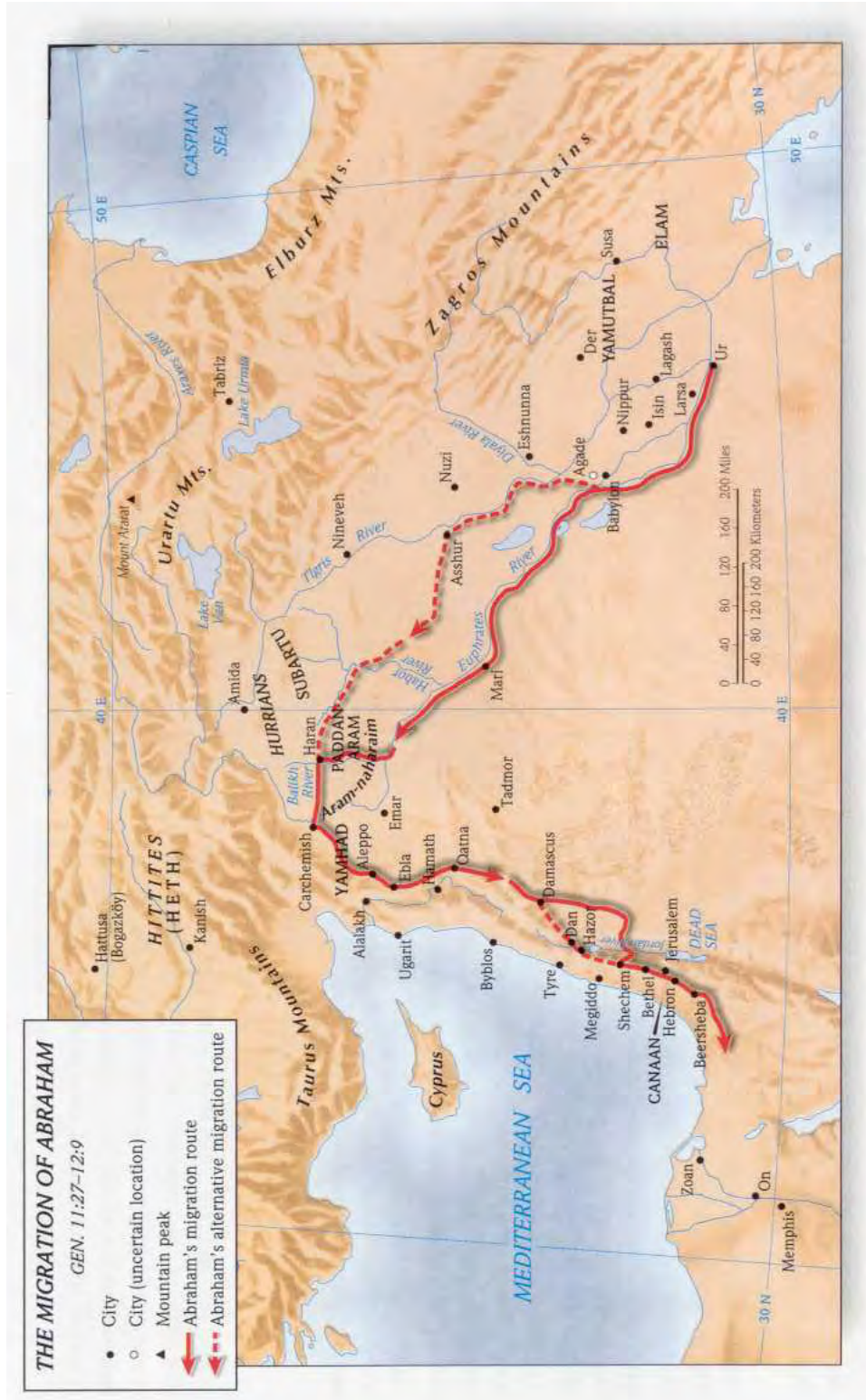
IRAQ REGIONS MAP



https://commons.wikimedia.org/wiki/File:Iraq_regions_map.svg

[RETURN TO SUPPLEMENT LIST](#)

THE MIGRATION OF ABRAHAM



Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 34.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

[RETURN TO SUPPLEMENT LIST](#)

THE MIDDLE EAST

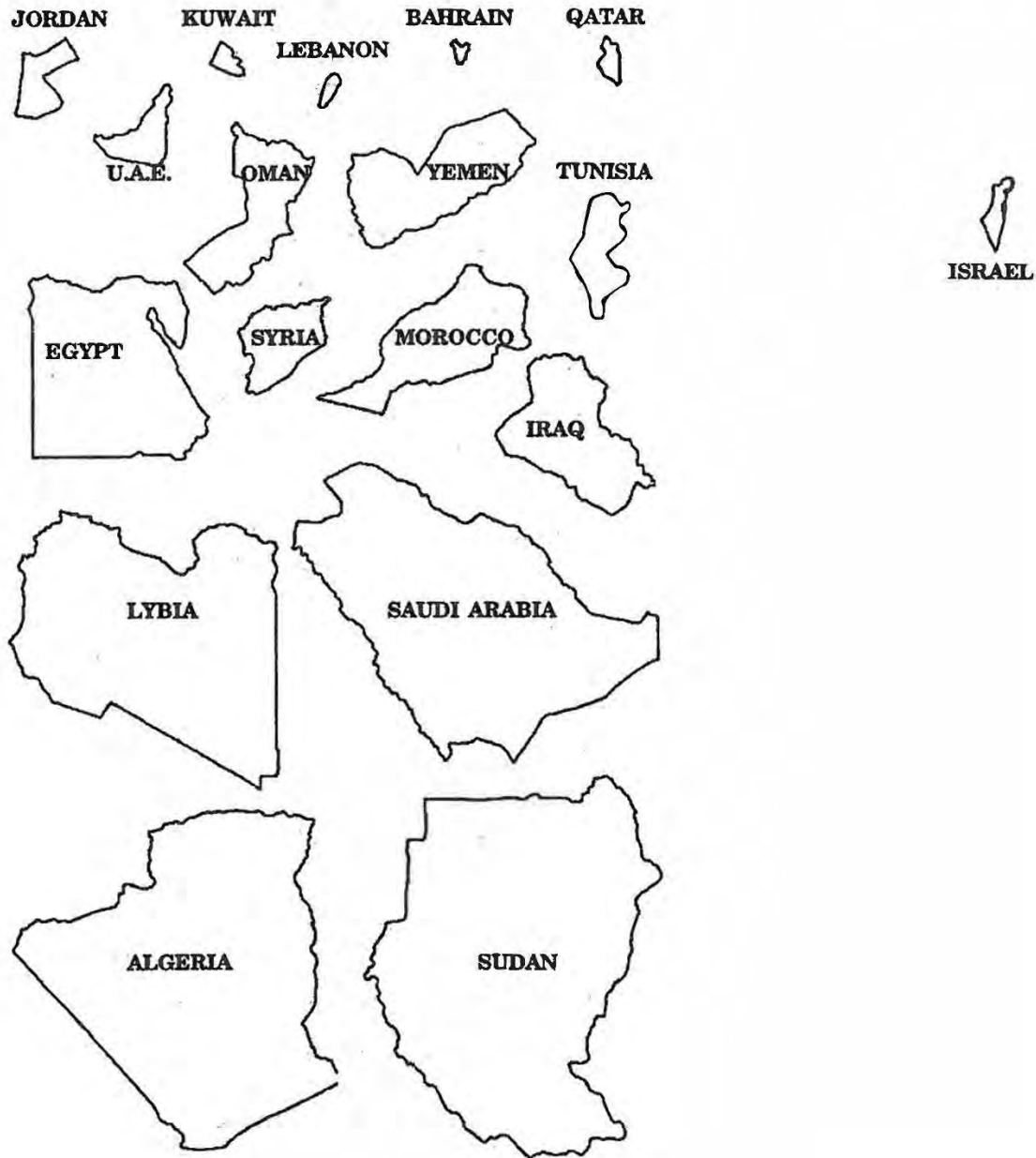


[RETURN TO SUPPLEMENT LIST](#)

ARABIC STATES VS. THE JEWISH STATE

ARABIC STATES

JEWISH STATE



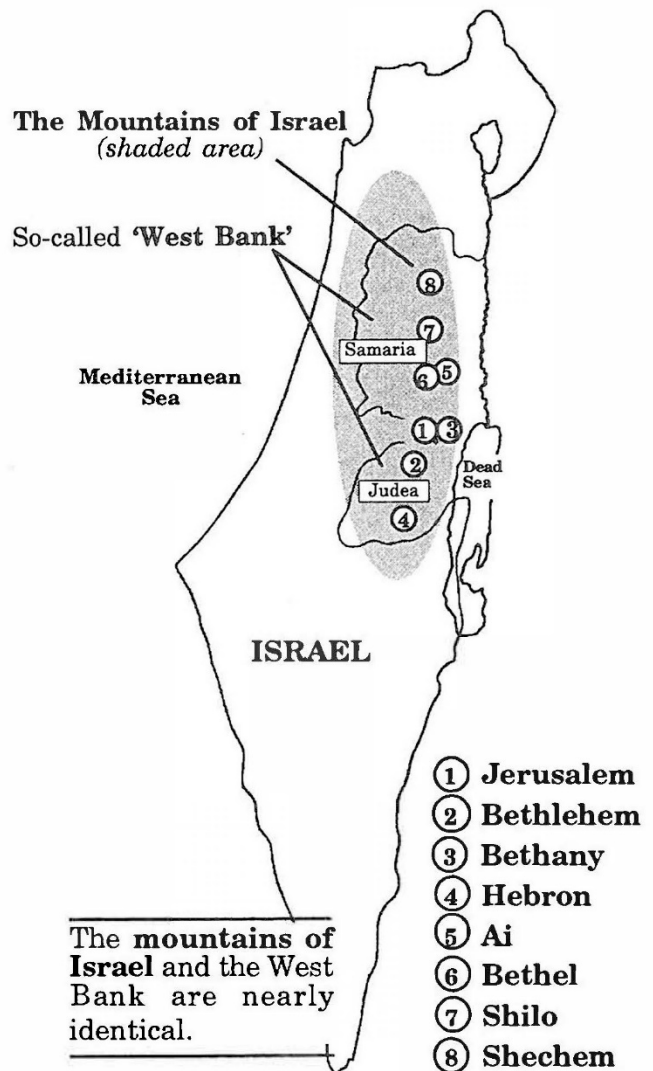
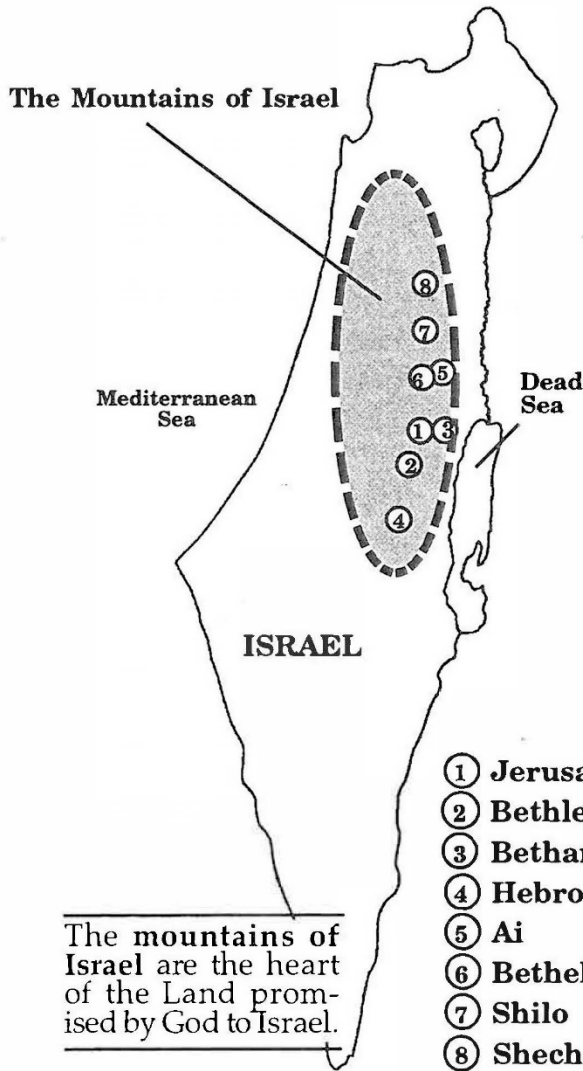
From
The Mountains of Israel—The Bible & the West Bank
by Norma Parrish Archibold
Copyright 1993-1996. Used by permission.
Pages 86-87

[RETURN TO SUPPLEMENT LIST](#)

THE MOUNTAINS OF ISRAEL & THE WEST BANK

THE MOUNTAINS OF ISRAEL

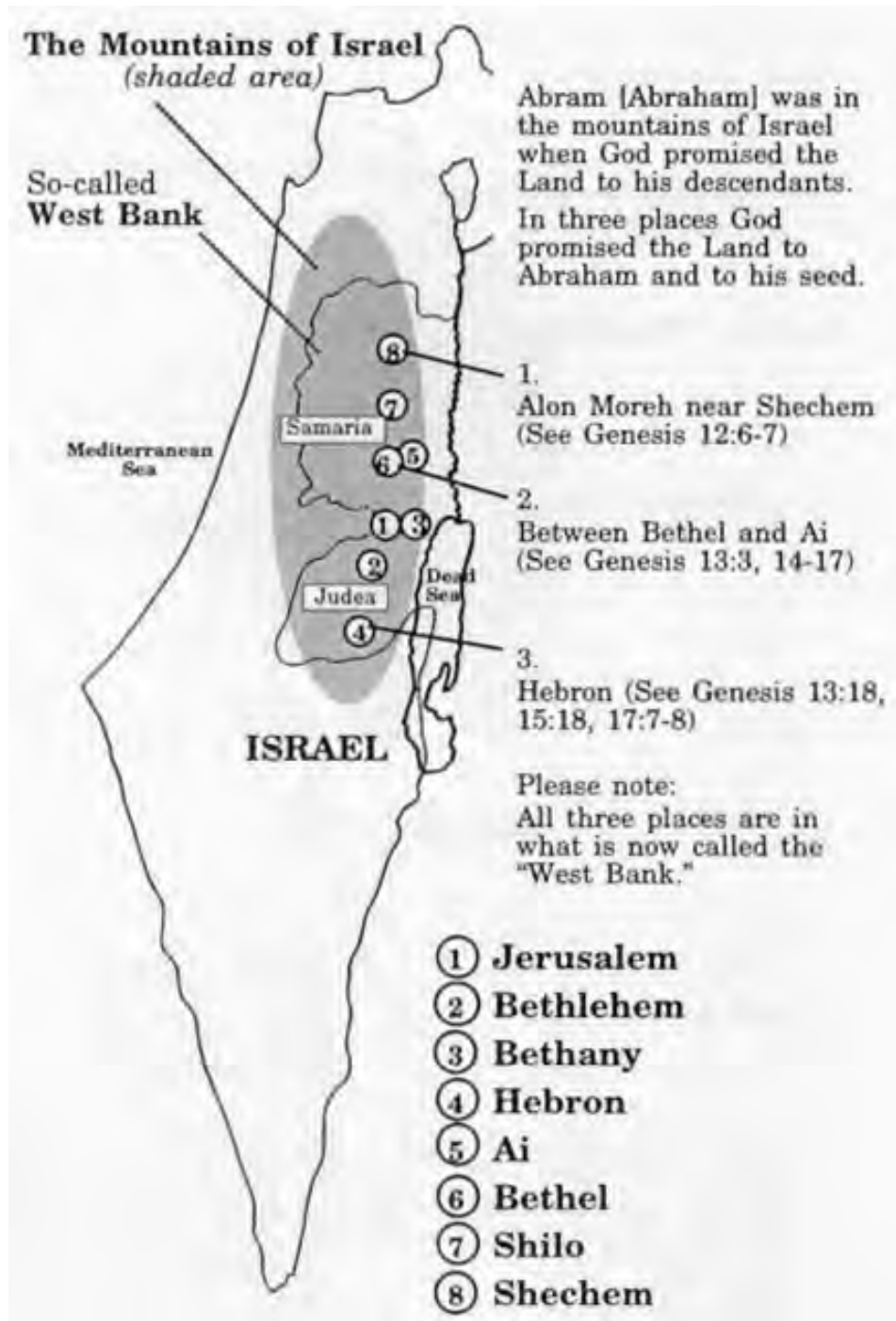
'WEST BANK' (Judea and Samaria)



From
The Mountains of Israel—The Bible & the West Bank
 by Norma Parrish Archibold
 Copyright 1993-1996. Used by permission.
 Pages 2-3

[RETURN TO SUPPLEMENT LIST](#)

ABRAHAM IN THE MOUNTAINS OF ISRAEL



From *The Mountains of Israel—The Bible & the West Bank*
by Norma Parrish Archibold
Copyright 1993–1996. Used by permission.
Page 4

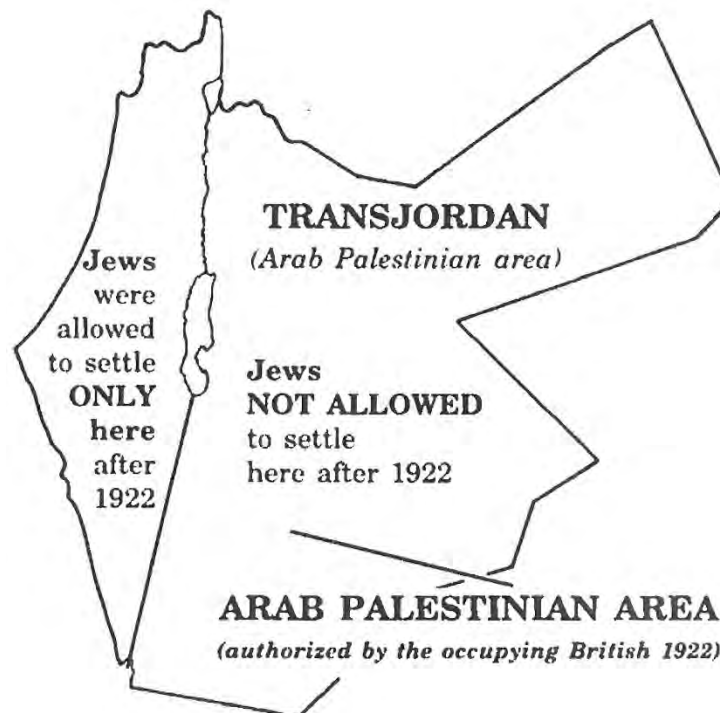
[RETURN TO SUPPLEMENT LIST](#)

MAP 8: THE AREA CALLED PALESTINE | PALESTINE WAS DIVIDED

The Area Called Palestine



Palestine Was Divided



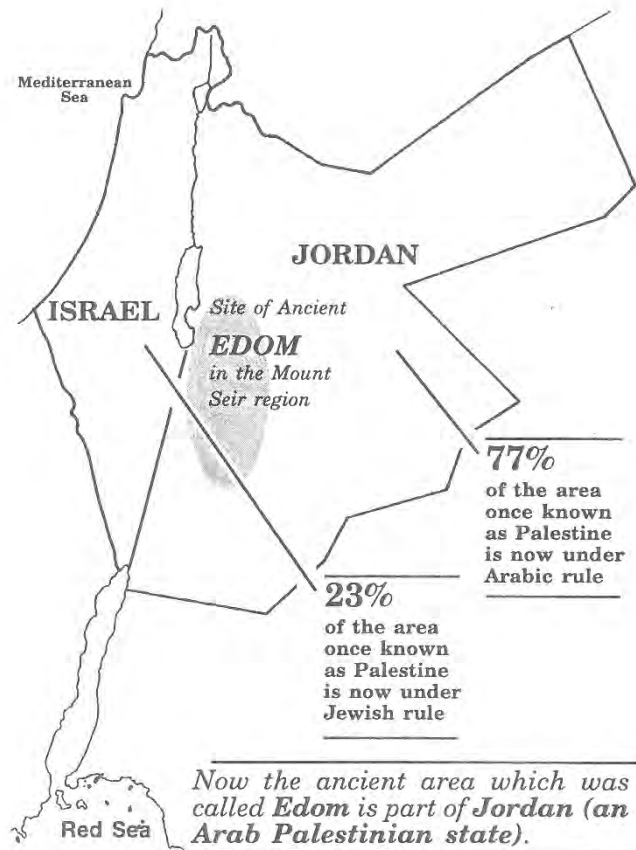
From *The Mountains of Israel—The Bible & the West Bank* by Norma Parrish Archibold
Copyright 1993–1996. Used by permission. Pages 69–70

[RETURN TO SUPPLEMENT LIST](#)

Palestine Is Now Two Nations



Arabs Rule 77% of Palestine



From *The Mountains of Israel—The Bible & the West Bank* by Norma Parrish Archibold Copyright 1993–1996. Used by permission. Pages 71 (top) and 46 (bottom).

[RETURN TO SUPPLEMENT LIST](#)

TOPOGRAPHICAL MAP OF ISRAEL



Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 14.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

[RETURN TO SUPPLEMENT LIST](#)

TRIBAL ALLOTMENTS OF ISRAEL



Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 62.
[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

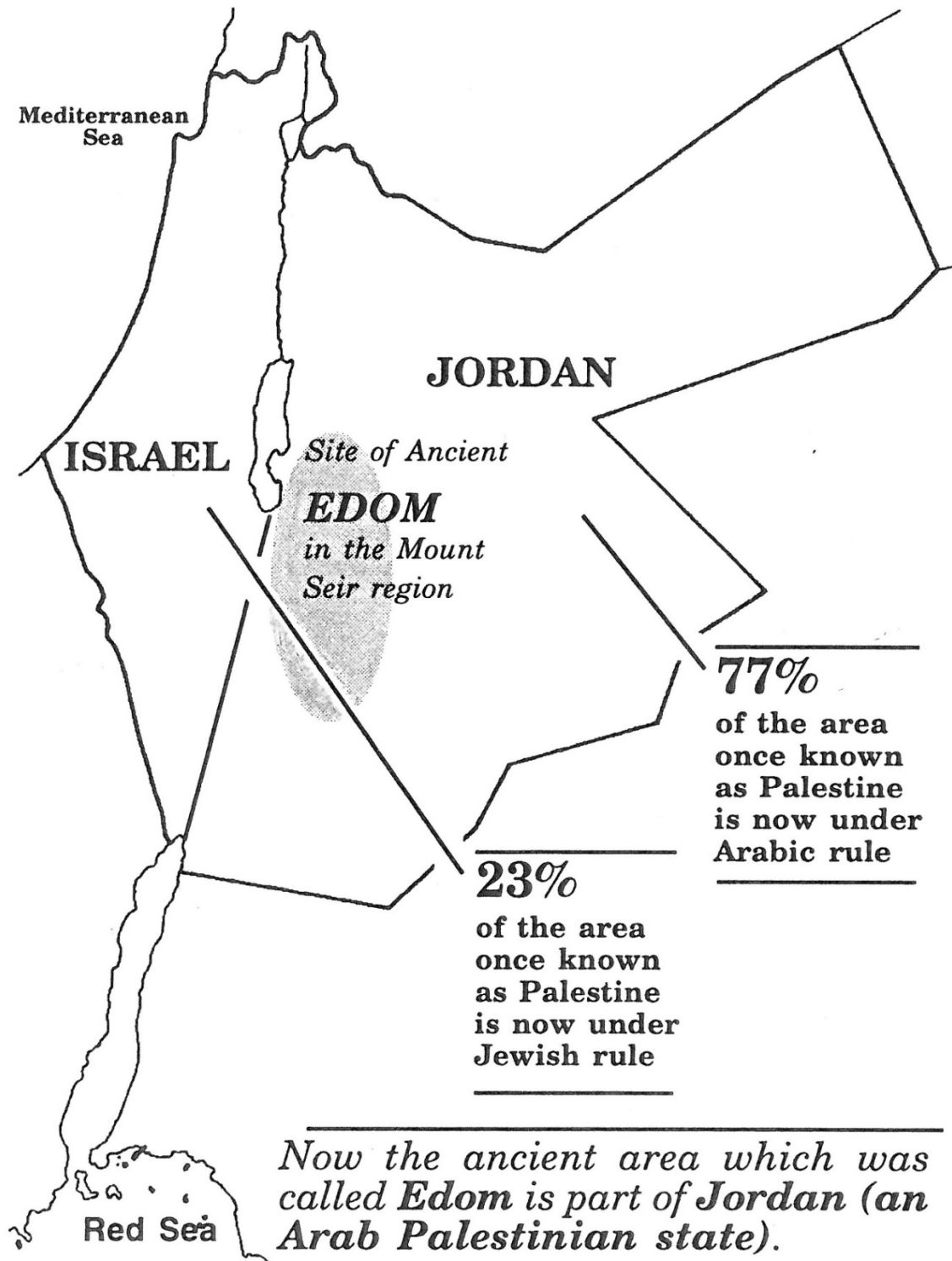
[RETURN TO SUPPLEMENT LIST](#)

GREATER ISRAEL'S BORDERS



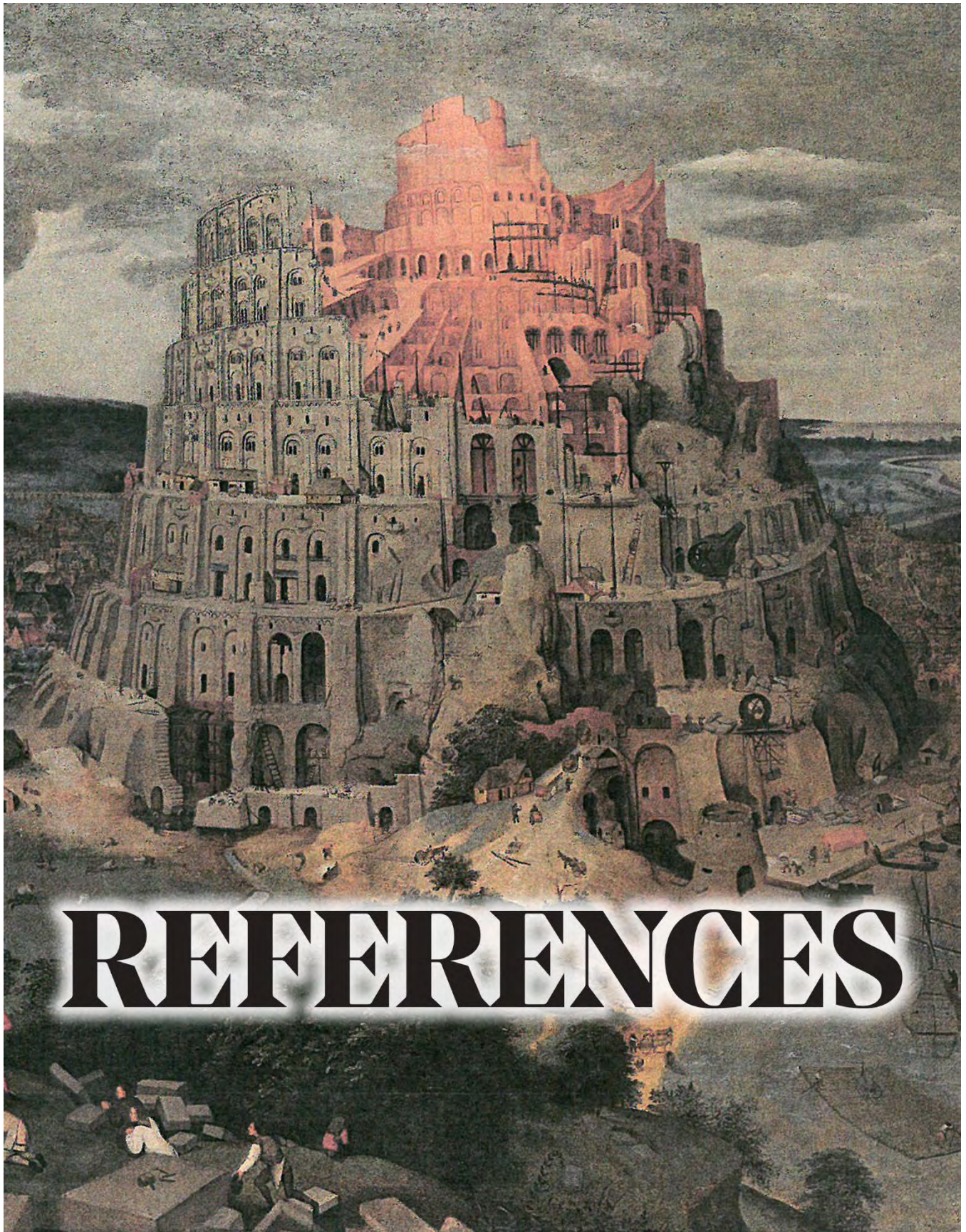
[RETURN TO SUPPLEMENT LIST](#)

ANCIENT EDOM IN JORDAN

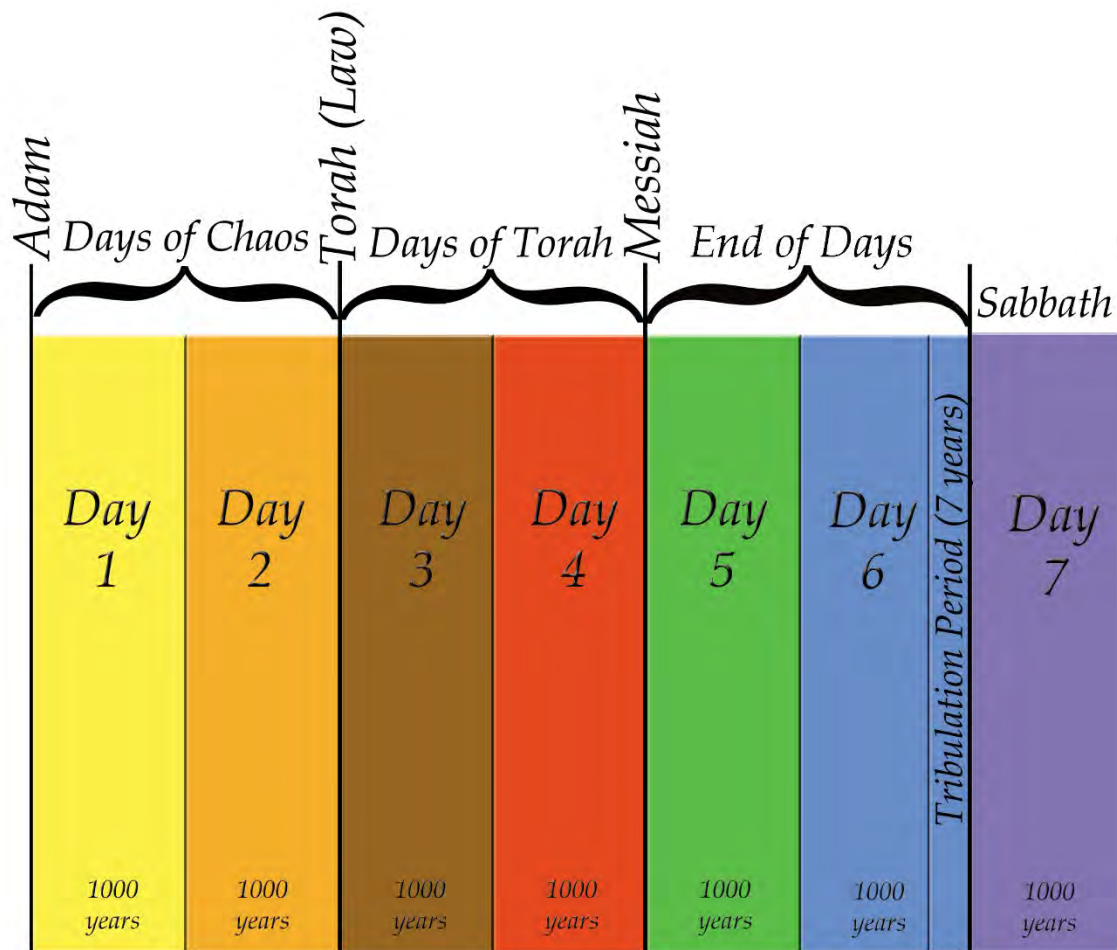


From *The Mountains of Israel—The Bible & the West Bank* by Norma Parrish Archibold
Copyright 1993–1996. Used by permission. Page 46.

[RETURN TO SUPPLEMENT LIST](#)



SEVEN DAYS CHART



Babylonian Talmud, Sanhedrin 97a.14

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

Babylonian Talmud, Sanhedrin 97b.1

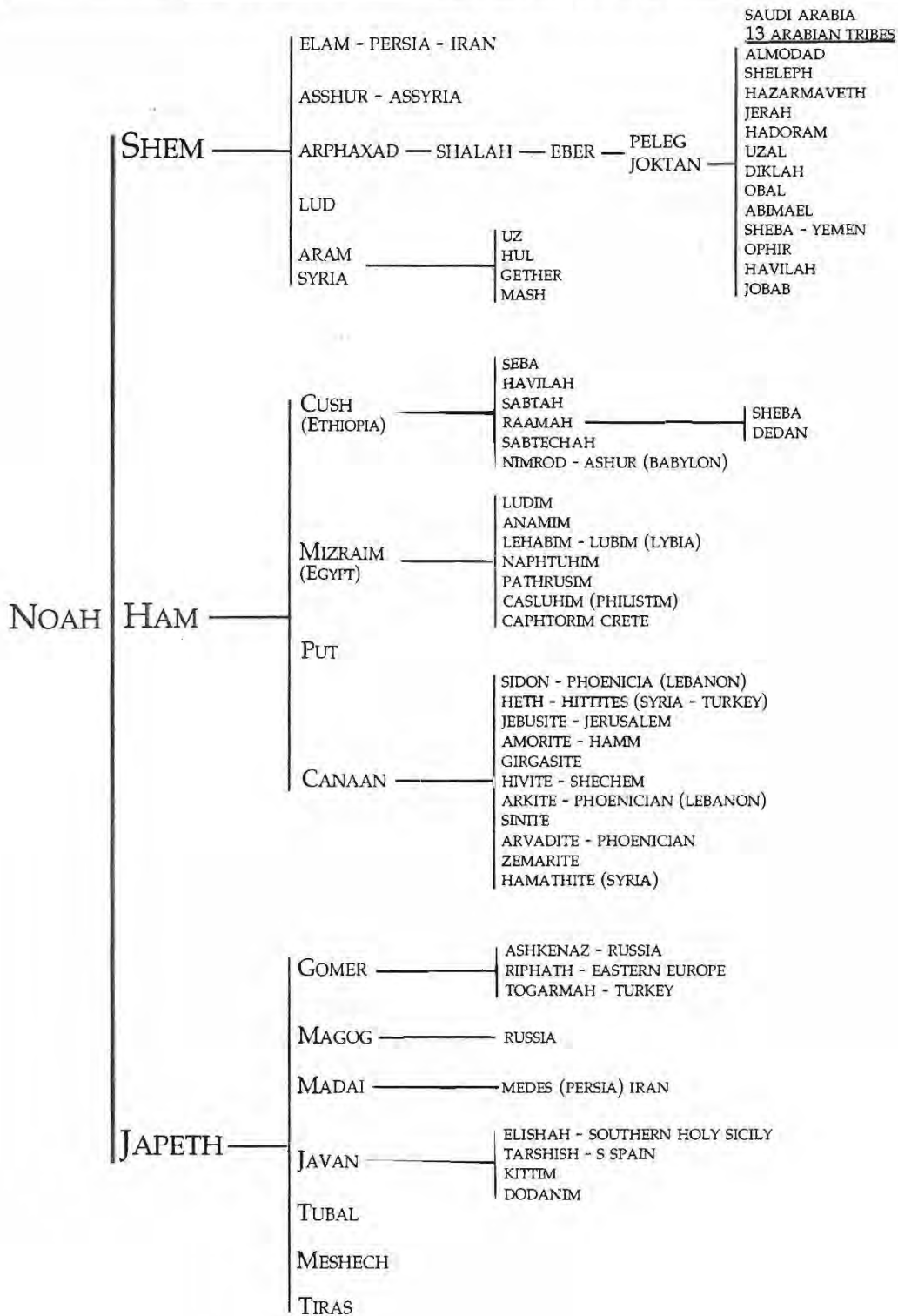
That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.

[https://www.sefaria.org/Sanhedrin.97a.14?ven=William Davidson Edition - English&vhe=Wikisource Talmud Bavli&lang=bi](https://www.sefaria.org/Sanhedrin.97a.14?ven=William%20Davidson%20Edition%20-%20English&vhe=Wikisource%20Talmud%20Bavli&lang=bi)

[RETURN TO SUPPLEMENT LIST](#)

**THE TABLE OF THE NATIONS
ACCORDING TO GENESIS 10**

FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH



[RETURN TO SUPPLEMENT LIST](#)

THE TOWER OF BABEL by Peter Bruegel



[RETURN TO SUPPLEMENT LIST](#)

LIFE SPANS TIME LINE

Life Spans Time Line: Adam to Moses					
Years					
From Creation (BC)	1–500 3760–3261 BC	501–1000 3260–2761BC	1001–1500 2760–2261 BC	1501–2000 2260–1761 BC	2001–2500 1760–1275 BC
Adam	1-930 (3760-2830 BC)				
Enoch		622-987 (3139-2774 BC)			
Methuselah		687-1656 (3074-2105 BC)			
Noah			1056-2006 (2705-1755 BC)		
*Shem				1558-2158 (2203-1603 BC)	
**Eber				1723-2187 (2038- 1574 BC)	
Abraham***				1948- 2123 (1813 -1638 BC)	
Isaac***					2048- 2228 (1713- 1533 BC)
Jacob***					2108- 2255 (1653- 1506 BC)
Joseph					2199- 2309 (1562-1452 BC)
Moses					2368-2488 (1393-1273 BC)

Note: Sources vary in the exact dates. No one can be sure. The primary source in the top line uses the Hebrew way of numbering from the year 1. This system considers most of 2022 to be the Hebrew year 5782. The bottom line is years BC.

* Shem: (2203-1603 BC) One of three sons of Noah who survived the flood.

He headed a Torah-study house together with his great-grandson Eber.

The Targumim identify Melchizedek as Shem, son of Noah. Shem was one link in the chain of those who transmitted God's truths that originated with Adam. These truths were carefully handed down from generation to generation—מֵדוֹר לְדוֹר *meedor lador*.

The ancient source of the Targumim is the Aramaic Interpretive translations.

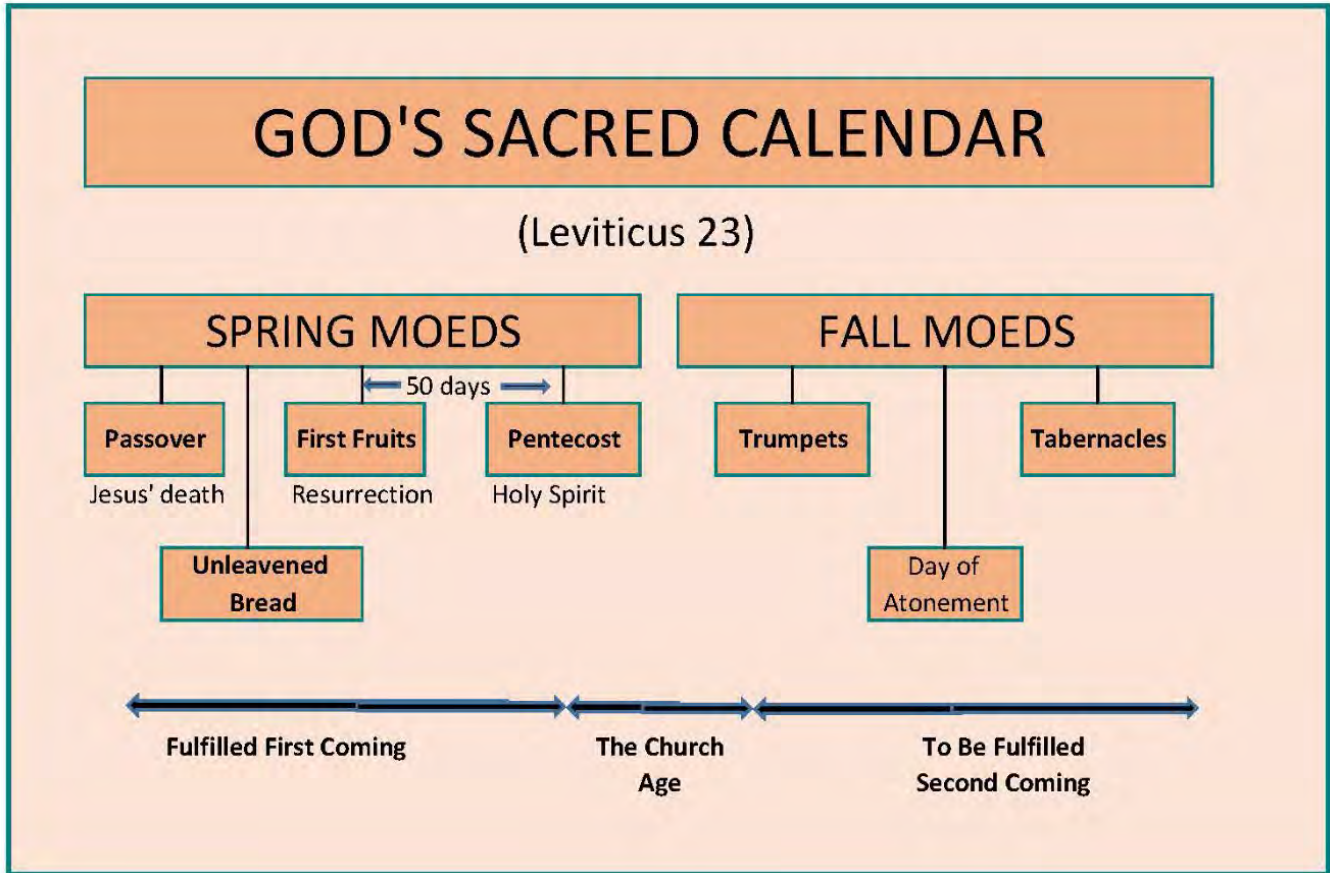
** The name Eber is the origin of the word Evret (Hebrew).

***On the 7 Days Chart, 1000 years = One Day

The age of Torah begins with Abraham and Israel.

The Patriarchs— Abraham, Isaac and Jacob.

[RETURN TO SUPPLEMENT LIST](#)



[RETURN TO SUPPLEMENT LIST](#)

ISAIAH 52:13–53:12

From The Jerusalem Bible of the Koren Tanakh (Koren Publishers)

52:13 Behold, my servant Shall prosper, he shall be exalted and extolled, and be very high.

14 Just as many were astonished at thee; saying, Surely his visage is too marred to be that of a man, and His form, to be that of the sons of men:

15 So shall he startle many nations; kings shall shut their mouths: for that which had not been told them shall they see; that which they had not heard shall they perceive.

53:1 Who would have believed our report? and to whom is the arm of the Lord revealed?

2 For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.

3 He was despised and rejected of men; a man of pains, and acquainted with sickness: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 But in truth he has borne our sicknesses and endured our pains; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have peace, and by his injury we are healed.

6 All we like sheep gone astray; we have turned every one to his own way; and the Lord has caused the iniquity of us all to fall upon him.

7 He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

8 By oppression an false judgment was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

9 For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

10 But it pleased the Lord to crush him by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord Shall prosper in his hand.

11 He shall see the travail of his soul, he shall he seated with seeing: by his knowledge did My servant justify the righteous One to the many, and did bear their iniquities.

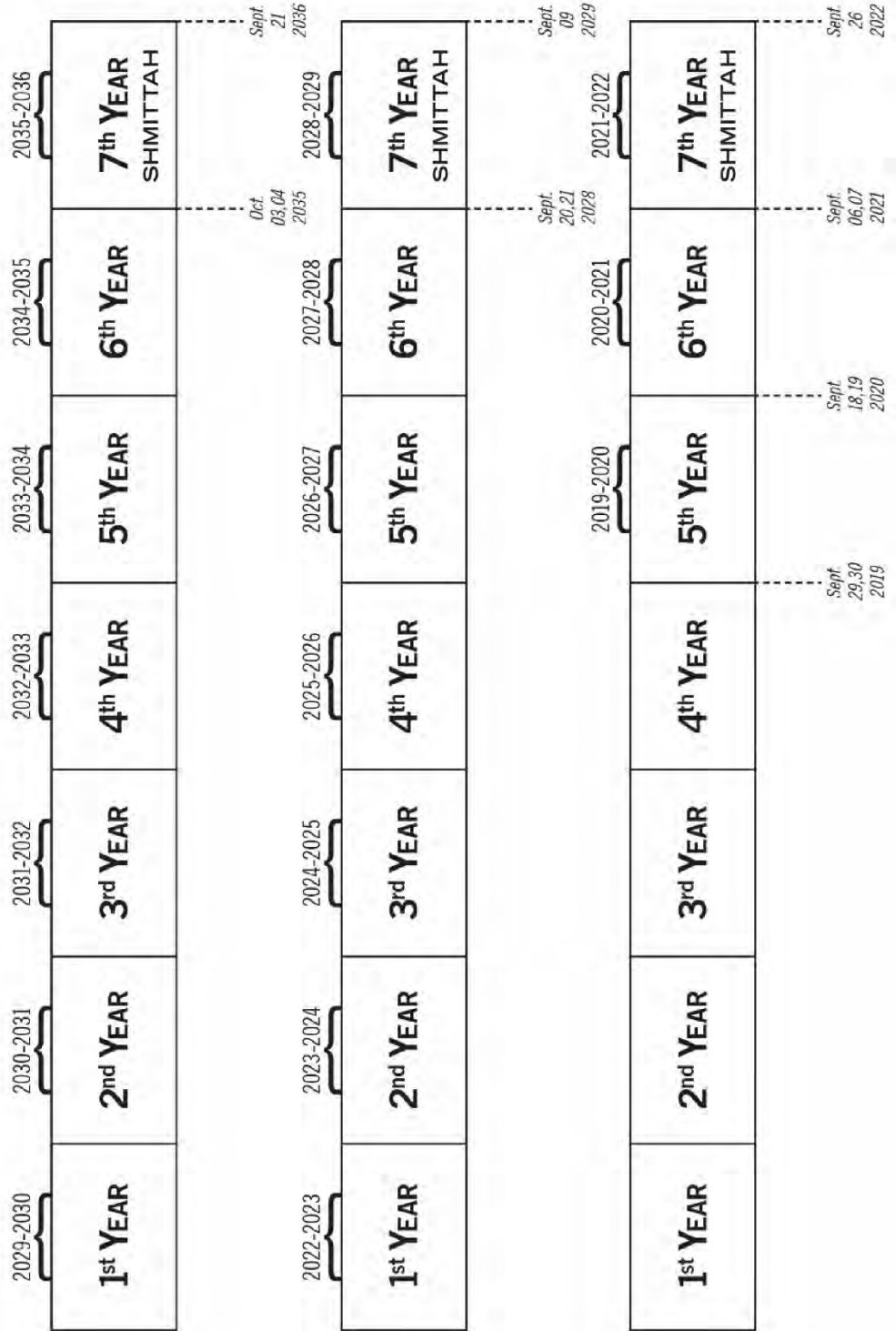
12 Surely I will give him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with transgressors; but he bore the sin of many, and made intercession for the transgressors.

[RETURN TO SUPPLEMENT LIST](#)

ROSH HASHANA BEGINNING OF NEXT SHMITTAH YEARS

- SEPT. 06, 07, 2021 - SEPT. 25, 2022
- SEPT. 20, 21, 2028 - SEPT. 09, 2029
- OCT. 03, 04, 2035 - SEPT. 21, 2036

ROSH HASHANA & THE 7-YEAR CYCLES (SHMITTAH-SABBATICAL CYCLES)



[RETURN TO SUPPLEMENT LIST](#)

PAROUSIA

Matthew 24:3 ESV As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your **coming** and of the end of the age?”

Companion Bible on Matthew 24:3 (Bullinger Notes)

coming = presence. Gr. *parousia*. This is the first of twenty-four occurrences of this important word (Matt. 24:3, 27, 37, 39. 1 Cor. 15:23; 16:17. 2 Cor. 7:6, 7; 10:10. Phil. 1:26; 2:12. 1 Thess. 2:19; 3:13; 4:15; 5:23. 2 Thess. 2:1, 8, 9. Jas. 5:7, 8. 2 Pet. 1:16; 3:4, 12. 1 John 2:28).

The *Papyri* show that “from the Ptolemaic period down to the second century A.D. the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor”, also of other persons in authority, or of troops. (See *Deissmann’s *Light, &c.*, pp. 372–8, 441–5). It is therefore not a N.T. word, as some have supposed.

****Light from the Ancient East: The New Testament; Illustrated by Recently Discovered Texts of the Graeco-Roman World (Classic Reprint)***

by Gustav Adolf Deissmann

This invaluable study of non-literary Greek and Latin texts from the period leading up to and contemporary with the rise and early development of Christianity is once again available after being out of print for nearly a decade. Available in [hardcover](#) and [paperback](#).

The 1910 English translation is available a free [PDF download](#) at <https://archive.org/details/cu31924060305095/mode/2up>.

What is papyrus?—Ancient Egypt

From Qatr.us from Professor Carr.

When the [Egyptians](#) began to write, about [3000 B.C.](#), they wrote from the beginning in ink, on papyrus (pah-PIE-russ). Papyrus is a plant that grows wild all over the [Nile river valley](#), so it is very common in [Egypt](#). You can cut the long papyrus stalks and soak them in [water](#) until they rot a little, and then you lay a lot of these stalks next to each other, and a lot of other stalks on top, crossways to the first ones, and then you pound them flat, until all the stalks get mashed into all the other ones, and you have something a lot like [paper](#).

At first papyrus was only used in [Egypt](#), but by about [1000 B.C.](#) people all over [West Asia](#) began buying papyrus from Egypt and using it, since it was much more convenient than [clay tablets](#) (less breakable, and not as heavy!). People made papyrus in small sheets and then glued the sheets together to make big pieces.⁸²




























































































[RETURN TO SUPPLEMENT LIST](#)

⁸² K.E. Carr, “What is papyrus? – Ancient Egypt,” Quatr.us, June 17, 2017. Accessed November 22, 2018. <https://quatr.us/egypt/papyrus-ancient-egypt.htm>

THE GOD CALENDAR

June 2021

Sivan–Tammuz 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
19 Sivan 30  	20 Sivan 31  	21 Sivan 1	22 Sivan 2 	23 Sivan 3  	24 Sivan 4  	25 Sivan 5  <u>Shlach</u>   
26 Sivan 6  	27 Sivan 7  	28 Sivan 8  	29 Sivan 9   	30 Sivan 10 Rosh Chodesh   	1 Tammuz 11 Rosh Chodesh   	2 Tammuz 12  <u>Korach</u>   
3 Tammuz 13 3 Tammuz   	4 Tammuz 14  	5 Tammuz 15  	6 Tammuz 16  	7 Tammuz 17   	8 Tammuz 18  	9 Tammuz 19  <u>Chukat</u>   
10 Tammuz 20  	11 Tammuz 21   	12 Tammuz 22   	13 Tammuz 23   	14 Tammuz 24  	15 Tammuz 25  	16 Tammuz 26  <u>Balak</u>   
17 Tammuz 27 Fast of Tammuz 17   	18 Tammuz 28   	19 Tammuz 29   	20 Tammuz 30   	21 Tammuz 1   	22 Tammuz 2   	23 Tammuz 3  <u>Pinchas</u>   

<https://www.chabad.org/calendar/view/month.htm>

Accessed 6/3/2021

[RETURN TO SUPPLEMENT LIST](#)

THE GOD CALENDAR

July 2021

Tammuz-Av 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
17 Tammuz 27 Fast of Tammuz 17 	18 Tammuz 28 	19 Tammuz 29 	20 Tammuz 30 	21 Tammuz 1 	22 Tammuz 2 	23 Tammuz 3 <u>Pinchas</u>
24 Tammuz 4 	25 Tammuz 5 	26 Tammuz 6 	27 Tammuz 7 	28 Tammuz 8 	29 Tammuz 9 	1 Av 10 Rosh Chodesh <u>Matot-Massei</u>
2 Av 11 	3 Av 12 	4 Av 13 	5 Av 14 	6 Av 15 	7 Av 16 	8 Av 17 <u>Devarim</u>
9 Av 18 Tishah B'Av 	10 Av 19 	11 Av 20 	12 Av 21 	13 Av 22 	14 Av 23 	15 Av 24 15 Av <u>Va'etchanan</u>
16 Av 25 	17 Av 26 	18 Av 27 	19 Av 28 	20 Av 29 Chof Av 	21 Av 30 	22 Av 31 <u>Eikev</u>

<https://www.chabad.org/calendar/view/month.htm>

Accessed 6/3/2021

[RETURN TO SUPPLEMENT LIST](#)

THE GOD CALENDAR

August 2021

Av-Elul 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
23 Av 1	24 Av 2	25 Av 3	26 Av 4	27 Av 5	28 Av 6	29 Av 7 Re'eh
30 Av 8 Rosh Chodesh	1 Elul 9 Rosh Chodesh	2 Elul 10	3 Elul 11	4 Elul 12	5 Elul 13	6 Elul 14 Shoftim
7 Elul 15	8 Elul 16	9 Elul 17	10 Elul 18	11 Elul 19	12 Elul 20	13 Elul 21 Ki Teitzei
14 Elul 22	15 Elul 23	16 Elul 24	17 Elul 25	18 Elul 26 Chai Elul	19 Elul 27	20 Elul 28 Ki Tavo
21 Elul 29	22 Elul 30	23 Elul 31	24 Elul 1	25 Elul 2	26 Elul 3	27 Elul 4 Nitzavim

<https://www.chabad.org/calendar/view/month.htm>

Accessed 6/3/2021

[RETURN TO SUPPLEMENT LIST](#)

THE GOD CALENDAR

September 2021

Elul-Tishrei 5782

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
21 Elul 29	22 Elul 30	23 Elul 31	24 Elul 1	25 Elul 2	26 Elul 3	27 Elul 4
						 Nitzavim
28 Elul 5	29 Elul 6	1 Tishrei 7	2 Tishrei 8	3 Tishrei 9	4 Tishrei 10	5 Tishrei 11
	Erev Rosh Hashanah 	Rosh Hashanah 	Rosh Hashanah 	Fast of Gedaliah 		 Vayelech
6 Tishrei 12	7 Tishrei 13	8 Tishrei 14	9 Tishrei 15	10 Tishrei 16	11 Tishrei 17	12 Tishrei 18
			Erev Yom Kippur 	Yom Kippur 		 Ha'azinu
13 Tishrei 19	14 Tishrei 20	15 Tishrei 21	16 Tishrei 22	17 Tishrei 23	18 Tishrei 24	19 Tishrei 25
	Erev Sukkot 	Sukkot 	Sukkot 	Sukkot 	Sukkot 	Sukkot
20 Tishrei 26	21 Tishrei 27	22 Tishrei 28	23 Tishrei 29	24 Tishrei 30	25 Tishrei 1	26 Tishrei 2
Sukkot 	Hoshana Rabbah 	Shemini Atzeret 	Simchat Torah 			 Bereishit

<https://www.chabad.org/calendar/view/month.htm>

Accessed 6/3/2021

[RETURN TO SUPPLEMENT LIST](#)

MERKEVA

From Wikipedia, the free encyclopedia

The **Merkava** (Hebrew: מרכבה, [meɾkaˈva] ("chariot") is a [main battle tank](#) used by the [Israel Defense Forces](#). The tank began development in 1970,^[6] and entered official service in 1979. Four main variants of the tank have been deployed. It was first used extensively in the [1982 Lebanon War](#). The name "Merkava" was derived from the IDF's initial development program name.

Design criteria include rapid repair of battle damage, survivability, cost-effectiveness and off-road performance. Following the model of contemporary [self-propelled howitzers](#), the turret assembly is located closer to the rear than in most main battle tanks. With the engine in front, this layout is intended to grant additional protection against a frontal attack, so as to absorb some of the force of incoming [shells](#),^[7] especially for the personnel in the main hull, such as the driver. It also creates more space in the rear of the tank that allows increased storage capacity and a rear entrance to the main crew compartment allowing easy access under enemy fire. This allows the tank to be used as a platform for medical disembarkation, a forward command and control station, and an [infantry fighting vehicle](#). The rear entrance's [clamshell](#)-style doors provide overhead protection when off- and on-loading cargo and personnel.

Development

During the late 1960s, the Israeli Army began collaborating on design notes for the [Chieftain tank](#) which had originally been introduced to [British Army](#) service,^[8] with a view to Israel purchasing and domestically producing the vehicle. Two prototypes were delivered as part of a four-year trial.^[9] However, it was eventually decided not to sell the marque to the Israelis (since, at that period of time in the late 1960s, the UK was more friendly towards the Arab states and Jordan than to Israel),^[10] which prompted them to follow their own development programme.^[11]

[Israel Tal](#), who was serving as a [brigade commander](#) after the [Suez Crisis](#), restarted plans to produce an Israeli-made tank, drawing on lessons from the 1973 [Yom Kippur War](#), in which Israeli forces were outnumbered by those of the Middle East's Arab nations.^[12]

By 1974, initial designs were completed and prototypes were built. After a brief set of trials, work began to retool the [Tel HaShomer](#) ordnance depot for full-time development and construction. After the new facilities were completed, the Merkava was announced to the public in the *International Defense Review* periodical. The first official images of the tank were then released to the American periodical [Armed Forces Journal](#) on May 4, 1977. The IDF officially adopted the tank in December 1979.



Flickr - Israel Defense Forces - 188th Brigade Training Day, March 2008.jpg

From Wikimedia Commons, the free media repository.

Type Main battle tank

Place of origin Israel

Service history

In service 1979–present^[1]

Used by [Israel Defense Forces](#)

Wars 1982 Lebanon War, South Lebanon conflict, First Intifada, Second Intifada, 2006 Lebanon War, Gaza War, Operation Pillar of Defense, [Operation Protective Edge](#)



Merkava Mk 4M, 2016.



Merkava Mark I tank at the
[Military museum Lešany, Czech Republic](#)



The Merkava Mark IV in its first public show at
[Yad La-Shiryon](#) during [Israeli Independence Day](#)
celebrations in 2002.



A profile of a Merkava Mk 4M tank, armed with an
an [IMI 120 mm gun](#), a [M2 Browning](#) .50-cal, a
[7.62×51 mm NATO](#) commander's [FN MAG](#), and
equipped with the [Trophy active protection system](#).

<https://en.wikipedia.org/wiki/Merkava>
Accessed 6/3/21

[RETURN TO SUPPLEMENT LIST](#)



THE FOUR KINGDOMS



IMAGE OF NEBUCHADNEZZAR'S DREAM



[RETURN TO SUPPLEMENT LIST](#)

BABYLONIAN EMPIRE



[RETURN TO SUPPLEMENT LIST](#)

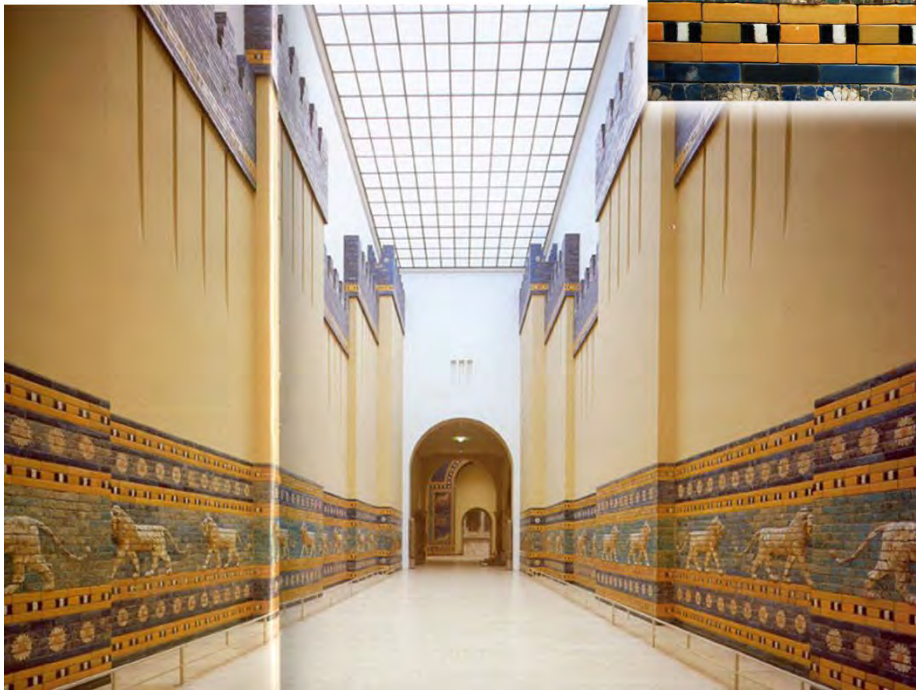
4KB BABYLON 3: ISHTAR GATE | PROCESSIONAL WAY | LION FRIEZE



Above: Ishtar Gate reconstruction

Right: Closeup of Lion Frieze

Below: Processional Way reconstruction.

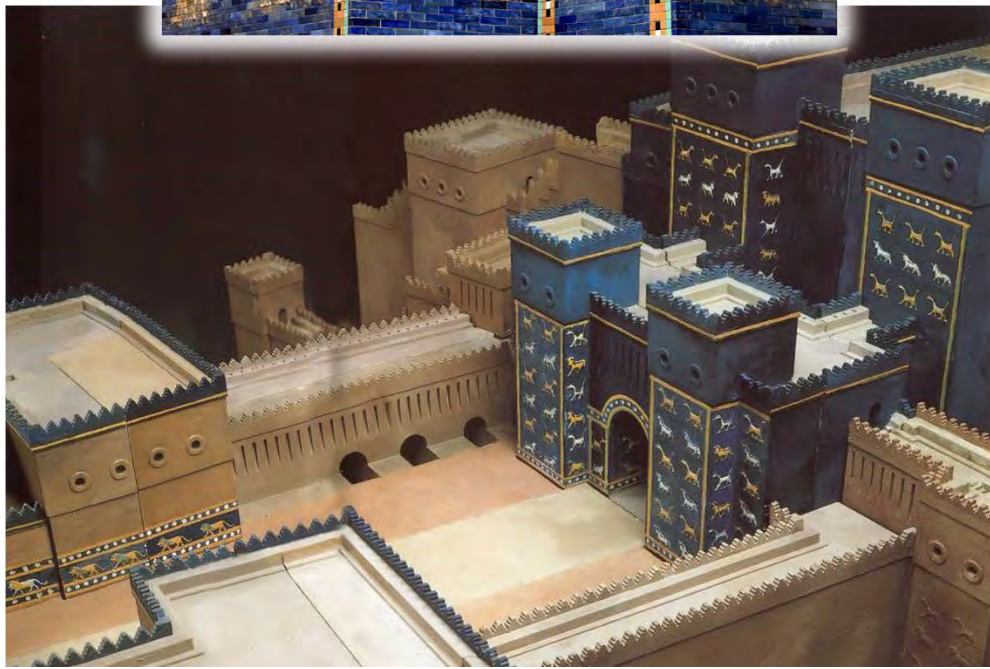


[RETURN TO SUPPLEMENT LIST](#)



Above and Below:
Views of model
of the
Ishtar Gate

Right:
Dragon and Bull
reliefs from the
Ishtar Gate Façade



[RETURN TO SUPPLEMENT LIST](#)



Remains of one of the gate towers of the Ishtar Gate during the excavation (1914)

The Ishtar Gate

While in the process of excavating the temple of the goddess Ninmah ... fragmentary glazed bricks from representations of bulls and snakelike beasts were found in large numbers ...

Although the inscription was damaged, from parallels it is possible to reconstruct the inscription as follows:

“(Nebuchadnezzar, King of Babylon, son of) Nabopolassar, (the king of Babylon, am I.) The Gate of Ishtar (I have built) with (blue) glazed bricks for Marduk, (my) Lord.”

“Massive bronze bulls (and powerful snake-like beasts ... have I erected) on its threshold. (With slabs (?) of limestone (and...) of stone (have I) the bulls (?) (...?). Marduk, (sublime) Lord, ... eternal life ... grant as a gift.”

The name of the Gate is Istar-sakipat-tebisha, Ishtar (is) the vanquisher of her enemies.

[RETURN TO SUPPLEMENT LIST](#)

MESOPOTAMIAN TIME LINE

5000 BC	Earliest evidence of human culture in Mesopotamia
~4700 BC	Hassunah period: earliest pottery making culture
~4400 BC	Halaf period: pottery culture with knowledge of metal
~3900 BC	Ubaid period: first well-known culture from southern Mesopotamia; the Ubaid period gives the first evidence of temple and other sophisticated architecture
~3600 BC	Warka period: first civilization after the Ubaid in southern Mesopotamia; the Warka period marks the beginning of the Protoliterate period in Mesopotamia
~3400 BC	Gawra and Ninevite periods
2900 BC	Pre-dynastic Sumerians
2750 BC	First Sumerian dynasty of Ur
2340-2125 BC	Sargon I begins the Akkadian rule in Mesopotamia
2100-1800 BC	Third Sumerian dynasty of Ur
1800-1170 BC	Old Babylonian period
1728-1685 BC	Hammurabi, author of the first known Code of Laws
1600-1100 BC	Staggered periods of Hittite hegemony over Mesopotamia
1520-1170 BC	Periods of Kassite dominance
1200-612 BC	Assyrian period
714-681 BC	Reign of Sennacherib, whose conquest of Judah resulted in the first deportations of the Hebrews

(Time Line Continued on Next Page)

4KB BABYLON 7: MESOPOTAMIAN TIME LINE (CONTINUED)

668-626 BC	Reign of Ashurbanipal, the most energetic of the Assyrian conquerors
612 BC	Fall of Nineveh
612-539 BC	Neo-Babylonian Period
~650-600 BC	Zarathustra, the founder of Persian Zoroastrianism
605-565 BC	Reign of Nebuchadnezzar; his conquest of Judah and subsequent deportation of some Hebrew peoples mark the beginning of the Hebrew Exile
539 BC	Fall of Babylon and the beginning of Persian dominance in Mesopotamia
546 BC	Conquest of Lydia and the Greek cities of Asia Minor by Cyrus
521-486 BC	Reign of Darius I; the Persian empire at its fullest extent, from Macedon to Egypt, Palestine to India
499-494 BC	Rebellion of Greek cities against Persian rule
490-489 BC	Darius I invades Greece on a punitive expedition against Athens ; known in Greek history as Persian Wars
480-479 BC	Invasion of Greece by Xerxes
479 BC	Defeat of Persian armies by the Greeks
~400 BC	Beginnings of Mithraism in Zoroastrianism
334-330 BC	Conquest of Persia by Alexander the Great
330 BC	Alexander enters Babylon; final fall of the Persians and Mesopotamian dominance over the region; beginning of Hellenistic period
250 BC	Founding of Manicheism, an offshoot of Mithraism and Zoroastrianism, by Mani, a priest of Ecbatana

Timeline WSU, 1993 (1996, [Richard Hooker](#) Updated 9-12-97)

http://www.faculty.umb.edu/gary_zabel/Courses/Phil%20281b/Philosophy%20of%20Magic/Dante.%20etc/Philosophers/Idea/www.wsu.edu_8080/~dee/MESO/TIMELINE.HTM

Accessed 6/2/21 [RETURN TO SUPPLEMENT LIST](#)

PLAN OF THE CITY OF BABYLON

During the Time of King Nebuchadnezzar II 600 BC



- ① Procession Way
- ② Ishtar Gate
- ③ Inner Walls
- ④ Throne Hall
- ⑤ Hanging Gardens
- ⑥ NinMakh Temple

- ⑦ Ishtar Temple
- ⑧ Bazaar
- ⑨ Tower of Babylon
- ⑩ Esagila Temple (Marduk)
- ⑪ Bridge
- ⑫ Euphrates River

[RETURN TO SUPPLEMENT LIST](#)

ANCIENT BABYLONIA

Nebuchadnezzar's Babylon



Babylon

Babylon means "babilu" (gate of god). It is an ancient city in the plain of shinar on the Euphrates River, about 50 miles south of Modern Baghdad. Babylon was founded by Nimrod of Gen. 10, who developed the world's first organized system of idolatry, which God condemned (Gen. 11). It later became the capital of Babylonia and the Babylonian Empire. It was of overwhelming size and appearance.

In 539 B.C. Cyrus led the Persian army into victory over Babylon by diverting the Euphrates River during a Feast. Nothing remains today of Babylon except a series of widely scattered mounds to study.

(See Isaiah 13-14)

Nebuchadnezzar's City

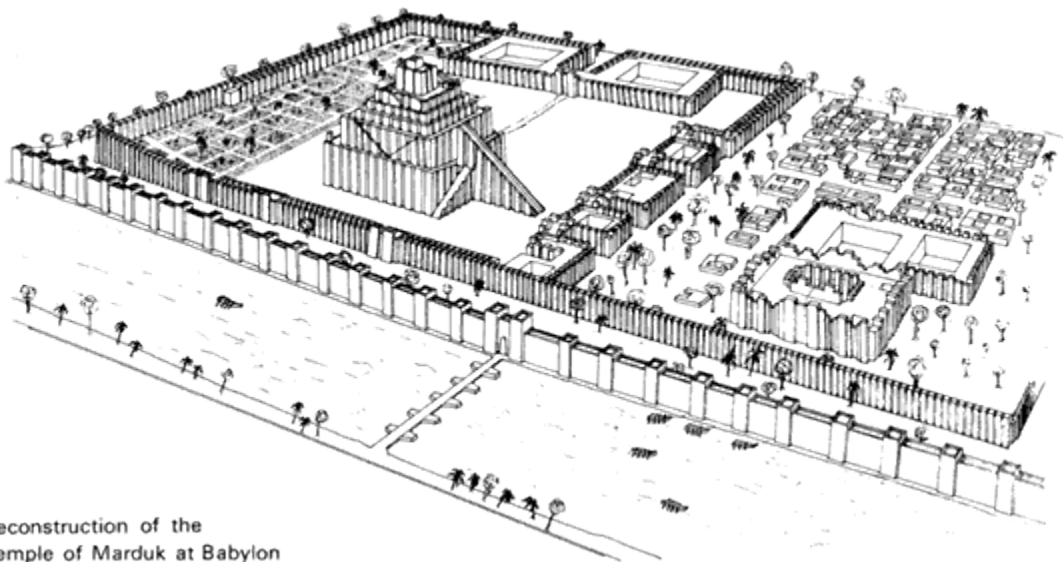
Nebuchadnezzar II (Nabu-kudurri-usur II) was the real genius and builder of Babylon. Of its 70 years in existence he ruled 45 years. As the commander of Nabopolassar's armies he was unstoppable. He broke the power of Egypt at the battle of Carchemish and proved to be one of the mightiest monarchs of all time

4KB BABYLON 10: ANCIENT BABYLONIA—NEBUCHADNEZZAR'S BABYLON

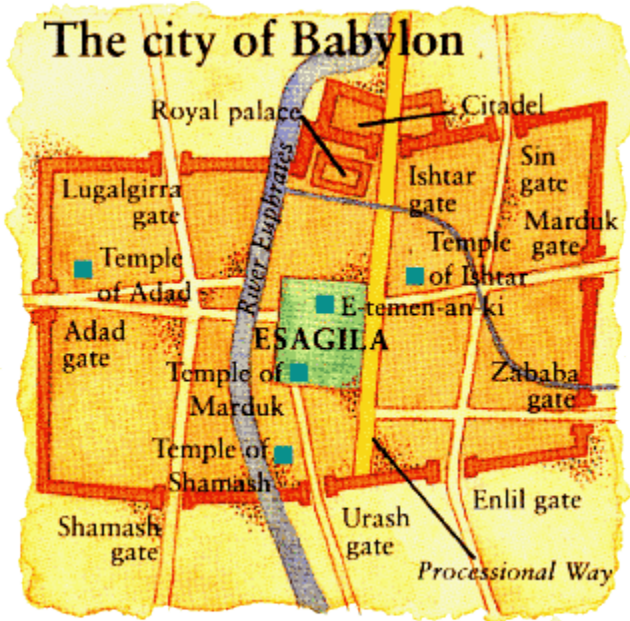
Among the cities he invaded and plundered were Tyre, Moab, Ammon, Edom, and Jerusalem.

Inscriptions, documents and letters written during the 43 years of his reign (604-562 BC.) give an idea of the power and wealth of Babylon. Here are some interesting facts according to the historian Herodotus (Bk 1, 178-186) about Nebuchadnezzar's Babylon:

- In the form of a square, 14 miles on each side, and of enormous magnitude
- The brick wall was 56 miles long, 300 feet high, 25 feet thick with another wall 75 feet behind the first wall, and the wall extended 35 feet below the ground
- 250 towers that were 450 feet high
- A wide and deep moat that encircled the city
- The Euphrates River also flowed through the middle of the city. Ferry boats and a 1/2 mi. long bridge with drawbridges closed at night
- "Hanging Gardens" (one of the wonders of the ancient world) and water was raised from the river by hydraulic pumps
- Eight massive gates that led to the inner city and 100 brass gates
- Streets were paved with stone slabs 3 feet square
- The great Tower (Ziggurat) and 53 temples including the "Great Temple of Marduk." 180 altars to Ishtar
- Golden image of Baal and the Golden Table (both weighing over 50,000 lbs of solid gold.)
- 2 golden lions, a solid gold human figure (18 feet high)
- Nebuchadnezzar's palace was considered to be the most magnificent building ever erected on earth.



Reconstruction of the
Temple of Marduk at Babylon



All that remains today is a variety of mounds.



"Ancient Babylonia: Nebuchadnezzar's Babylon," Bible-History.com. Accessed 6/2/2021.
https://www.bible-history.com/babylonia/babylonianebuchadnezzars_babylon.htm

2 Kings 24:13-14 *"And Nebuchadnezzar of Babylon carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and he cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. Also he carried into **captivity** all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land."*

[RETURN TO SUPPLEMENT LIST](#)

ANCIENT BABYLONIA

The Ishtar Gate



The Ishtar Gate at Babylon

Reconstruction Glazed Brick

Total Height: 47 Feet, Width-32 Feet

Neo-Babylonian

7th–6th Centuries BC

Dedicator: Nebuchadnezzar II

Language: Akkadian

Date of Excavation: 1899-1914

Staatliche Museen, Berlin

Dept. of the Near East

"Is this not Babylon that I have built" Daniel 4:30

The Ishtar Gate, one of the eight gates of the inner city of Babylon, was built during the reign of Nebuchadnezzar II (604- 562 BC). Only the foundations of the gate were found, going down some 45 feet, with molded, unglazed figures. The gateway has been reconstructed in the Pergamon Museum, Berlin, from the glazed bricks found, so its original height is different in size. Reconstructed height is 47 feet.

It was one of the eight gates of the inner city of Babylon. It was built in about 575 BC, the eighth fortified gate in the city. It is one of the most impressive monuments rediscovered in the ancient Near East. The Ishtar gate was decorated with glazed brick reliefs, in tiers, of dragons and young bulls. The gate itself was a double one, and on its south side was a vast antechamber. Through the gatehouse ran a stone-and brick-paved avenue, the so-called Processional Way, which has been traced over a length of more than half a mile.

King Nebuchadnezzar II of Babylon dedicated the great Ishtar Gate to the goddess Ishtar. It was the main entrance into Babylon. King Nebuchadnezzar II performed elaborate building projects in Babylon around 604-562 BC. His goal was to beautify his capital. He restored the temple of Marduk, the chief god, and also built himself a magnificent palace with the famous Hanging Gardens, which was reported by the Greek historian Herodotus to have been one of the wonders of the world.

4KB BABYLON 13: ANCIENT BABYLONIA—THE ISHTAR GATE

The Bible records that it was Nebuchadnezzar who destroyed Jerusalem, brought the kingdom of Judah to an end, and carried off the Jews into exile. The Ishtar Gate was the starting point for processions. The Babylonians would assemble in front of it and march through the triumphal arch and proceed along the Sacred Way to the 7-story Ziggurat, which was crowned near the temple of Marduk.

The gateway was completely covered with beautifully colored glazed bricks. Its reliefs of dragons and bulls symbolized the gods Marduk and Adad. Enameled tiles of glorious blue surrounded the brightly colored yellow and brown beasts. In front of the gateway outside the city was a road with walls decorated with reliefs of lions and glazed yellow tiles. The Ishtar gate was reconstructed in Berlin out of material excavated by Robert Koldeway.

The Dedicatory Inscription on the Ishtar Gate reads:

Nebuchadnezzar, King of Babylon, the faithful prince appointed by the will of Marduk, the highest of princely princes, beloved of Nabu, of prudent counsel, who has learned to embrace wisdom, who fathomed their divine being and reveres their majesty, the untiring governor, who always takes to heart the care of the cult of Esagila and Ezida and is constantly concerned with the well-being of Babylon and Borsippa, the wise, the humble, the caretaker of Esagila and Ezida, the firstborn son of Nabopolassar, the King of Babylon.

Both gate entrances of Imgur-Ellil and Nemetti-Ellil following the filling of the street from Babylon had become increasingly lower. Therefore, I pulled down these gates and laid their foundations at the water table with asphalt and bricks and had them made of bricks with blue stone on which wonderful bulls and dragons were depicted. I covered their roofs by laying majestic cedars length-wise over them. I hung doors of cedar adorned with bronze at all the gate openings. I placed wild bulls and ferocious dragons in the gateways and thus adorned them with luxurious splendor so that people might gaze on them in wonder

I let the temple of Esiskursiskur (the highest festival house of Marduk, the Lord of the Gods a place of joy and celebration for the major and minor gods) be built firm like a mountain in the precinct of Babylon of asphalt and fired bricks.

<https://www.bible-history.com/babylonia/babylonia-the-ishtar-gate.htm>

Accessed 6/3/21



[RETURN TO SUPPLEMENT LIST](#)

THE PERSIAN EMPIRE



Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 131.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

[RETURN TO SUPPLEMENT LIST](#)

CHORESH II

Cyrus Cylinder



Cyrus Cylinder (6th Century B.C.). Made of baked clay, it measures 8.9 inches long by 3.9 inches wide.

Chores II (Cyrus)—559–530 B.C.

Conquers Babylonian empire; master of Median confederation; secures submission of Asia Minor; adopts liberal policy toward conquered peoples; allows Jews to return to Yisrael and rebuild the Temple (see Ezra 1:1–6).

“... Without any battle, he brought him into his city Babylon, sparing Babylon the least calamity ... All the inhabitants of Babylon ... bowed to him and kissed his feet, jubilant that he became king and with shining faces. ... I am Coresh ... When I entered Babylon, it was as a friend, and I established the governing throne in the palace of the ruler with joy and rejoicing ... My many troops walked around Babylon in peace. I did not allow anybody to terrorize ... I strove for peace in Babylon and in all his other sacred cities. As for the residents of Babylon, I abolished their yoke which lowered their status. I relieved them of their dilapidated housing, putting their cries to an end ...

[RETURN TO SUPPLEMENT LIST](#)

ALEXANDER THE GREAT'S GREEK EMPIRE



Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 136.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

[RETURN TO SUPPLEMENT LIST](#)

THE ANTIQUITIES OF THE JEWS

By Flavius Josephus

Translated by William Whiston

Book XI. Containing the Interval of Two Hundred and Fifty-Three Years and Five Months- From the First of Cyrus to the Death of Alexander the Great

Chapter 8- Concerning Sanballat and Manasseh, and the Temple Which They Built on Mount Gerizzim; As Also How Alexander Made His Entry Into the City Jerusalem, and What Benefits He Bestowed on the Jews.

4. But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and taking with him seven thousand of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord instead of Darius. So when Alexander had received him kindly, Sanballat thereupon took courage, and spake to him about his present affair. He told him that he had a son-in-law, Manasseh, who was brother to the high priest Jaddua; and that there were many others of his own nation, now with him, that were desirous to have a temple in the places subject to him; that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria. Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward that his daughter's children should have that dignity; but when the seven months of the siege of Tyre were over, and the two months of the siege of Gaza, Sanballat died. Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

4KG GREECE 3: THE ANTIQUITIES OF THE JEWS XI.8.4 (CONTINUED)

5. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

6. So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants to whom he came received him with great kindness, the Samaritans, who had then Shechem for their metropolis, [a

4KG GREECE 4: THE ANTIQUITIES OF THE JEWS XI.8.4 (CONTINUED)

city situate at Mount Gerizzim, and inhabited by apostates of the Jewish nation,] seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews; for such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews are in adversity, they deny that they are of kin to them, and then they confess the truth; but when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh. Accordingly, they made their address to the king with splendor, and showed great alacrity in meeting him at a little distance from Jerusalem. And when Alexander had commended them, the Shechemites approached to him, taking with them the troops that Sanballat had sent him, and they desired that he would come to their city, and do honor to their temple also; to whom he promised, that when he returned he would come to them. And when they petitioned that he would remit the tribute of the seventh year to them, because they did but sow thereon, he asked who they were that made such a petition; and when they said that they were Hebrews, but had the name of Sidonians, living at Shechem, he asked them again whether they were Jews; and when they said they were not Jews, "It was to the Jews," said he, "that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper." And in this manner he took leave of the Shechemites; but ordered that the troops of Sanballat should follow him into Egypt, because there he designed to give them lands, which he did a little after in Thebais, when he ordered them to guard that country.

7. Now when Alexander was dead, the government was parted among his successors, but the temple upon Mount Gerizzim remained. And if any one were accused by those of Jerusalem of having eaten things common or of having broken the sabbath, or of any other crime of the like nature, he fled away to the Shechemites, and said that he was accused unjustly. About this time it was that Jaddua the high priest died, and Onias his son took the high priesthood. This was the state of the affairs of the people of Jerusalem at this time.

Taken from Josephus, *Antiquities of the Jews*, Book XI,

Chapter 8, Sections 4–7

<https://www.gutenberg.org/ebooks/2848>

<https://www.gutenberg.org/files/2848/2848-h/2848-h.htm#link112HCH0007>

{The first takes you to the page with the details of the book, such as if you want to read it online or download it; the second takes you directly to the passage online.}

[RETURN TO SUPPLEMENT LIST](#)

EXTENT OF THE ROMAN EMPIRE

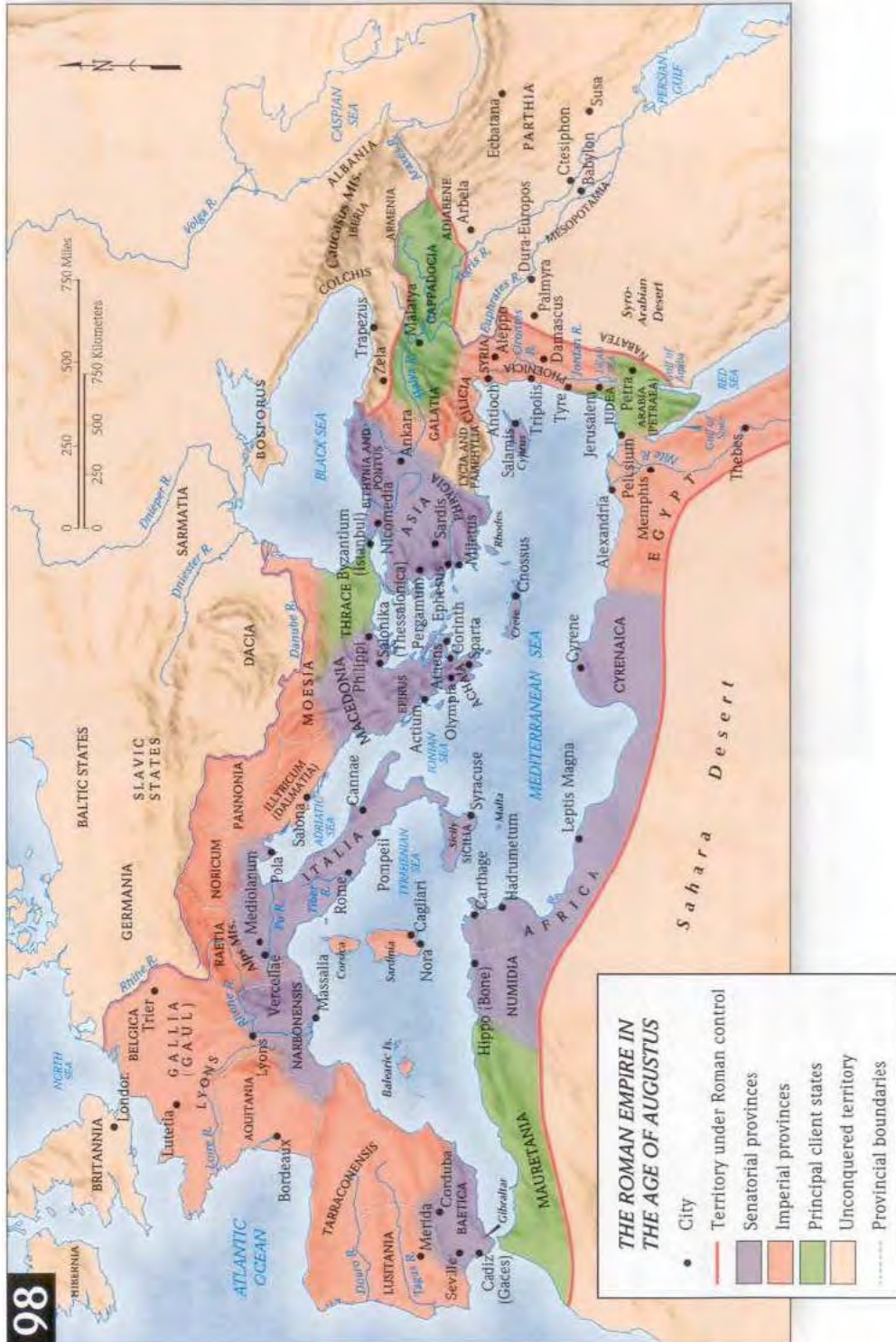


Ancient Rome by Dr. Ernst Kunzli; Illustrated by Peter Klaucke; Tessloff Publishing; Copyright 1998.

In the second century A.D., the Roman Empire stretched from Scotland to Sudan and from the Caucasians to the Strait of Gibraltar. At the top of the map is the Capitoline she-wolf, the symbol of Rome.

[RETURN TO SUPPLEMENT LIST](#)

ROMAN EMPIRE: AGE OF AUGUSTUS

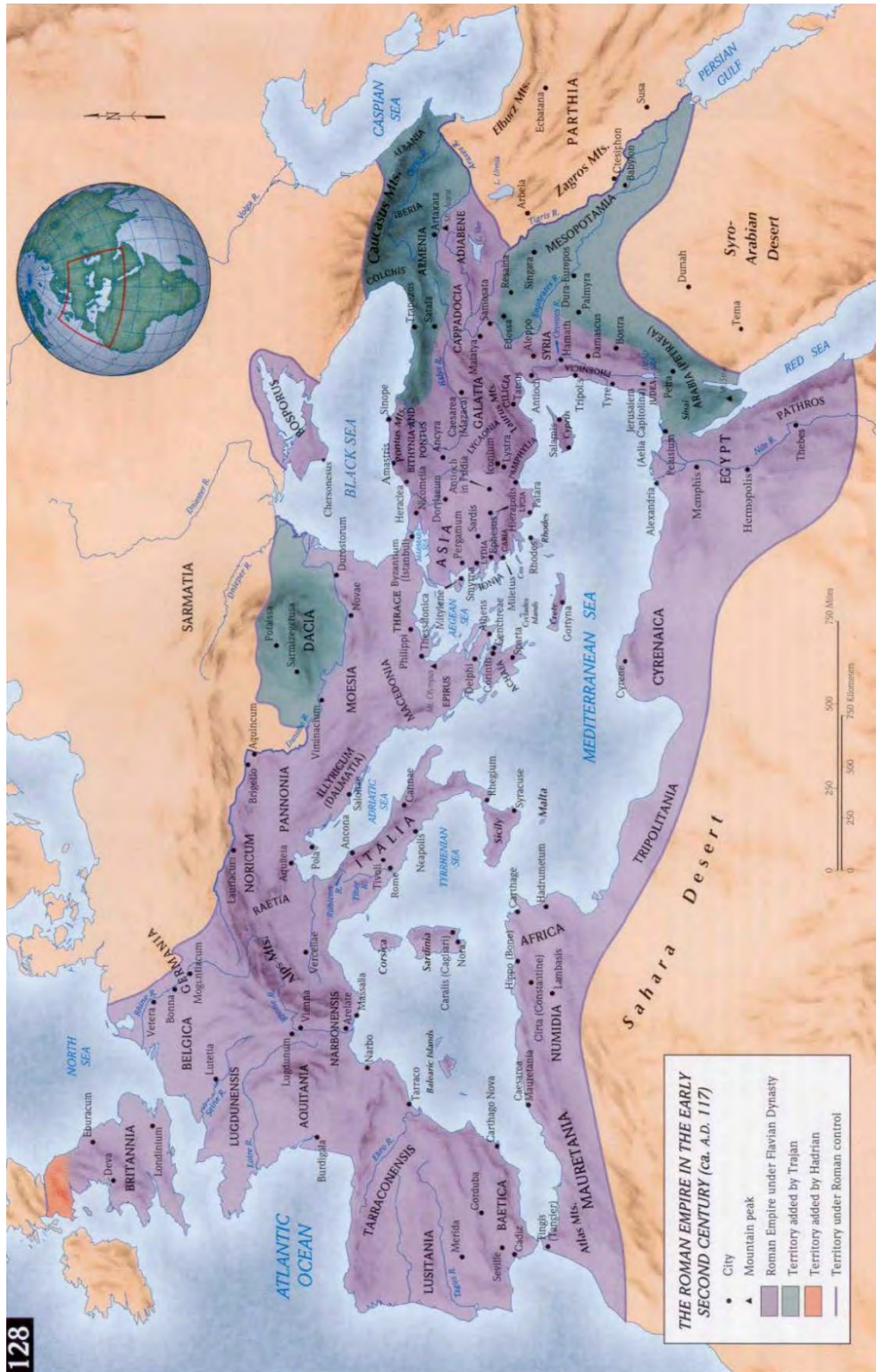


Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 150.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

[RETURN TO SUPPLEMENT LIST](#)

ROMAN EMPIRE: EARLY 2ND CENTURY A.D.



128

Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 193.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

[RETURN TO SUPPLEMENT LIST](#)

Brief Table of Events



Monarchy

- 753 BC Founding of Rome.
Triumphal procession of Romulus.
- 600-510 BC Etruscan kings rule in Rome.
- About 510 BC Fall of the Roman kings.

Republic

- 450 BC Twelve Tables law
(first legal code of Rome).
- 510–264 BC Early republic. Expansion of Rome
over Central Italy. Victory over other
tribes in Italy.
- 264–133 BC Middle republic. Victories over the
Carthaginians, Macedonians, and
other peoples. Rome becomes a
world power.
- 133–31 BC Late republic. Civil wars.
- 44 BC Murder of Julius Caesar.



Empire

- 31 BC–14 AD Imperial rule (Principate) of
Augustus.
- 14-68 Julian–Claudian imperial dynasty:
Tiberius, Caligula, Claudius, Nero.
- 64 Nero burns Rome.
- 69-96 Flavian imperial dynasty:
Vespasian, Titus, Domitian.
- 98–117 Trajan
- 117 The Roman Empire reaches its
greatest extent.
- 117-161 Hadrian and Antoninus Pius.
Period of general peace.

- 161–180 Marcus Aurelius. Beginning of
imperial crisis. Plague and invasions.
- 193–284 Beginning of Late Antiquity. The
empire is in a constant state of crisis.
“Soldier” emperors.
- 284–305 Starting with Emperor Diocletian,
the Roman Empire becomes an
absolute monarchy. He appoints co-
emperors.
- 305–337 Rise and rule of Constantine the
Great.
- 313 Constantine recognizes Christianity.
- 337–476 Christian Rome of Late Antiquity.
- 392–395 Theodosius. Christianity wins out as
the sole religion of the empire.
- 395 Division of the empire into Eastern
Rome and Western Rome.



Western Empire

- 410 Under Alarich, the West Goths
capture Rome. Defensive battles and
retreat from invading Teutons and
Huns.
- 476 Last emperor of Western Rome,
Romulus Augustulus, abdicates. End
of the ancient Roman Empire in the
West. Byzantium (Eastern Rome)
preserves the idea of imperial unity.
- 800 King of the Franks, Charlemagne,
restores the Western Empire.
Charlemagne crowned emperor in
Rome.
- 962 Otto the First crowned emperor in
Rome. Beginning of the Holy Roman
Empire of the German Nation, which
lasted until 1806.

Ancient Rome by Dr. Ernst Kunzl. Illustrated by Peter Klaucke. Tessloff Publishing. Copyright 1998.

[RETURN TO SUPPLEMENT LIST](#)

THE TRIUMPHAL PROCESSION



Apotheosis (becoming a god) of Emperor Antoninus Pius (138-161) and his wife Faustina from a large relief in Rome.

The triumph — today we would say “triumphal procession” — was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival

What was the “triumph”?

that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

From the year 71 AD on, imperial Rome reserved the triumphal procession for emperors alone, and the emperors

increasingly wore the symbols of a triumphator—purple toga, golden wreath, and eagle scepter—as their normal attire. The emperor now saw himself as an eternal triumphator.

Despite set backs and defeats, the Roman Empire endured and senatorial rule never returned.

What did “pax Romana” mean?

Even before the reign of Augustus the Roman republic had never been a democracy in the modern sense, but rather a state led by the nobility.

Rome saw it as its task in the world to preserve peace, justice and order among the peoples under its rule. This wasn’t an easy task, since the empire included many, many different peoples — from Britons to Egyptians, from Iberians to Syrians. By enforcing this Roman peace — pax Romana — Rome meant to provide the necessary basis for a prosperous empire.

Augustus brought peace and prosperity to his empire and established the policy of pax Romana. This policy interrupted the endless wars that again and again spread ruin throughout the known world. This “Augustan” peace outlived the emperor and in time was seen as the essence of imperial

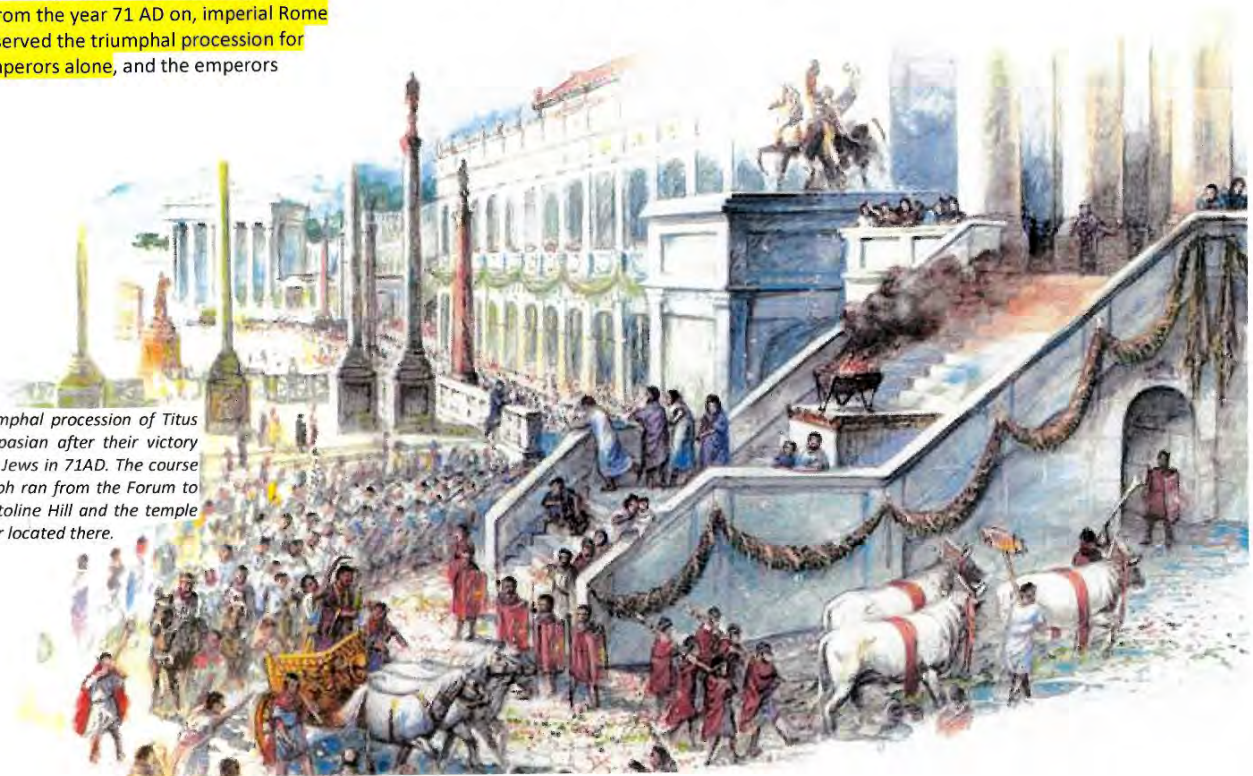
rule.

Failures were unable to diminish the fascination that emanated from the Roman Empire. Rome remained the ideal for rulers in Europe and elsewhere: German emperors in the Middle Ages, Emperor Napoleon, the Fascist dictator Mussolini, and Russia’s Tsars. The United States constitution has features reminiscent of the Roman principate — for example, the strong position granted to the president.

THE OVATIO, which gave us the word “ovation,” was a kind of substitute for the triumphal procession. Like the triumph, the *ovatio* had to be approved by the senate. It was more modest than the triumph, however. The commander entered the city on foot, the wreaths were of myrtle and not of laurel, and the celebration was not so grand.

MARCELLUS, victor over Syracuse in 212 BC, insisted that Rome grant him only the ovatio. He thus showed himself in a decidedly modest light. Later, however, he celebrated a triumph on the Alban Mount.

GENERALS for whom the senate did not approve a triumph could still celebrate one at their own expense. They staged a procession to the temple of Jupiter Latiaris on the Alban Mount southwest of Rome. This kind of triumph was still considered authentic and appeared in the lists of triumphators.



The triumphal procession of Titus and Vespasian after their victory over the Jews in 71AD. The course of triumph ran from the Forum to the Capitoline Hill and the temple of Jupiter located there.

[RETURN TO SUPPLEMENT LIST](#)

TRIUMPHAL PROCESSION

Titus/Vespasian Victory over the Jews A.D. 71

What Was the Triumph?

The Triumph—today we would say “triumphal procession”—was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed, and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

Text from Artist Depiction

The triumphal procession of Titus and Vespasian after their victory over the Jews in 71 AD. The course of triumph ran from the Forum to the Captoline Hill and the temple of Jupiter located there.

Colossians 2:12–15 KJV

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Col. 2:13 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col. 2:15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Colossians 2:15 AMPC [God] disarmed the principalities and powers that were ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* in it [the cross].

[RETURN TO SUPPLEMENT LIST](#)

[SupplementList](#)

JOSEPHUS

Witness to the Roman Siege and Destruction of Jerusalem and the Second Temple

Luke 21:20–24 ASV

²⁰ But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

²¹ Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

²² For these are days of vengeance, that all things which are written may be fulfilled.

²³ Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

²⁴ And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Josephus, the Jewish historian, witnessed this destruction and records details of the horror. Especially poignant is the account of a nursing mother that exactly fits what Jesus said in Luke 21:23. (See [Wars of the Jews, Book VI, Chapter 3, Section 4.](#)) She did exactly opposite of Jesus' instructions. She left her village home and fled to the Temple area. The results are too terrible to describe here. The detailed description given by Josephus of these events verified the precise warnings of the destruction of the Second Temple that Jesus gave in this passage.

One thing that I would share here: Josephus records that many supernatural signs of the impending destruction were given by God. Some were in the heavens. Here is what Josephus said concerning our sign-giving God:

Josephus, [Wars of the Jews, Book VI, Chapter 5, Section 4](#)

Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshews to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves

In Luke 21:24, Jesus said that the captives would be led away into all nations. That happened. The Jewish survivors and their seed were scattered to the four corners of the world. From this scattering there will be an ingathering (Deuteronomy 30:1–9). Jesus focused on Jerusalem. It is only here that the words “trodden down” are used. In verse 24, Jesus moves forward in time from A.D. 70 to the end of days when the times of the Gentile nations treading Jerusalem would be fulfilled.

Click here for *The Wars of the Jews* by Josephus:

<https://www.gutenberg.org/files/2850/2850-h/2850-h.htm>

[RETURN TO SUPPLEMENT LIST](#)

Crucifixion

*"And when they had come to the place called Calvary, there they crucified him, and the criminals, one on the right hand and the other on the left."
(Luke 23:33)*

The execution of Jesus by crucifixion has forever focused the attention of the world on this cruel mode of capital punishment. In 1968 in Jerusalem, the first-ever discovery was made of the bones of a crucified man, shedding new light on the manner of the death of Jesus. Among the skeletal remains was the right heel bone of a crucified man. Embedded within was an 11.5 cm long iron nail, with wood fragments beneath the nail head which have been identified as olive wood. The position of the nail within the bone indicates that the man was crucified with his feet on either side of the upright of the cross. The hands and arm bones of the skeleton were found undamaged. It is therefore probable that the upper limbs were tied, rather than nailed, to the cross.

Death by crucifixion (probably the "hanging on a tree" mentioned in Deuteronomy 21:23) was so cruel that hanging by the neck may have been introduced later as a more humane form of execution. One Jewish source notes that a crucified person might be "redeemed" — by bribing the Roman guards — even at a point very close to death, by a wealthy passerby. This would indicate that the crucified person could remain alive for a long time. Medications were sometimes administered to ease pain, such as the soporific myrrh (Mark 15:23).

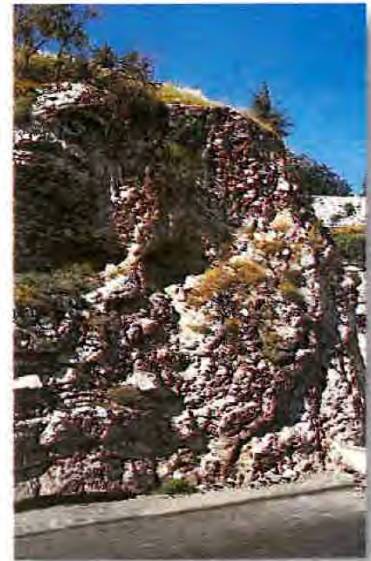
As the hours progressed, and the crucified person became weaker, the body would collapse against the cross, the feet coming into contact with a protrusion of wood placed beneath them. The cause of death was often asphyxiation, as the weight of the body hanging in such a manner prevented the muscles that controlled breathing from proper functioning. As another act of mercy, the legs would be broken (John 19:31) so that the feet could not rest on the "shelf". Breathing would then be further impeded, hastening death.



Wood was scarce in Jerusalem. It is therefore possible that rather than carry the entire cross to the place of crucifixion, Jesus may have carried only the crossbar with the upright kept permanently at the site of execution and reused. A naturally growing tree could also have been used for this purpose. The trees in this photo can be seen at the Biblical Resources Scripture Garden in Ein Karem.



An archaeological find giving unique historical evidence about death by crucifixion in the time of Jesus. The heel bone (the calcaneum—the largest bone in the foot) of a crucified man pierced with an iron nail.



The place of Jesus' crucifixion was called "the Place of the Skull" perhaps because of the shape of the rock at the execution site. The shape of a skull (calvarium in Latin) can clearly be seen in this photo of Gordon's Calvary at the Garden Tomb, in Jerusalem.

[RETURN TO SUPPLEMENT LIST](#)

THE WARS OF THE JEWS

By Flavius Josephus
Translated by William Whiston

Book VI. Containing The Interval Of About One Month. From The Great Extremity To Which The Jews Were Reduced To The Taking Of Jerusalem By Titus.

Chapter 5- The Great Distress The Jews Were In Upon The Conflagration Of The Holy House. Concerning A False Prophet, And The Signs That Preceded This Destruction.

3. Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of

happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus [for he was then our procurator] asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed

before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.

4. Now if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become four-square." But now, what did the most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction.

[RETURN TO SUPPLEMENT LIST](#)

יחזקאל
ירושלים מקום

EZEKIEL
HEBREW
VOCABULARY

ארץ ישראל
כבוד-יהודה
ראש השנה

HEBREW VOCABULARY Ezekiel 1

אָדָם	<i>adam</i>	man
אֱלֹהִים	<i>Elohim</i>	God
שָׁמַיִם	<i>shamayim</i>	heavens
דְּבַר-יְהוָה	<i>d^evar Yehovah</i>	word of the LORD
יַד-יְהוָה	<i>yad Yehovah</i>	hand of the LORD
כְּבוֹד-יְהוָה	<i>kevod Yehovah</i>	Glory of the LORD
רוּחַ	<i>ruach</i>	spirit, wind, breath
חֲשָׁמַל	<i>chashmal</i>	(not definable in English)
חַיּוֹת	<i>chayot</i>	living creatures
אוֹפָן	<i>ofan</i>	wheel
אוֹפָנִים	<i>ofanim</i>	wheels

[RETURN TO SUPPLEMENT LIST](#)

HEBREW VOCABULARY

Ezekiel 2-3

בֶּן-אָדָם	<i>ben adam</i>	son of man
אֱלֹהִים	<i>Elohim</i>	God
בֵּית יִשְׂרָאֵל	<i>bet Yisreal</i>	House of Israel
יַד-יְהוָה	<i>yad Yehovah</i>	hand of the LORD
כְּבוֹד-יְהוָה	<i>kevod Yehovah</i>	Glory of the LORD
רוּחַ	<i>ruach</i>	spirit, wind, breath
חַיּוֹת	<i>chayot</i>	living creatures
אוֹפֵן	<i>ofan</i>	wheel
אוֹפָנִים	<i>ofanim</i>	wheels

[RETURN TO SUPPLEMENT LIST](#)

HEBREW VOCABULARY

Ezekiel 4-5

בֶּן-אָדָם	<i>ben adam</i>	son of man
בֵּית יִשְׂרָאֵל	<i>bet Yisreal</i>	House of Israel
בֵּית-יְהוּדָה	<i>bet Yehudah</i>	House of Judah
יְרוּשָׁלַם	<i>Yerushalayim</i>	Jerusalem

[RETURN TO SUPPLEMENT LIST](#)

HEBREW VOCABULARY

Ezekiel 6-7

דְּבַר-יְהוָה	<i>d^evar Yehovah</i>	word of the Yehovah
יְהוָה	<i>Yehovah</i>	
הַרֵי יִשְׂרָאֵל	<i>har(ay) Yisra'el</i>	mountains of Israel

Ezekiel 8-11

יְהוָה	<i>Yehovah</i>	
כְּבוֹד-יְהוָה	<i>k^evod Yehovah</i>	Glory of the LORD
יַד אֲדֹנָי יְהוָה	<i>yad adonai Yehovah</i>	Hand of the Lord God
כִּסֵּא	<i>kise (key-say)</i>	throne
חֲשָׁמַל	<i>chashmal</i>	(not definable in English)
רוּחַ	<i>ruach</i>	spirit
יְרוּשָׁלַיִם	<i>Y^erushalayim</i>	Jerusalem
כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל	<i>k^evod Elohei Yisrael</i>	Glory of the God of Israel
בֶּן-אָדָם	<i>ben adam</i>	son of man
חַיּוֹת	<i>chayot</i>	living creatures
כְּרוּבִים	<i>k^eruvim</i>	cherubim
אֹפֶן	<i>ofan</i>	wheel
אֹפָנִים	<i>ofanim</i>	wheels

[RETURN TO SUPPLEMENT LIST](#)

HEBREW VOCABULARY

Ezekiel 8-11 Addendum

אֶרֶץ יִשְׂרָאֵל	<i>Eretz Yisrael</i>	Land of Israel
בֶּן-אָדָם	<i>ben adam</i>	son of man
בֵּית יִשְׂרָאֵל	<i>bet Yisrael</i>	House of Israel
בְּנֵי-יִשְׂרָאֵל	<i>benei Yisrael</i>	sons of Israel children of Israel
הַר	<i>har</i>	mountain
כְּבוֹד-יְהוָה	<i>kevod Yehovah</i>	Glory of the LORD
כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל	<i>kevod Elohei Yisrael</i>	Glory of the God of Israel
יַד יְהוָה	<i>yad Yehovah</i>	Hand of the Lord
יְהוָה שָׁמָּה	<i>Yehovah Shammah</i>	the LORD is There
מָקוֹם	<i>makom</i>	place
שֵׁם	<i>shem</i>	name

[RETURN TO SUPPLEMENT LIST](#)

HEBREW VOCABULARY

Ezekiel 12-19

יְהוָה	<i>Yehovah</i>	
אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בְּרִית	<i>b^ereet</i>	covenant
בְּרִיתִי	<i>b^ereetee</i>	My covenant
בְּרִית עוֹלָם	<i>b^ereet olam</i>	everlasting covenant
דָּם	<i>dam</i>	blood
יְרוּשָׁלַיִם	<i>Y^erushalayim</i>	Jerusalem
מַיִם	<i>mayim</i>	water

Ezekiel 25

יְהוָה	<i>Yehovah</i>	
אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בֵּית יְהוּדָה	<i>Bet Y^ehudah</i>	House of Judah
גּוֹיִם	<i>goyim</i>	nations
מוֹאָב	<i>Moav or Moab</i>	
עַמּוֹן	<i>Ammon</i>	
אֶדוֹם	<i>Edom</i>	
פְּלִשְׁתִּים	<i>P^elishteem</i>	Philistines

[RETURN TO SUPPLEMENT LIST](#)

HEBREW VOCABULARY

Ezekiel 26–28

יְהוָה	<i>Yehovah</i>	
אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בֶּן-אָדָם	<i>ben adam</i>	son of man
בֵּית יְהוּדָה	<i>bet Yehudah</i>	House of Judah
גּוֹיִם	<i>goyim</i>	nations
דְּבַר-יְהוָה	<i>davar Yehovah</i>	word of the LORD

Ezekiel 29–33

אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i>	
בֹּקֵר	<i>bokair</i>	morning
בָּבֶל	<i>Bavel</i>	Babylon
מִצְרַיִם	<i>Meetsraeem</i>	Egypt
יְרוּשָׁלַיִם	<i>Yerushalayim</i>	Jerusalem

Ezekiel 40–48

יְהוָה שָׁמָּה	<i>Yehovah Shammah</i>	The Lord is There
----------------	------------------------	-------------------

[RETURN TO SUPPLEMENT LIST](#)

HEBREW WORDS DICTIONARY

cherubim	כְּרוּבִים, כְּרָבִים	<i>keruvim</i> – a type of angel (plural)
<i>chesed</i>	חֶסֶד	God's obligatory, loyal love
covenant	בְּרִית	<i>bereet</i>
my covenant	בְּרִיתִי	<i>bereetee</i>
everlasting covenant	בְּרִית עוֹלָם	<i>bereet olam</i>
created	בָּרָא	<i>bara</i>
<i>et</i>	אֵת	(aleph tav) – The first and last letters of the Hebrew aleph bet – not translatable
Eve	חַוָּה	<i>Chava</i> – mother of all living (Gen. 3:20)
The Feasts of the Lord:		
season	מוֹעֵד	<i>moed</i> – appointed time, fixed time or space; often
	מוֹעֲדֵי, מוֹעֲדִים	<i>moadim, moadei</i> – plural forms of moed
	לְמוֹעֲדִים	<i>lamoadim</i> – for seasons; for appointed times
Feast of Unleavened Bread	חַג הַמַּצּוֹת	<i>Chag HaMatzot</i>
<i>matzah</i>	מַצָּה	unleavened bread (singular); מַצּוֹת – <i>matzot</i> (plural)
First Fruits	בִּכּוּרִים	<i>Bikkurim</i> – The Jewish feast in which the first of the crops that ripened were brought as an offering to the Lord
Passover	פֶּסַח	<i>Pesach</i> – The Jewish feast which commemorates the time when God took the Jewish people out of Egypt
Pentecost	שָׁבֻעַת	<i>Shavuot</i> – Weeks – The Jewish feast which commemorates receiving the Torah
<i>Rosh HaShanah</i>	רֵאשׁ הַשָּׁנָה	Head of the Year (the civil year)
Sabbath	שַׁבָּת	<i>Shabbat</i> – The seventh day; the day of rest
<i>Sukkot</i>	סֻכּוֹת	Booths or Tabernacles (plural of sukkah)
<i>Yom Kippur</i>	יוֹם הַכִּפּוּרִים	<i>Yom HaKippurim</i> – Day of Atonement
Garden of Eden	גֶּן-עֵדֶן	<i>Gan Aiden</i>
guard	שָׁמַר	<i>shamar</i> – to hedge about, guard, protect, attend to
glory	כְּבוֹד	<i>kavod</i> – Heavy with everything good, splendor, copiousness (from the root <i>kaved</i> = heavy)

EZEKIEL HEBREW VOCABULARY 8: HEBREW WORDS DICTIONARY

good	טוֹב	<i>tov</i>
hand	יָד	<i>yad</i>
heavens	שָׁמַיִם	<i>shamayeem</i>
“here I am”	הִנְנִי	<i>heenainee</i> (literally: behold me). Indicates submission to the will of the one who called
house	בַּיִת, בֵּית	<i>bayeet</i> (or <i>bet</i>)
House of Israel	בֵּית יִשְׂרָאֵל	<i>Bet Yisrael</i>
House of Judah	בֵּית יְהוּדָה	<i>Bet Yehudah</i>
The Great Sea	הַיָּם הַגָּדוֹל	<i>HaYam HaGadol</i> – (literally: The Sea the Great) = the Great Sea = the Mediterranean Sea
Jesus	יֵשׁוּעַ	<i>Yeshua</i>
king	מֶלֶךְ	<i>melech</i>
The Law (the codes of Jewish law)	הַלְּכָה	<i>halacha</i> – the way of walking out the Jewish law
living creatures	חַיּוֹת	<i>chayot</i> (plural); חַיָּה – <i>chaya</i> (singular)
Other terms connected to these creatures in the Book of Ezekiel:		
<i>chashmal</i>	חֲשָׁמַל	translated many ways: amber, electrum, glowing metal; some sages called it “the purest form of smokeless fire”
wheel	אוֹפָן	<i>ofan</i> (singular); אוֹפָנִים – <i>ofanim</i> (plural)
Locations		
Israel	יִשְׂרָאֵל	<i>Yisrael</i>
land of Israel	אֶרֶץ יִשְׂרָאֵל	<i>Eretz Yisrael</i>
Jerusalem	יְרוּשָׁלַיִם	<i>Yerushalayim</i>
Ammon	עַמּוֹן	<i>Ammon</i> ; ancient territory in what is now Jordan (also a person)
Babylon	בָּבֶל	<i>Bavel</i>
Bethlehem	בֵּית לֶחֶם	<i>Bet Lachem</i> – house of bread
Egypt	מִצְרַיִם	<i>Meetsraeem</i>
Moab	מוֹאָב	<i>Moav</i> ; ancient territory in what is now Jordan (also a person)
man	אִישׁ	<i>eesh</i> ; a man as an individual or a male person; also Adam – אָדָם
man: words from the same root		
man, Adam	אָדָם	<i>Adam</i>
dust, ground	אֲדָמָה	<i>adamah</i>
blood	דָּם	<i>dam</i>
red	אָדָם, אָדוּם	<i>adom</i>

EZEKIEL HEBREW VOCABULARY 8: HEBREW WORDS DICTIONARY

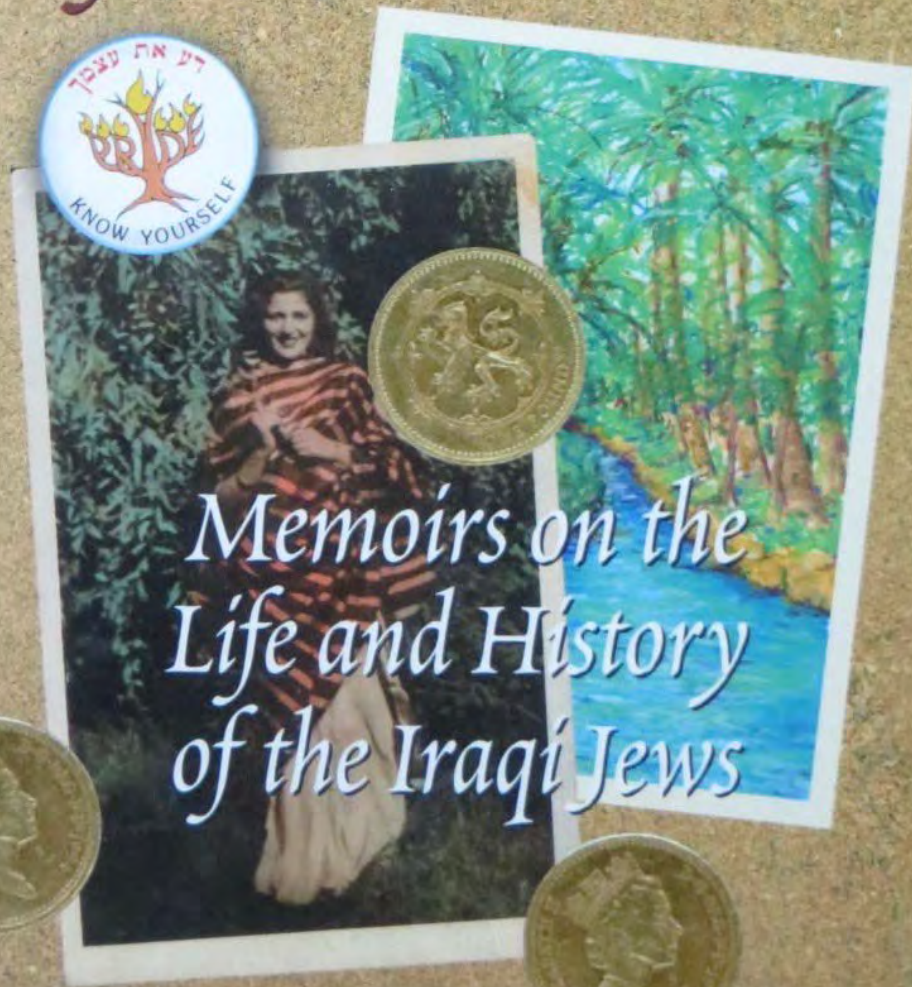
Holy Ground	אַדַּמַּת-קֹדֶשׁ	<i>Adamat Kodesh</i> – (Adamat = ground; Kodesh = holy)
Messiah	מְשִׁיחַ	<i>Meshiach</i> – Anointed One
morning	בֹּקֵר	<i>bokair</i>
Moses	מֹשֶׁה	<i>Moshe</i>
mountain	הַר	<i>har</i>
Mountains of Israel	הַרְי יִשְׂרָאֵל	<i>harei Yisrael</i>
name	שֵׁם	<i>shem</i> (singular); שְׁמוֹת – <i>shemot</i> (plural)
Names of God:		
Elohim	אֱלֹהִים	<i>Eloheem</i>
The LORD God	אֲדֹנָי יְהוָה	<i>Adonai Yehovah</i> ; also יְהוָה אֱלֹהִים – <i>Adonai Elohim</i>
The LORD	יְהוָה	<i>Yehoveh, Jehovah, Yahweh, HaShem</i>
<i>Jehovah Jireh</i>	יְהוָה יִרְאֶה	Jehovah Will Provide (Gen. 22:14)
<i>Jehovah Ropheka</i>	יְהוָה רֹפֵא	Jehovah Who Heals You (Ex. 15:26. Also seen as <i>Jehovah Rapha</i>)
<i>Jehovah Nissi</i>	יְהוָה נֹסִי	Jehovah My Banner (Ex. 17:15)
<i>Jehovah MeKaddishchem</i>	יְהוָה מְקַדְּשְׁכֶם	Jehovah Who Sanctifies You (Ex. 31:13; Lev. 20:8; 21:8; 22:32; Ezek. 20:12)
<i>Jehovah Shalom</i>	יְהוָה שָׁלוֹם	Jehovah Peace (Judg. 6:24)
<i>Jehovah Tsevaot</i>	יְהוָה צְבָאוֹת	Jehovah of hosts/armies (1 Sam. 1:3)
<i>Jehovah Roi</i>	יְהוָה רֹעִי	Jehovah My Shepherd (Ps. 23:1)
<i>Jehovah Tsidkenu</i>	יְהוָה צְדִיקְנוּ	Jehovah Our Righteousness (Jer. 23: 5, 6; 33:14, 16)
<i>Jehovah Elyon</i>	יְהוָה עֶלְיוֹן	Jehovah Most High (Ps. 7:17; 47:2; 97:9)
<i>Jehovah Shammah</i>	יְהוָה שָׁמָּה	Jehovah is there (Ezek. 48:35)
nations	גּוֹיִם	<i>goyim</i>

EZEKIEL HEBREW VOCABULARY 8: HEBREW WORDS DICTIONARY

“of the LORD”		
word of the LORD	דְּבַר-יְהוָה	<i>davar Yehovah</i>
hand of the LORD	יַד-יְהוָה	<i>yad Yehovah</i>
hand of the LORD God	יַד אֲדֹנָי יְהוָה	<i>yad Adonai Yehovah</i>
Glory of the LORD	כְּבוֹד-יְהוָה	<i>Kavod Yehovah</i>
Glory of the God of Israel	כְּבוֹד אֱלֹהֵי-יִשְׂרָאֵל	<i>chavod Elohai Yisrael</i>
Philistines	פְּלִשְׁתִּים	<i>Pelisteem</i>
The Place	הַמָּקוֹם	HaMakom
“Questions and Answers”	שְׁאֵלוֹת וּתְשׁוּבוֹת	<i>She'elot U-Teshuvot</i> – replies made by rabbinic scholars in answer to submitted questions about Jewish law; also called “responsa”
redeem	גָּאַל	<i>gaal</i>
The Reed Sea	יַם-סוּף	<i>Yam Soof</i> – Sea of Reeds – Commonly (but incorrectly) called the Red Sea
rib; side	צִלְעַ	<i>tsela</i>
The Salt Sea	יַם הַמֶּלַח	<i>Yam HaMelach</i> (literally: Sea the Salt) – commonly called the Dead Sea
sons of Israel	בְּנֵי-יִשְׂרָאֵל	<i>benai Yisrael</i> – also, children of Israel
son of man	בֶּן-אָדָם	<i>ben adam</i> – frequently used when the Lord addressed Ezekiel
spirit	רוּחַ	<i>ruach</i> – spirit, wind, breath
throne	כִּסֵּא	<i>key-say</i> – throne, chair
trouble	צָר or צָרָה	<i>tsar</i> (m.) or <i>tsarah</i> (f.) – a narrow or tight place; trouble; opponent; adversary; distress; tribulation
truth	אֱמֶת	<i>emet</i>
water	מַיִם	<i>mayeem</i>
woman	אִשָּׁה	<i>ishah</i> ; feminine of “ <i>ish</i> ” (man); a woman, wife or female. In Hebrew (<i>ishah</i>) as well as Greek (<i>gyne</i>), there is only one word used for both wife and woman.
word	דְּבַר	<i>davar</i> – word, thing, matter

[RETURN TO SUPPLEMENT LIST](#)

Mother of the Pound



*Memoirs on the
Life and History
of the Iraqi Jews*

David Kazzaz

BY DAVID KAZZAZ

MOTHER OF THE POUND

Page 2

My people's long and proud history in what is now Iraq dates back some 2,500 years, to the Babylonian Exile of 586 BCE. At that time, the elite of the Jews of Israel were exiled by the god-king Nebuchadnezzar of Babylonia, who hoped to distance them from their First Temple and, ultimately, from the worship of God. The exiled Jews crossed the desert and proceeded to establish, under the spiritual leadership of the prophet Ezekiel, a thriving society in Babylonia, along the shores of the Euphrates River.

Fifty years later, Persia's King Cyrus came to rule over Babylonia and offered the Jews a chance to return to Israel and build their Second Temple. Those who stayed along the Euphrates and those who returned to their homeland established dual, vibrant Jewish centers in Babylon and in Jerusalem. But hard times lay ahead for both groups. The Jerusalemites would lose their Temple, while the Babylonians would have to contend with a number of invaders—some beneficent and some oppressive—over several centuries.

After Moslem Arabs arrived in the seventh century to rule Iraq and establish their capital in Baghdad, most of the Babylonian Jews moved from outlying areas and settled in the city. Depending on the whim of the Islamic ruler of the time, the Jewish community either flourished or retreated into a self-protective mode. The Mongols followed and brought good fortune to the Jews at one time, misfortune at another. The Turks came next, and their effect was also mixed.

In periods when favor was shown to the Jews, a burst of progress took place; in tougher times, their advancements froze—but importantly, the culture of the Jews never deteriorated.

Page 3

The last real opportunity offered to the Jews of Iraq under Ottoman rule occurred in the mid-nineteenth century. In this period, the Jews' commerce flourished, their wealth multiplied, and significant religious and educational institutions were established in Baghdad. The freedoms that came with British rule after World War I further augmented the fortunes of the Jews.

BY DAVID KAZZAZ

Thus, through centuries of triumph and turmoil, the Iraqi Jews survived. And with their faith and diligence, they created one of the world's everlasting literary-spiritual wonders—the Babylonian Talmud, the most extensive discourse on the Bible.

Many nations in their time of glory created vast empires by military conquest and included Jews as their subjects. However, these conquests did not force the Babylonian Jews to wander from place to place as other Jews would do over their long histories. Rather, the Babylonian Jews remained in one region for centuries and maintained their society with linear continuity. Consequently, they would be both the heirs and the guardians of traditions with deep and extensive roots. Perhaps this is why the spiritual aspects permeated and, indeed, defined so much of life in the Baghdad community of my youth.

During my childhood, I read snippets about my people's history and came to realize that the credit for our survival belonged to our faith, our resilience, and our way of interacting with the physical and emotional environment around us, whatever life threw our way. I bore witness to our ability to make the most of every measure of freedom we found and to minimize every loss.

By the 1920s, the Iraqi Jews were a prosperous group. Commerce was largely dominated by the Jews, as was the social and cultural life of the country. Our living conditions improved dramatically: Crowded homes hugging narrow alleyways and lacking running water and electricity gave way to spacious, single-family houses spread along wide streets. Education progressed from the limited *stath* (or *cheder*, religious school) attendance for boys only to multilingual education for boys and girls alike.

Page 4

Relations with our Moslem neighbors were amicable, cooperative, and characterized by mutual respect. What made that possible was the fact that the Moslem government did not hold absolute rule over us. The British officials supervised and controlled the Moslem leaders, much as they did with the indigenous governments in their other colonies across the globe. Consequently, the Iraqi Jews of this period were the recipients of Arab benevolence, not Arab wrath.

In the 1930s, something changed. Although still a child, I sensed this change in the hushed conversations of the adults in my home. The

BY DAVID KAZZAZ

domestic and international tensions directly affected our lives as the catastrophic events of that decade were unfolding. Soon, radio broadcasts and newspaper reports delivered somber news of the war gathering in Europe.

For my own part, even as the news grew more urgent and frightening, I was keenly aware of my obligation to fulfill the expectations of my family and was committed to pursuing my future in medicine. How fortunate I felt at age eighteen to be able to escape the hardships in Baghdad and attend the American University in Beirut. In the 1940s, the charms of Beirut, “the Paris of the Mediterranean,” camouflaged the hard truths of a world at war.

Whatever loneliness I felt after leaving Beirut was tempered by frequent thoughts of my childhood sweetheart in Baghdad—Louise, whom I had admired from the day of her birth and whose development I had followed closely over the years. When I returned to Baghdad for summer vacations, Louise and I went out in the company of friends. And as we matured, so, too, did our relationship, blossoming into a bonding love. But Louise’s brilliance and beauty made her attractive to many suitors. Panicked at the prospect of losing her to some other man, I rushed to Baghdad in April 1945 to discuss a binding legal engagement. When I returned to Beirut, I carried with me our solemn commitment and the promise of marriage upon my graduation from medical school three years later.

Page 5

Although World War II had ended, life for the Jews in Baghdad only grew worse. Under the guise of supporting the Palestinian Arabs, the Iraqi government, in its policies and pronouncements, began to persecute its own Jewish population, at the same time inciting the Moslem Iraqis to hate. Movements of the Jews were restricted, as was their ability to conduct trade and participate in government. Zionism was declared a crime, and it became easy and all too common to accuse Jews of harboring Zionist sentiments and brand them traitors.

The three-year separation that Louise and I anticipated during my schooling now loomed as a separation without limit. By 1950, in the fifth year of our engagement, I was effectively trapped in Beirut and Louise was caught in the hostile environment of Baghdad. In the midst of this frightening scenario, her bold and heroic action inspired our

BY DAVID KAZZAZ

people to surge toward freedom. She captured their attention and triggered whispered rumors about her actions and intent.

Louise's story—the story of “the Mother of the Pound”—speaks of the pride of a people and the strength of an individual, of the destructive power of hate and the creative power of love. I begin with the story of this valiant young woman who carried a message of survival that is as relevant today as it was to the Jews of Baghdad in 1950.

Pilgrimage

Page 82

Shavuot, like all Jewish holidays, begins in the evening. Since this occasion celebrates the giving of the Ten Commandments, the first evening is spent reading biblical and rabbinic passages, prayers, and remembrances of the dead. In our house, all members of the extended family gathered together, each bringing candles to light for their dead ones, and the men took turns in the readings. Women prepared coffee and meghli, an herbal tea specially brewed for this occasion that the children were allowed to drink and helped serve.

As the men continued their readings, the women exchanged family news, and were occasionally joined by one of the men taking a break from the lengthy recitations. Looking back, it seems as if the readers were conducting a celestial conversation in Hebrew and Aramaic with God and the prophets and rabbis whose writings they were reciting, while the rest of the household passed the time in down-to-earth conversation. The rituals ended considerably after midnight, leaving little time for sleep, especially for those who were planning a pilgrimage the next morning.

In Iraq during the 1930s, masses of Jewish people made the pilgrimage—not by foot but by car—to Kiffel, the burial place of our beloved prophet Ezekiel. Kiffel was a small town composed of mud houses and a few brick buildings, with narrow, serpentine dirt alleys meandering in-between. Most of the alleys led to the small river that coursed through the town, a tributary of the Euphrates. As religious pilgrims, our focal point in Kiffel was always Ezekiel's tomb, which was situated in a little domed building, part mud and part brick, with thick walls and only a few small windows. In front of the building was a large,

BY DAVID KAZZAZ

open square that accommodated the many cars, carts, donkeys, and other modes of transportation. This space also served as an open market in which a wide variety of vendors randomly set up shop to sell all kinds of goods, from simple bedding to cooking utensils, food products, and a myriad of other items that the arriving pilgrims might need.

Page 83

In the center of the burial building was a small, dark room containing Ezekiel's tomb. The tomb, some 8 feet long, 4 feet wide, and 6 feet high, was overlaid with several ornate covers on which Hebrew inscriptions from the Bible were embroidered. Only 6 or 8 feet separated the tomb from the walls of the room. When I visited this holy site, I was struck by the smell of wax that saturated the cool, damp air inside the building and the constantly changing patterns of light thrown off by the flickering candles.

In a custom shared by Jews and Moslems alike, all visitors to this dwelling took off their shoes before walking over the carpeted floor of the sacred room. As I entered the room, my ears caught the whispered prayers of fellow visitors. Each person would squeeze as close as possible to the tomb, kissing it and murmuring his or her prayers, petitions, and vows. The crowd moved slowly around the tomb in a counterclockwise manner. Others, most often men, stood at some distance from the tomb itself, reading psalms in hushed tones. (Something similar to our visit to Ezekiel's tomb can be experienced in Israel today at the building that shelters Rachel's tomb, on the road to Bethlehem.)

In the same building but outside Ezekiel's room, there were tombs of renowned rabbis who had died close to the time of the prophet's death, perhaps a century or two after the destruction of the First Temple in 586 BCE.

In Kiffel, the pilgrims set up their wooden huts at the periphery of the square outside the tomb building and beyond it on the shores of the little river. Fish, chicken, and lamb were plentiful, as were fruits, vegetables, and milk products. The certified kosher slaughterers needed to handle the meats properly were either available in the town or came as pilgrims from Baghdad. Each evening, the individual household groups held festive celebrations, complete with music and aromatic

BY DAVID KAZZAZ

foods. At a minimum, family groups would play the dumbuks (clay drums covered with sheepskin) to accompany their songs; other celebrations were more elaborate, employing violins and oods, the guitar-like instruments of our culture. The whole environment turned the pilgrimage into a summer camping holiday, lasting several weeks for many families.

Page 84

The pilgrims did not take offerings to God. They simply lit candles and beseeched the prophet Ezekiel to carry their wishes to God. They prayed, sang, and made true the commandment “ve semachta ba chagecha” (and you will bring joy to your holidays). The camping, the joy, and the spirit of celebration must have been similar to the festivities that were observed in Jerusalem, notwithstanding the lack of a temple and an offering.

So the Exile of the Babylonian Jews from Jerusalem did not really cause a disconnection after all, and the destruction of the Temple did not destroy the people. Defeat in the battle of Jerusalem did not ultimately vanquish the people who had fought so valiantly. To the contrary, Ezekiel and his inspiration helped the people to maintain and, indeed, even strengthen their connection to God and their faith; that was the secret of their survival.

We did not go on such a pilgrimage every year, for it was a costly affair and a major undertaking since we had to pack and transport all our clothing, bedding, dishes, and kitchen utensils. But when we did, the whole family traveled together, occasionally accompanied by uncles, aunts, and cousins. There were two other holy sites that we visited as well: the tomb of Ezra Hassofer (the Scribe), near Basra in the south (Ezra was the first to put the oral Torah into writing.), and the tomb of the prophet Daniel, some 50 miles east of Baghdad near Karkook.

On those occasions when we didn't make the pilgrimage, we were content to return home after the morning synagogue service to a special meal, largely made up of sweet dairy foods for this holiday. Over the years, I have often attributed my love for sweets—and the bad teeth I have suffered from ever since—to this holiday, but the more likely causes no doubt involve a constitutional tendency for dental problems and the fact that we had no toothbrushes or toothpaste in my childhood.

From Nazism to Pogrom: Farhood

Page 209

Iraq's Governing Authorities

With their forces arriving from India, the British first entered Basra in southern Iraq and advanced northward to assume control of the region, replacing the Turkish rulers. Thus, by 1917, a year before World War I ended in Europe, Iraq was under British occupation. The mandate the British claimed over the country was later endorsed by the League of Nations.

The peace ushered in a period of freedom and even respect for the Jews of Iraq. As had happened in the history of the Babylonian Jews before, the new liberator-occupiers of the country—this time, the British—saw a great advantage in befriending the Jews. They had already had contact with the Iraqi Jews during a century of trade with India while it was under British colonial rule, and they were impressed with the Jews' adaptability and business acumen. For their part, the Jews had a good knowledge of the language, character, values, and trading system of the British. This confluence of interests, together with the fact that the Jews were natives of Iraq and knew the language and culture of the area, made for an instant connection between the minority natives and the new power. With the occupation, the British consolidated their control and immediately started looking of an Arab authority to whom they could turn over the responsibilities of ruling the country.

Page 210

In the nineteenth century, Hussein el Hashemi (the great-grandfather of Jordan's King Hussein), who claimed direct descent from the prophet Mohammed, was declared by the Turks as an uncrowned king over Hijaz in today's Saudi Arabia. He was given authority only to administer the holy places of Mecca and Medina, but his ambition was to liberate all Arab land from the Arabian peninsula northward through the fertile crescent (Iraq, Syria, and Palestine) and gain sovereignty over it. He cooperated with the British during the war in their fight against the Turks, primarily in the campaign of Lawrence of Arabia. In return, he was promised that the region would be granted independence and that his sons would be made sovereigns over it.

BY DAVID KAZZAZ

However, things did not go as planned for the Hashemites. While Hussein and his sons were fighting the Turks, Abdel Aziz Ibin Saud mounted a campaign of his own in the heart of the Arabian peninsula. Arabia was populated by numerous semiautonomous tribes at that time, each controlling a certain segment of land. They were ruled by sheikhs who, even under the Turkish occupation, had complete control over the tribes, except in the conduct of foreign affairs. Consequently, the tribes were free to wage wars against each other but not against a foreign nation. Ibin Saud advanced his control through effective raids and strategic marriages. Taking advantage of a religiously sanctioned Moslem rule that permitted a man to have as many as three wives at a time, he offered to marry the daughter of one tribe's chief and then divorced a current wife to give her in marriage to another chief. Thus, he became related to other tribes by marriage and thereby obtained their loyalty. Before King Hussein knew it, Ibin Saud had gained control over all tribes in the desert and the cities of the Arabian peninsula, declared himself a king, and named the vast country after his own tribe—"the Kingdom of Saudi Arabia." The British had no obligation to challenge him, the Hashemites had not power to resist him, and the Turks were too weak to fight a desert war on camels and horses.

Thus, King Hussein I el Hashemi, who had hoped to install his oldest son, Ali, as king over Arabia proper, found himself without control of the land at the end of World War I. The British, who did not want any conflict with the Saudis, exiled Ali to a Mediterranean island, where he would spend the rest of his life. Then they attempted to make Hussein's

Page 211

second son, Faisal, king over Syria, but the Syrians rejected him. Iraq, however, was available and more agreeable to the British plans, and as a consequence, Faisal became the first king of Iraq. (Respected Iraqi Jewish leaders had met with Winston Churchill [sic], Britain's colonial secretary at that time, and recommended that Faisal be appointed King of Iraq.) That left the third Hashemite son, Abdallah, without a post. Churchill looked at the map, marked off an area in Palestine between the east side of the Jordan River and the west border of Iraq, and called it Transjordan. Since it was just a small desert area, he called it an *emirate*, or principality, and gave Abdallah the title of emir, or prince. The British also gave Emir Abdallah a loyal army composed of local Bedouin tribes but made sure to appoint a British officer—Glub Pasha,

BY DAVID KAZZAZ

who converted to Islam—as Abdallah’s chief of staff. Years later, in the 1948 war with Israel, this army occupied an additional area of Palestine, where Abdallah declared himself king and named his new kingdom Jordan.

Soon after World War I ended, the League of Nations apportioned the Arab countries (excluding Saudi Arabia) between the major European allies for temporary colonization. Italy gained a mandate over Libya; France over Morocco, Algiers, Tunisia, Syria, and Lebanon; and England over Iraq, Palestine, Transjordan, and Egypt. In addition, French was designated as the international diplomatic language and English the language of commerce.

Among all these countries, Iraq enjoyed the largest degree of freedom while still under the mandate established in 1917, and when granted independence in 1932, it was not only the first of the Arab countries to acquire a significant degree of independence, but also the most freedom, surpassing Egypt, Syria, Lebanon, and Transjordan. That enticed Iraq to claim leadership over the other Arab nations and advocate pan-Arabism as a means to fulfill a long-held dream of reestablishing the Abbasid Empire, a dream that Saddam Hussein was still pursuing in the 1980s and 1990s. Championing the cause of the Palestinians became the central feature of this endeavor. Zionists were declared enemies of the state, and the native Iraqi Jews, by extension, were looked upon with suspicion as Zionist sympathizers and potential adversaries.

Independence at What Price?

Page 212

When the Anglo-Iraqi treaty was concluded, defining the transition from the British mandate to an independent Iraq, the average citizen knew little and cared less about this development, for nothing in the daily life of the people depended on it. In school, however, the glorious history of the Abbasid dynasty, which had its center in Baghdad, was prominently featured in our lessons, and we were taught to hope for the day when the Abbasid Empire returned to power and dominated all the Arab nations from the Arabian (Persian) Gulf to North Africa. In reality, our history lessons simply reflected the megalomaniacal obsession of the political and military leaders of the day, which culminated 60 years later in the contemptible exploits of Saddam Hussein.

BY DAVID KAZZAZ

When independence came in 1932, Iraqi politicians assumed responsibility for running the country, but according to the treaty provisions, the British government retained both an oversight power in regard to Iraq's foreign and military policy and a military base for its own forces in Iraq. The British allowed the new government to have a sizable army, larger and better equipped than that of any other Arab country at the time, but extreme nationalists among the civilians and military officers deplored the limitations in the treaty and saw the document as a holdover of colonial policy. That sentiment spread and laid the groundwork for future trouble.

People counted on the kind and wise King Faisal I to restrain the wild ambitions of the nationalistic leaders, but Faisal died in 1933, leaving his flamboyant 27-year-old son, Ghazi, in charge. What a loss this was for the Iraqi nation. The man in the street mourned Faisal deeply, as if anticipating the deterioration that was about to follow. The young King Ghazi proved to be more interested in playing with his expensive toys than in providing responsible leadership. He established a private radio station (where he himself made announcements and occasionally read the news) and added the newest models of American cars to his stable of vehicles almost yearly. But he had little interest in the ceremonial aspects of his royal duties, much less in the statesmanship required of him as king.

Page 213

More ominously, Ghazi flirted with Nazism, attracted by its aggressive, audacious, and expansionist policies. He shared the sentiments of the extreme nationalists inside and outside the army who wanted to rid the country of British influence, including the military base, and thus found the anti-British stance of Nazism attractive. His government, however, did not want conflict with England and decided to honor the Anglo-Iraqi treaty. That only increased the agitation of the extremists, who, emboldened by Ghazi's sentiments, expanded their list of enemies to encompass proponents of three issues: Zionism, colonialism, and communism. In that volatile atmosphere, the first coup d'e'tat aimed at the existing government was instigated by General Bakr Sidqi in 1934, barely a year after the death of King Faisal.

I was returning from school on the day of the coup and came upon a noisy demonstration in the main street. I was not aware that a coup had

BY DAVID KAZZAZ

just taken place and was surprised to hear the demonstrators denouncing the government as evil and traitorous. I was struck by how quickly the protest was organized and understood that it was obviously staged. But just who had gathered the people and where they had come from puzzled me.

The arrangement that came out of this coup was unique. Sidqi, the coup leader, kept the monarchy in place but deposed the government cabinet. Instead of the king nominating the next prime minister and the parliament approving his choice, the generals took over both functions. In the interim, many of the political leaders of the previous regimen fled to Syria and were replaced by Sidqi's cronies. This process became the prototype for several subsequent coups. When a countercoup took place just three years later, in 1937, the same type of demonstrators took to the streets denouncing Bakr Sidqi and his clique. By that time, I was old enough to recognize the phoniness of the coup leaders' claims about their own virtue and the corruption of their predecessors.

Page214

As expected, things grew worse for the people with each coup, and the coup leaders became more ruthless and cruel toward those they perceived as political enemies and toward common citizens as well. Saddam Hussein ultimately perfected the system of persecution to make his rule virtually coup-proof. I asked myself how nationalistic leaders who had clamored for independence from earlier occupiers could end up oppressing their own people so inhumanely. And why did the people acquiesce so readily? I reasoned that it must have been due to centuries of conditioning under various foreign oppressors: [sic] Apparently, the populace had learned to accept submission as its inescapable fate. As for the tyrannical dictators, they must have been identifying with the foreign aggressors, copying and sometimes even exceeding their brutal and oppressive ways.

The dictators told the citizens that they were assuming power to rid the country of British imperialists and Zionist expansionists. But the people had not experienced any particular abuse at the hands of the British, and though the dictators caricatured the Zionist devil as a creature with horns hiding among the Jews of Iraq, no one had ever seen such an animal. The whole charade was designed to identify a whipping boy who could divert attention away from the leaders and their policies

BY DAVID KAZZAZ

while the populace was subjugated and the personal power of the dictator grew. The people bought the rhetoric, and whenever they needed more convincing, the power-to-be simply dispatched more demonstrators to the streets to shout the same slogans over and over again ad infinitum.

Each Year Like a Century

Page304

From my place of relative comfort in Beirut, I followed the events unfolding in my homeland with growing apprehension. But the news that trickled to me was scant and incomplete. Only after I left Beirut and met up with my family in Israel did I learn the full extent of all they had suffered in my absence. Horrors like those that had engulfed the Jewish people over centuries in the past were mercilessly condensed into a mere two years between 1948 and 1950.

On May 14, 1948, the Jews of Baghdad crowded together around their radios, turned low so that they could listen in secrecy to the Voice of Israel broadcast of Ben Gurion's proclamation on the establishment of the State of Israel. But their joy at this momentous news was tempered by fear, for ever since the farhood of 1941, the Moslem populace in Iraq had been singing, "Wait for *Eid el Kibir* (the big feast)"—a euphemism for the holocaust intended to be visited upon the Jews in a second pogrom. Arab leaders had lived with Jews, worked with Jews, been helped by Jews, and, yes, even admired Jews. Yet they realized that the mobs in the streets were clamoring for someone weak upon whom to vent their spleen.

The Baghdadi Jews, determined that they would not again be as impotent as they had been when the first pogrom struck, attempted to establish some semblance of self-defense, although their resources were slim. Accordingly, Jewish underground youth were dispatched to houses on each block in the Jewish quarter, armed with pistols and, in strategic locations, with hand grenades. When the government learned of this, it announced that a curfew would go into effect that same night. According to the government, the curfew was invoked to prevent mob attacks against the Jews in the wake of Ben Gurion's announcement, which it did.

Page 305

In fact, however, that curfew was just the first of many measures designed to severely curtail the movement of the Jews. Simultaneously with the curfew, civil laws were suspended and martial law was declared, ushering in a long period known as *el shaleh*, or paralysis. These moves, too, were justified as a means of preventing the lawlessness of the mobs, but in reality, they heralded the lawlessness of the government against the Jews, all of which was escalated after the military defeat.

Military courts were immediately set up, which were little more than government-sponsored kangaroo courts. The oppression was further bolstered by an important change in the law when, in July 1948, Article 51(a) of the Iraqi constitution was promulgated to declare communism a crime against the state, punishable by anything from seven years of imprisonment to death; this law was later amended to include Zionism as an equally punishable crime.

All this set the stage for the imposition of *el Taftesh*, no-warrant searches, à la Nazi Germany. Now Jews lived in fear of the knock at the door that would precede the intrusion of armed police, accompanied by an agents [sic] from the secret service, on the pretext of searching for arms, suspicious letters or literature, and Zionist materials. No one who was visited by these governmental thugs dared ask to read the search warrants they carried. Many houses were searched, and hundreds of men and women were arrested. This naturally caused *el Erhab*, enormous terror, throughout the community, all of which was only exacerbated by *el Tasjeen*, the imprisonment of Jews that soon racked the community. Some of those who were thrown in jail were given heavy fines of \$10,000 to \$40,000, some died behind bars, some were hanged, and some vanished without ever standing trial.

This curse hit Louise's family on August 20, 1948, when the state's vultures descended upon their home and tore it apart in a fruitless search for incriminating materials. Louise's brother Heskail was then arrested, accused of Zionism, and thrown into jail on trumped-up charges. When he was moved to a hard-labor prison a month after his arrest, the family shared his *Ta-theeb*, his torture. His father, a pious man, began to fast every Monday and Thursday, which caused his intestines to shut down and his abdomen to swell.

BY DAVID KAZZAZ

Mother of the Pound

Page 404

A real calamity befell the Jews of Baghdad in 1967 following the humiliating defeat of the Arab countries (including Iraq) that fought in the Six-Day War. The most tragic aspect was reflected in the barbaric fate of the Kashkoosh family. The family had packed their suitcases and were ready to leave the country when their daughter left the house for a few hours to visit some friends. During her absence, murderers—some say they were members of the secret service, some say they were Palestinian terrorists aided by the secret service—entered the house and butchered the family. When the daughter returned, she collapsed in shock at what she saw, for the bodies of her family had been cut into pieces and stuffed into the suitcases. Of course, there was no investigation and there were no arrests because those who committed that heinous crime were undoubtedly ultra-nationalists, “brave” souls who had shown Israel and the world that there is no greater bravery than slaughtering a helpless family.

Thereafter, the government tightened controls on the transfer of Jewish capital from the country. They also arrested many Jews in their hunt for Israeli spies, for the thinking was that the Israeli victory in the Six-Day War, some 440 miles away, was made possible by Jewish spies in Baghdad. Fearful for their lives, one-sixth of the remaining Jews, 500 in all, were able to escape illegally that year.

Page 405

In 1968, Saddam Hussein joined Ahmad Hassan el Bakr—a relative, fellow Tikriti, and senior general—and seized power through a coup. It was with Saddam, the real power behind Bakr, that U.S. Secretary of State Henry Kissinger mediated the Iran-Iraq Treaty in 1975, the first of many mistakes made by the United States in its diplomatic dealings with this tyrant. The treaty essentially settled Iraq’s concerns about the Kurdish rebels operating near its northeastern border, who were hitherto given safe haven in Iranian territory. For his part, Saddam attacked his Kurdish minority with poison gas a few years later and proceeded to attack Iran and Kuwait.

Saddam Hussein had joined the Ba’ath Party in 1957. Two years later, in October 1959, he launched his career of brutal power struggles and

BY DAVID KAZZAZ

intrigue when he was involved in a failed coup against Qassem. He escaped to Syria and the Egypt, and in 1961, at age 24, he finally obtained his high school diploma. (Several years later, after assuming power in his homeland, he would obtain—at gunpoint—an M.A. degree from Baghdad's law school; similarly, after failing the admission test to the Iraqi military academy, he had his benefactor, President Bakr, confer on him the rank of general.) Saddam returned to Iraq in 1963 after Abd el Salam Aref overthrew the Qassem regime.

In 1964, Bakr became secretary general of the Iraqi regional command of the Ba'ath Party. In that year, Saddam was involved in another failed coup, this time against Aref, but his role in the plot was not detected and he stayed in Baghdad. In October 1964, he was accused of a political assassination and jailed for two years by Aref. During this imprisonment, he kept in contact with the influential General Bakr and he became an admirer of Josef Stalin, whose imprint would become most evident in Saddam's merciless and paranoid approach to his political enemies. Just as Stalin hid behind Lenin, Hussein used Baker's prestige to gain power himself. He also followed Stalin in using his party's hegemony to control the military, the secret service, and every other source of power. Even the symbolic imitation of Stalin's mustache and hand salute is not coincidental.

Page 406

In 1966, Abd el Salam Aref died in a helicopter crash and was succeeded by his brother, Abd el Rahman Aref. Two years later, the latter was overturned by General Bakr as the head of the Ba'ath Party, and Bakr then carried Saddam Hussein with him to the helm as deputy secretary general of the party.

Operating behind the scenes, Saddam had Khairallah Talfah, the uncle who had raised him, installed as mayor of Baghdad. In 1981, Saddam allowed Khairallah to publish his philosophy—which Saddam lived by—regarding the “three whom God should not have created: Persians, Jews, and flies.” (Khairallah had been involved in the 1941 pro-Nazi coup and was later dismissed from the army and jailed for five years.)

Saddam declared himself president in 1979 and seized control of the country after about a decade of keeping the esteemed and ailing President Bakr as a figurehead while he himself held all the power in his own hands. Ruthlessness and brutality became his trademarks. His

BY DAVID KAZZAZ

operational principles were accordingly barbarous, among them that enemies of the state, real or imagined, should be summarily killed without even the semblance of a trial; that potential enemies should be preemptively eliminated; and that all positions of power, especially in the secret service, should be occupied by relatives or loyal fellow citizens from Saddam's birth city of Tikrit. To protect his regime, he instituted elaborate security measures, including the use of look-alikes, and executed scores of "disloyal" officers, sometimes on a whim and sometimes on mere suspicion. His ruthlessness knew no bounds, extending even to his own family. After the minister of defense—Saddam's brother-in-law, Adnan Khairallah Talfah—showed a hint of ambition, for instance, he conveniently died when the helicopter he was riding in exploded in midair. In another instance, after his own son-in-law, fearing for his life, escaped with his wife and children to Jordan, Saddam lured him back with a promise of clemency. The son-in-law accepted the bait and, on his return, was shot by Saddam's agents, as were his father and his brother so that no male would remain in the family to seek revenge. Today, Saddam's reign is so coup-proof that U.S. intelligence officials have concluded there is no way they or anybody else can reach or harm the dictator.

Page 407

On January 27, 1969, the "brave government" led by Bakr and Saddam Hussein arrested nine Iraqi Jews, accused them of espionage, and hanged them in Baghdad's city square as television and still cameras rolled. The mob looked satisfied at this demonstration of an Iraqi-style victory. An encore performance followed seven months later on August 25, with two more public hangings.

In the 1970s, most of the Jews remaining in Iraq escaped, by and large illegally through Iran and Turkey. By 1994, after Saddam had ventured into Iran and Kuwait, only about 80 elderly Jews left in Baghdad as custodians over the synagogues, living on proceeds from religious Jewish properties.

Under a succession of dictators in the twentieth century, Iraq has proven itself willing and able to repress its own citizens and threaten its neighbors. And in recent decades, Saddam Hussein has brought unequaled aggression and brutality to that history. Given his overt

BY DAVID KAZZAZ

defiance of the international community, it is evident that the world cannot afford to underestimate his divisive and destructive potential.

The Gravestone of Louise Kazzaz, the Mother of the Pound



A descendant of ancient Babylonian Jewry, Louise was born in Baghdad on December 12, 1929. In 1950, she pioneered the mass exodus of the Iraqi Jews to Israel, liberating them from oppression and saving many lives. As Louise became the first Jew to publicly register to leave Iraq, she boldly walked through a fearful crowd wearing a gold brooch made of an English pound, a symbol of her engagement to David. From then on she was known as “Um-El-Pound” (Mother of the Pound).

In 1962 she settled permanently in Denver, where in addition to raising her four sons and becoming a successful entrepreneur, she acted as a goodwill ambassador of Israel in Colorado, continually bringing the love of Israel and the Jewish people to the community of Denver and beyond.

[RETURN TO SUPPLEMENT LIST](#)



APPENDIX 1: SHMITTAH CYCLES AND THE JUBILEE

SHMITTAH CYCLES AND THE JUBILEE

The judgments of the Book of Revelation take place in a seven-year cycle. That cycle is Daniel's Seventieth Week (Daniel 9:27).

The seven-year *Shmittah* cycles and the fiftieth-year *Yovel* (Jubilee) mark time on God's calendar. They are key to the time cycle of the Book of Revelation, as well as the Book of Daniel.

In the following verses, the LORD introduced the seven-year Shmittah cycle and fiftieth-year Yovel to Moses at Sinai.

Leviticus 25:1–4, 8–10 ASV

Lev. 25:1 ¶ And Jehovah spake unto Moses in mount Sinai, saying,

Lev. 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah.

Lev. 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;

Lev. 25:4 but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard.

Lev. 25:8 ¶ And thou shalt number seven sabbaths of years [seven cycles of seven years each] unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

Lev. 25:9 Then shalt thou send abroad the loud trumpet [teruah] on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.

Lev. 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Seven marks the LORD's reckoning of time

Creation: The Creator created for six days and rested on the seventh.

Adam: He was given a six-day workweek for the development of earth (a thousand years being a day).

The Seventh Day = The Millennial Reign.

Seven days = One Week.

The Jews' law of Sabbath. The six-day workweek. The Sabbath (seventh day) for rest.

Moeds that are seven-day festivals: *Pesach* (Passover) and *Sukkot* (Tabernacles).

Jewish Weddings—Marriages are celebrated for one full week.

Death—Families sit *shivah* for seven days of mourning.

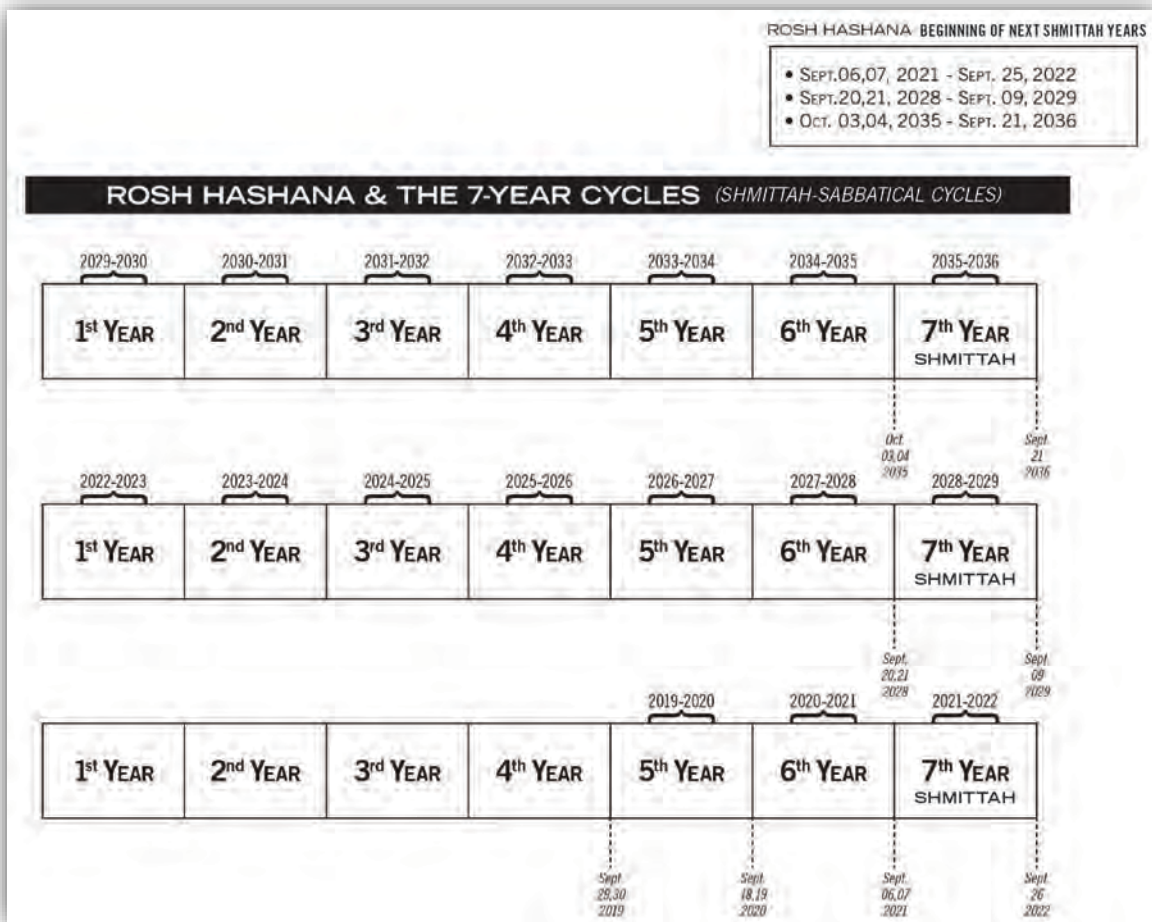
APPENDIX 1: SHMITTAH CYCLES AND THE JUBILEE

The Shmittah Year is the Seventh Year of the Seven-Year Cycle

The Shmittah year begins on Rosh HaShanah, the first of the month of Tishrei, and ends the next year at that time.

Upcoming Shmittah years (from Rosh HaShanah to Rosh HaShanah) are as follows:

Hebrew	Gregorian
5782	September 6–7, 2021 to September 25, 2022
5789	September 20–21, 2028 to September 9, 2029
5796	October 3–4, 2035 to September 21, 2036



The Yovel (Jubilee)—The Fiftieth Year

Though Jews count the *Shmittah* cycles; they do not count the *Yovels*.

The Yovel count ceased when the Second Temple was destroyed in A.D. 70 by Titus the Roman.

Brim Note: I believe that the count will not be taken up again until the King Messiah sets up His earthly, visible kingdom.

Then and only then can the Jubilee be fully fulfilled.

APPENDIX 1: SHMITTAH CYCLES AND THE JUBILEE

Perhaps the *Shmittah* year of the seven-year cycle of the judgments of the Book of Revelation is the forty-ninth year before the Year of Jubilee.

The *teruah*: A distinctive blowing of the shofar.

The Hebrew sages Rashi and Ibn Ezra say that the word *yovel* means ram and that it alludes to the blowing of the shofar (ram's horn), which consecrates that day. Interestingly, *Rosh HaShanah* is also known as *Yom Teruah*, The Day of Sounding the *Teruah*. Hence, we know it as the "Feast of Trumpets."

Rashi:

https://www.sefaria.org/Rashi_on_Leviticus.25.10?lang=bi

Ibn Ezra:

https://www.sefaria.org/Ibn_Ezra_on_Leviticus.25.10?lang=bi

Some of the things Jews think upon when they hear the *teruah* are:

God is being declared as King of the Universe.

This sound will be heard at the coming of the Mashiach (Messiah).

[RETURN TO SUPPLEMENT LIST](#)

APPENDIX 2: THE SEAT OF SATAN

THE SEAT OF SATAN

Revelation 2:12–13 ASV

Rev. 2:12 and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

Rev. 2:13 I know where thou dwellest, *even* where Satan’s throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth [sits].

One day as I crossed the Rhema Bible Training Center campus in Tulsa, Oklahoma, Patsy Behrman (now Cameneti) called me to the prayer room to pray with a young couple who felt called to Brussels. As we prayed, we were overcome—in a wonderful way—by the power of God.

Soon after, I received an invitation to accompany them to Brussels for a prayer conference they were calling “Breakthrough for Brussels.”

Seeking direction sometime later, I walked from my home on a bluff overlooking a lake near Pryor, Oklahoma, down to the water’s edge. Seated on a rock in a secluded place, I began to pray about whether I should go.

Immediately, the Lord spoke to me. He unveiled strategies of Satan and his seats (thrones) of rule from what I will call the mid-heavens, or the double-kingdom system set up after Adam allowed the adversary a place in this world.

The Double-Kingdom System

In Ezekiel 28, the Lord directs His message to a human earthly ruler, *the prince of Tyre*. (“Tyrus” in the King James Version.) He says, “thou art a man” (verse 2 KJV). But then, starting in verse 11, He addresses one as *the King of Tyre*. This one is identified as having been in Eden—an anointed cherub who had been upon the holy mountain of God—a created being (Ezekiel 28:12–15).

This reveals how the double-kingdom system operates; an evil spirit in the heavenlies influences an earthly ruler, a man. Satan, called “the king of Tyre,” ruled down through the earthly ruler called “the prince of Tyre.” Satan used the royal family of Tyre to oppose the plan of God for the Jews. Jezebel was of that family. She married the king of Israel and brought with her prophets of Baal.

Daniel, who’d been carried off to Babylon just before the fall of the Temple, saw prophecy coming to pass. The Bible states that, “In the third year of Cyrus king of Persia ...” Daniel fasted and prayed for three weeks (Daniel 10:1–3 KJV).

What the angel said when he came with the answer enlightens us about the double-kingdom system:

APPENDIX 2: THE SEAT OF SATAN

Daniel 10:12–13 NASB1995

Dan. 10:12 Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words.

Dan. 10:13 “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

After delivering the message, the angel refers again to the evil spirits in the heavenlies:

Daniel 10:20 NASB1995 Then he said, “Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come.

Persia (present-day Iran), then ruled over the captive children of Israel. It was through the Persian kingdom that the evil Haman attempted to wipe out the Jews. God destroyed Haman through Esther and Mordechai.

When Daniel prayed, God’s plan for Cyrus to help the Jews return home to Israel was being challenged. Satan, who had set up a throne over Persia, attempted to thwart God’s plans for Israel.

Lucifer Lusts After the Throne of God

Lucifer was created an anointed angel. He made a devil out of himself. We are told how it happened.

Satan’s throne is not now in hell. The Bible calls him “the prince of the powers of the air” (Ephesians 2:2 ASV). He has set up his headquarters in the mid-heavens. This place of rule was intended for Adam. The operation of the heavenlies was delivered to Satan legally, but not morally, by the first man.

John A. MacMillan, *The Authority of the Believer*

[It] is commonly understood by those who carefully study the Word, that the kingdoms of this world are under the control and leadership of satanic principalities. The great head of these is . . . acknowledged as “prince of this world” by our Lord Himself. His [Satan’s] asserted claim to the suzerainty of the world kingdoms, made in the presence of the Lord Jesus (Luke 4:6), was not denied by Christ. Although a rebel against the Most High and now under judgment of dispossession (John 12:31), he is still at large, and as the masses of mankind are also rebels, he maintains over them an unquestioned, because unsuspected, rule, their eyes being blinded to his dominance (2 Corinthians 4:4).⁸³

When Satan does at last descend into hell, the kings of the Earth who followed him during their reigns will ask him, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” (Isaiah 14:12 KJV).

⁸³ John A. MacMillan, *The Authority of the Believer* (Branson: Billye Brim Ministries, 2015), 9-10.

APPENDIX 2: THE SEAT OF SATAN

Then comes God's answer, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isaiah 14:13–15 KJV).

Lucifer had a throne. It was in a place that required ascending to approach heaven. It was in a place that had clouds. It was on Earth in the pre-Adamic civilization. (See my book, *The Blood and the Glory*, Chapter 5.) Lucifer led an attack on Heaven with the goal of setting up his throne on God's Holy Mountain in Heaven.

Jesus told us how it turned out; "I beheld Satan as lightning fall from Heaven" (Luke 10:18 KJV).

The Seat of Satan at Pergamon

As I sat on that rock beside Lake Hudson in Oklahoma, the Lord reminded me of what Jesus said to the angel of the church at Pergamon. (See Revelation 2:12–13 above.)

The Lord showed me that Satan moves his throne from place to place—and that history reflects it.

E. W. Bullinger, *The Companion Bible*

Pergamos. A city of Mysia famous for the worship of Aesculapius, to whom the title of *soter* (saviour) was given and whose emblem was the serpent. . . . Some trace the Babylonian pagan priesthood as removing to Pergamos.⁸⁴

The Lord made known to me that at the time of Jesus' appearing to John on the Isle of Patmos, Satan had set up his throne over Pergamon. Pagan cults and emperor worship were centered there. The huge Altar of Zeus dominated the acropolis over the ancient Greek city in what is now Turkey.

The Lord made known to my spirit that Satan had since set up his throne over Berlin in World Wars I and II and that his throne was over Moscow during the Cold War.

I heard in my spirit, "The adversary will set up his throne over Brussels before he attempts the move to Jerusalem, where he plans to set himself up in the rebuilt Temple." (Daniel 9:27; Matthew 24:15; 2 Thessalonians 2:3–4.) "I want you in Brussels as my witness."

So for years, I have been going to Brussels in my ministry as a witness (Acts 26:16).

The Lord has since made me to know that earthly Jerusalem is not Satan's final goal. He plans another attempt to ascend to the heavenly Jerusalem and the throne of God. How wonderful to read the Book of Revelation and the utter frustration of the plans of the enemy in the judgments of God.

⁸⁴ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1886.

APPENDIX 2: THE SEAT OF SATAN

Tracing the Moves

Eerily, there has been a physical counterpart—an *earthly reflection of the seat of Satan in the heavenlies*—in each of the cities the Lord pointed out to me. That counterpart is a huge structure. Yet in modern times, it has moved from ancient Pergamon to Berlin, from Berlin to Moscow, and then back to Berlin, where it now sits.

Here is the story of the seemingly impossible travels of such a gargantuan structure, the great Pergamon Altar of Zeus:

The new German Empire began in 1871. Alliances were made with the Ottoman Empire of Turkey. A German road builder, who was also an archeologist, discovered the ruins of Pergamon and the Altar of Zeus. Kaiser Wilhelm became passionately involved with transporting the huge altar to Berlin. And there it stood in a specially constructed museum during World War I.

Hitler was enamored with the altar and, some say, worshiped at it. In 1934, he ordered the building of a sports field in Nuremberg, patterned after the altar. Here, huge Nazi rallies with swastika-emblazoned flags were staged in cultish array. Hitler spoke from the altar-like edifice. All during the Nazi reign of horror, the altar stood in their capital.

U.S. General George Patton led the Allied armies in the final land thrust, resulting in the taking of Berlin. Under orders, the U.S.-led forces stepped back to allow Russia to actually take the city because of the Nazi siege of Leningrad. This step, however, led to the dividing of Berlin during the Cold War and the building of the Berlin Wall. Guess on which side of the wall the Pergamon Museum stood? It stood in Communist East Berlin. However, the altar itself was dismantled and taken to Moscow.

Phyllis Farber, “The Trail of Paint— The Nazi Art Obsession,”
personal.psu.edu, April 1998,

http://www.personal.psu.edu/jxz8/Student_Webquests/Farber/trailo.html

The massive *Pergamon Altar*, originally removed from the Greek city of Pergamon to Germany, was dismembered, carefully packed and sent to Moscow in 1945. ... The Russians discovered it hidden (if you can hide something that large) by the Germans in the Zoo tower in Berlin which was supposed to be bomb proof. The Zoo tower contained crates of art treasures stolen by the Germans from victims during the Holocaust and collections hidden by museum curators to protect them from the destruction of Allied bombings. ...⁸⁵

Some years before the actual transportation of the altar to Moscow, however, the Soviet architect Alexey Shchusev designed Lenin’s tomb using the altar of Zeus as his pattern. During the height of Communism, the Soviet leaders stood atop the

⁸⁵ Phyllis Farber, “The Trail of Paint- The Nazi Art Obsession,” personal.psu.edu, April 1998, http://www.personal.psu.edu/jxz8/Student_Webquests/Farber/trailo.html

APPENDIX 2: THE SEAT OF SATAN

tomb as the power of the Russian Communist army and artillery paraded before them in a fashion reminiscent of the Nazi parades in Hitler's Nuremberg arena.

In 1957, the altar itself returned to Berlin—the capital of one of the two powerful states (Germany and France) which drive the European Union.

The entrance to the strange building, the *Palais de Justice* in Brussels, built by Leopold II and the architect Joseph Poelaert, bears a remarkable resemblance to the altar of Zeus. It was the largest building in the Western Hemisphere when it was built from 1866 to 1883. The huge structure displays conglomerations of architectural design from the Four Empires of the Times of the Gentiles from the Book of Daniel. Stairways and passages which go nowhere add to the eeriness of the building. The architect was declared mad.

We Saw the Seat of Satan

In the summer of 2003, I traveled with three others to Berlin to see the Pergamon Museum. The size of the Altar of Zeus is as staggering as its history. It is housed alongside another ancient artifact that Germany also transported into its kingdom—the Ishtar Gates of Babylon. The Ishtar Gates and their passageway, through which the children of Israel entered captive into Babylon, stand like a tribute to those who captured the Chosen People.

Here is a link to a virtual tour of the Altar of Zeus at the Pergamon Museum:

<http://goo.gl/maps/lDbOK>

Here are links to a virtual tours of the Pergamon Museum, including the Altar of Zeus, the Ishtar Gates, and more:

Altar of Zeus:

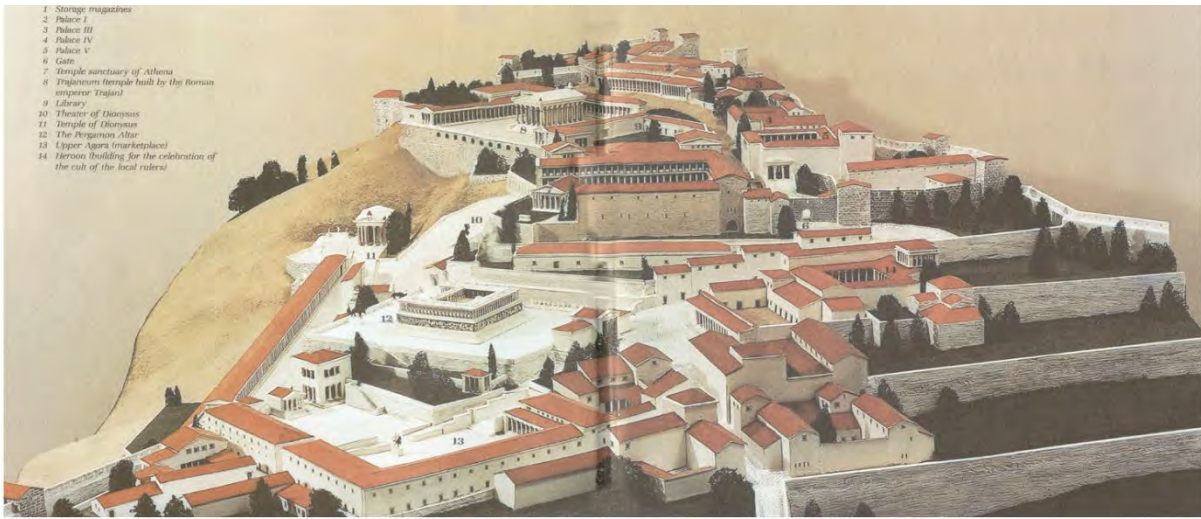
<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/the-pergamon-altar/>

Ishtar Gates:

<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/ishtar-gate/>

On both, if you put your cursor on the tip of the arrow in the Compass icon on the right, it will give you a 360° view of the entire room. On the first link, you immediately encounter the picture with the Compass icon. In the second link, you must scroll down to the picture that has the Compass icon. The second one also includes additional information about each of the sites.

APPENDIX 2: THE SEAT OF SATAN



Model of the Pergamon Acropolis



The Pergamon Altar of Zeus - Berlin, Germany
Billeye Brim and pastors on the steps



The Zeppelin Grandstand - Nuremberg, Germany (1938)
Architect Albert Speer used the Pergamon Altar as a model.



Palais de Justice
Brussels,
Belgium



The Lenin Mausoleum with the Kremlin buildings behind it
Red Square, Moscow



APPENDIX 2: THE SEAT OF SATAN



France - Gargoyle



Palais de Justice Entry



Babylonian Lion



Palais Inside - Floor design

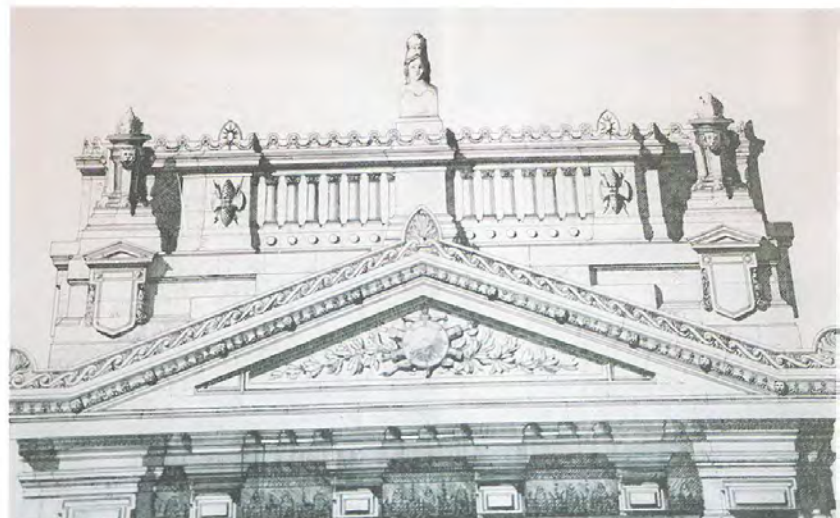


Sphinx and Solomon



Statue of architect

Architectural
Drawing
Entry Top
- Athena at top



[RETURN TO SUPPLEMENT LIST](#)

APPENDIX 3: THE IMAGE OF EUROPE

THE IMAGE OF EUROPE

(Please refer to the Appendix 2: “The Seat of Satan.”)

As I shared in the Appendix entitled “The Seat of Satan,” for years I have travelled to Brussels, Belgium, seat of the European Union Commission and Parliament. In 2004, the pastor there phoned me and said, “You have to get over here. All the things we’ve been saying and trying to prove about the European Union, they are saying about themselves.”

And so, I quickly arranged to go see the exposition they had displayed in a large colorful tent in Brussels. Inside the tent was a large golden image of a man credited with the original idea of creating an economic union.

In concentric circles around the tent, a history of Europe evolved into a futuristic view of what they hoped to accomplish. (We personally took the pictures included here.)

Here are some of the statements unabashedly made on the large panels. Here is what they said about themselves. (Only the emphasis and bracketed or inset comments are mine.)

The Image of Europe

Brussels, Belgium 2004

Internet

The creation of the European Union will ultimately be recorded as one of history’s quietest revolutions. Europe’s reticence has clearly had its benefits: the European Union has already – without fan fair or retribution – become the largest economy on earth, its population nearing 500 million – almost twice that of the world’s last remaining “super power.” But increasingly, as the EU grows in size and importance, the ineffectiveness of its communication is proving to be a serious political liability that weakens its external manifestations and has unnecessarily eroded its internal support.

To mark the occasion of the Netherland’s 2004 Presidency of the European Union was asked by the European Commission to create an exhibition in Brussels (which then travelled to Munich and Vienna), “The Image of Europe” celebrating an end to the EU’s inhibited iconography, its coming out...

On two panoramic murals—concentric circles of 60 and 80 meters in length—the evolution of “Europe,” as a concept, identity, and political reality, is sketched... The story closes somewhere in the 2020s, in a speculative conclusion on Europe’s possible future.

...

The bureaucrats in Brussels have created a new political space that has the power to make the 21st century the European Century.

APPENDIX 3: THE IMAGE OF EUROPE

The EU's geographical expansion to 25 countries, which will grow to include a dozen smaller ones and maybe even Russia, is nothing compared with its increasing legal and moral reach.

The 80,000 pages of laws the EU has developed since the common market was formed in 1957—the *acquis*—influencing everything from genetic labeling to human rights – have made Europe the world's first viral political space.

Even though it legislates up to half of its member states, it was part of their trade, and many policy decisions – from agriculture to economics – the EU is practically invisible.

•••

By creating common standards that are implemented through national institutions, **Europe can take over the world without becoming a target for hostility.**

While every US company, embassy, and military base is a potential terrorist target, Europe's invisibility allows it to spread its influence without provocation.

Europe “syndicates” its legislation and values, often **by threatening** others with economic isolation. Many governments outside the continent have adopted Europe's regulations to get access to its market. Even US companies have been forced to follow European regulations in at least three spheres: M&A, GM foods, and data privacy.

The overblown rhetoric directed at the “American Empire” misses the fact that the US reach is shallow and narrow. **The lonely superpower can bribe, bully, or impose** its will almost anywhere in the world – but when its back is turned, its potency wanes.

The strength of the EU, conversely, is broad and deep: Once sucked into its sphere of influence, countries are changed forever.

Europe is a state of mind that cannot be contained by traditional boundaries.

NEW DAWN

2004 – To Infinity

Direct democracy

From instituting a Europe-wide flat tax to imposing a ban on Coca Cola, a petition with more than one million signatures allows Europe's citizens to make any subject of their choice or whim part of the European agenda.

Plans for a directly elected EU President are already underway.

EURO as Global Currency

Europe at 50

Once the current EU reaches stability, the next expansion needs to be plotted.

Just as all of mankind's ancestors had to pass through the narrow Rift Valley in Kenya, the EU could expand through a narrow passage between Saudi Arabia and

APPENDIX 3: THE IMAGE OF EUROPE

Russia to produce an Eastward probe that borders Russia, Mongolia, China, India, Pakistan, and Afghanistan.

The EU will be at the frontline of every pressing political issue—present and future.

2015 SOUTHWARD

The southern half of the former Roman Empire returns: Morocco, Algeria, Egypt, Tunisia, Libya, Jordan, Israel and Palestine (finally having achieved a lasting settlement thanks to the EU roadmap to peace) join.

From now on the European Union will be known as The UNION.

EUROPE AS MODEL

In 3000 years Europe has given us democracy and fascism.

In the past 50 years Europe has reinvented itself.

Today Europe has achieved democracy, prosperity, and lasting peace.

The EU's success creates a positive contamination beyond Europe's borders.

Through syndicated—i.e. borrowed—legislation, the EU infiltrates the legal systems of other nations, silently remaking the world—an end to the crusades.

Vending Machine – Passport to Europe

Passport to Europe

The Image of Europe

Nine Previous Europes

Brussels part of each of them.

EU: half a century of treaty signing.

[Brim Note:

At the time of this display in 2004, the EU had been entirely a product of treaties.

The founding treaty was The Treaty of Rome, signed in 1957. It is amazing to research some of the founding statements and the references to the Roman Empire.

The push was on to ratify an eighty-thousand-page constitution.

That failed due to France's "no" vote.

The "no" vote was due to French intercessors.]

APPENDIX 3: THE IMAGE OF EUROPE

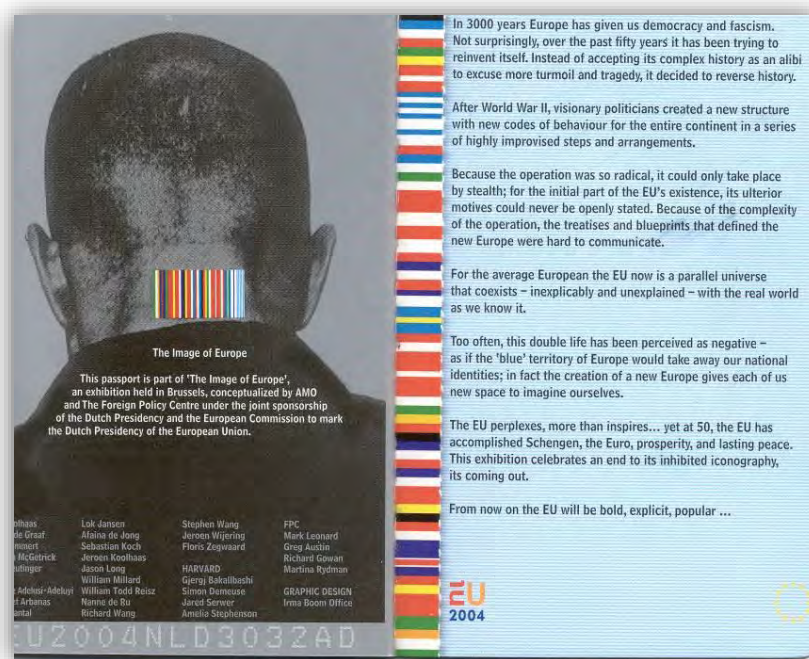
2004: After 52 Years of Stealth, Europe Has a Constitution

[**Brim Note:** They did not get the constitution. But this seems to be the proposed preamble.]

Conscious that Europe is a continent that has brought forth civilization; that its inhabitants, arriving in successive waves from earliest times, have gradually developed the values underlying **humanism**, equality of persons, freedom, respect for reason, Drawing inspiration from the cultural, religious and **humanist** inheritance of Europe, the values of which, still represent in its heritage, have embedded within the life of society the central role of the human person and his or her inviolable and inalienable rights and respect for law, Believing that **reunited Europe** intends to continue along the path of civilization, progress and prosperity, for the good of all its inhabitants, including the weakest and most deprived; that it wishes to remain a continent open to culture, learning and social progress; and that it wishes to deepen the democratic and transparent nature of its public life, and to strive for peace, justice, and solidarity throughout the world, Convinced that, while remaining proud of their own national identities and history, **the peoples of Europe are determined to transcend their ancient divisions**, and united ever more closely, to forge a common destiny. Convinced that, thus united in its diversity, Europe offers them the best chance of pursuing, with due regard for the rights of each individual and in awareness of their responsibilities towards future generations and the Earth, the great venture which makes of it a special area of human hope, Grateful to the members of the European Convention for having prepared this Constitution on behalf of the citizens and States of Europe, **Who, having exchanged their full powers**, found in good and due form, have agreed as follows:...

•••

[The following is from the “Passport to Europe.”]



APPENDIX 3: THE IMAGE OF EUROPE

Passport to Europe

Left Page (under back neck):

The Image of Europe

This passport is part of ‘The Image of Europe’, an exhibition held in Brussels, conceptualized by AMO and The Foreign Policy Centre under the joint sponsorship of the Dutch presidency and the European Commission to mark the Dutch Presidency of the European Union

Right Page:

In 3000 years Europe has given us democracy and fascism. Not surprisingly, over the past fifty years it has been trying to reinvent itself. Instead of accepting its complex history as an alibi to excuse more turmoil and tragedy, it decided to reverse history.

After World War II, visionary politicians created a new structure with new codes of behaviour for the entire continent in a series of highly improvised steps and arrangements.

Because the operation was so radical, it could only take place by stealth; for the initial part of the EU’s existence, its ulterior motives could never be openly stated. Because of the complexity of the operation, the treaties and blueprints that defined the new Europe were hard to communicate.

For the average European the EU now is a parallel universe that coexists – inexplicably and unexplained – with the real world as we know it.

Too often, this double life has been perceived as negative – as if the ‘blue’ territory of Europe would take away our national identities; in fact the creation of a new Europe gives each of us new space to imagine ourselves.

The EU perplexes, more than it inspires... yet at 50, the EU has accomplished Schengen, the Euro, prosperity, and lasting peace. This exhibition celebrates an end to its inhibited iconography, its coming out.

From now on the EU will be bold, explicit, popular ...

•••

The Atomium: Symbol of Brussels

Quite apart from the temporary exhibition just quoted, a gigantic permanent symbol of Brussels has stood since the World’s Fair of 1958 in that city. (See page 8.)

Interestingly enough, the gargantuan structure is **an IRON crystal**, magnified 165 billion times. [Hmmm! Considering iron legs, and iron teeth!]

APPENDIX 3: THE IMAGE OF EUROPE

The Image of Europe exhibit in Brussels, Belgium, 2004



Golden image of a man credited with the original idea to create an economic union.



NEW DAWN 2004 to Infinity

Euro as Global Currency



"Say Yes to Everything"



Europe at 50

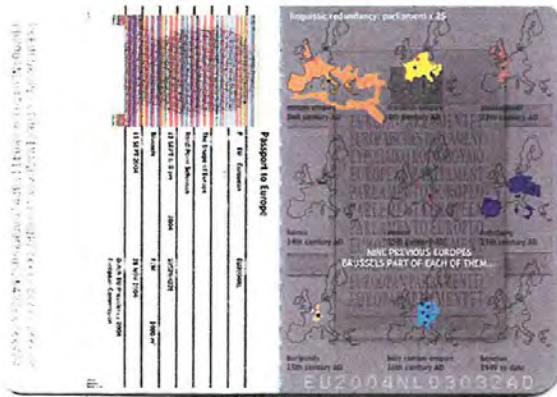


EU as Model

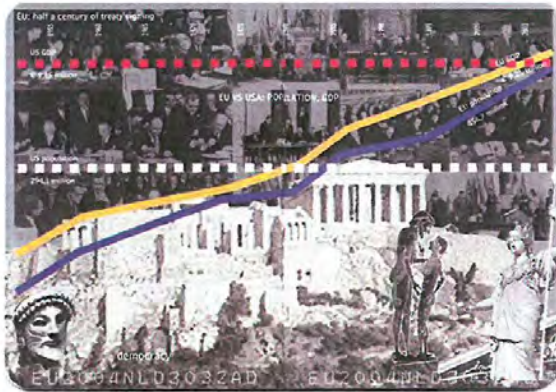
APPENDIX 3: THE IMAGE OF EUROPE



Vending Machine for Passport to Europe



Nine Previous Europes Brussels Part of Each of Them



EU: half a century of treaty signing

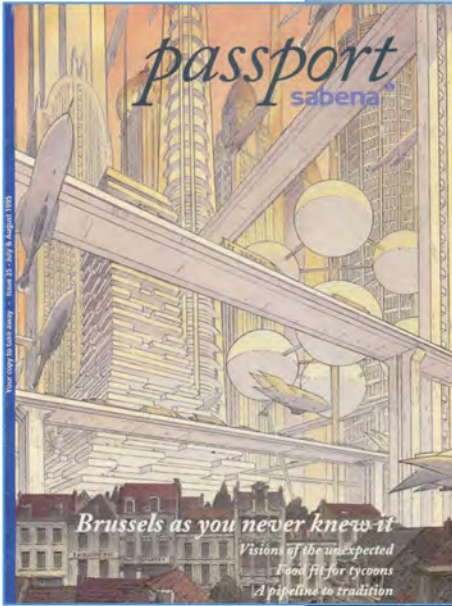


2004: After 52 Years of Stealth, Europe Has A Constitution



This passport is part of 'The Image of Europe'

APPENDIX 3: THE IMAGE OF EUROPE



(Top Left) Passport to the "other" Brussels.
 (Top Right) The Atomium.
 (Left) Robot Wars. Antichrist chip.
 (Below Left and Right) The Wiertz Museum in Brussels, Belgium.



[RETURN TO SUPPLEMENT LIST](#)

THE BABYLONIAN SYSTEM

Rightly Dividing the Word

To correctly understand any of the Bible, and especially the Book of Revelation, one must rightly divide the Scriptures. All error is the result of wrong division of the Word.

2 Timothy 2:15 KJV Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly** dividing the word of truth. (emphasis added)

Prophecy cannot be given an isolated interpretation (2 Peter 1:19–21).

Scriptures must also be interpreted by these important guidelines:

Who is doing the talking? And to whom, or about whom, is the Scripture speaking?

Scriptures can pertain to a single person. Or they can be to or about a group of people. There are three groups of peoples a Scripture can be to or about. They are found in 1 Corinthians 10.

1 Corinthians 10:32 KJV Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. (emphasis added)

Many translations read, the “Jews, *the Greeks*, and the Church.”

The King James translators got the meaning across when they used “Gentiles” to translate the Greek word *Ἑλλην* (*Hellane*). The word originally meant a native Greek, but by this time it referred to all the nations of the Gentile world, and not just the Greeks.

The Gentile world had been Hellenized (“Greekalized”) after Alexander the Great conquered much of the known world and spread Greek culture.

The Hebrew word translated “Gentiles” is *goyim*. It is variously translated in the Old Testament as: “nations, heathen, etc.”

Goyim means “nations.”

And so, the three people groups to whom or about whom a Scripture speaks are:

The Jews

The Nations

The Church

The Nations

The Nations are the first of the three people groups introduced to us.

They were formed as nations after the flood.

In Genesis 10, we meet them as the seventy foundational nations in the offspring of the sons of Noah: Shem, Ham, and Japheth.

APPENDIX 4: THE BABYLONIAN SYSTEM

(To arrive at 70, do not count Noah's three sons, nor the Philistines of verse 14.)

Genesis 10:32 KJV These *are* the families of the sons of Noah, after their generations, **in their nations**: and by these were **the nations** divided in the earth after the flood.

The Lord had commanded what they were to do after the waters receded.

Can you imagine being the only people on Earth and hearing God's instruction:

Genesis 9:1 KJV ¶ And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Genesis 9:1 NASB1995 ¶ And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

In the year 1996 from Creation, 340 years after the flood, the survivors had made no move to obey God and fill the Earth. They were all concentrated together in present-day Iraq. And they decided to build a city and a tower, "lest we be scattered abroad upon the face of the earth" (Genesis 11:1-4).

Genesis 11:1-9 NASB1995

Genesis 11:1 ¶ Now the whole earth used the same language and the same words.

Genesis 11:2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

Genesis 11:3 They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used tar for mortar.

Genesis 11:4 They said, "Come, **let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."**

Genesis 11:5 The LORD came down to see the city and the tower which the sons of men had built.

Genesis 11:6 The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

Genesis 11:7 "Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

Genesis 11:8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.

Genesis 11:9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

Babel means confusion.

Satan means adversary. He is the ancient adversary of God, and the author of confusion.

Satan was certainly behind the rebellion of the nations.

The human instrument he used was Nimrod.

APPENDIX 4: THE BABYLONIAN SYSTEM

Genesis 10:8-12 KJV

Genesis 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Genesis 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Genesis 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Genesis 10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

Genesis 10:12 And Resen between Nineveh and Calah: the same *is* a great city.

The Stone Edition of the Chumash

Before Nimrod there were neither wars nor reigning monarchs. He subjugated the Babylonians until they crowned him (v. 10), after which he went to Assyria and built great cities (*Radak; Ramban*). The Torah calls him a *mighty hunter*, which Rashi and most commentators interpret figuratively: Nimrod ensnared men with his words and incited them to rebel against God. ... (*R' Hirsch*.) His first conquest, which laid the basis for his subsequent empire-building, was Babel, which became the center of Nebuchadnezzar's Babylonian Empire. It was one of the greatest cities of the ancient world.⁸⁶

With this rebellion began the Babylonian System. And all things Babylon.

Kenneth Copeland, in teaching about the Babylonian System called it, "Man's attempt to meet his own needs without God."

The Separated Nation

Not willing that the nations perish, He separated a nation to himself.

A holy nation with a holy call.

Genesis 12:1-3 ASV

Genesis 12:1 ¶ Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

Genesis 12:2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

Genesis 12:3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

God called a man who would live by faith to be the Patriarch of a "great nation," separated and holy unto God. He rewarded Abraham and his natural seed by promising them a Land.

He also proclaimed a blessing upon them. He promised to personally bless those who bless them, and to personally curse those who cursed them. And in many ways, the families of the Earth are blessed in Abraham and his seed.

⁸⁶ Nosson Scherman, Meir Zlotowitz, *The Chumash- The Stone Edition, ArtScroll Series* (Brooklyn, Mesorah Publications: 2008), 47.

APPENDIX 4: THE BABYLONIAN SYSTEM

The foremost blessing came through his Seed, Jesus, who is the Messiah. But also, in the Millennium and the ages to follow, the blessings of Earth and the sheep nations are tied up in the blessings of Israel.

The call that Israel has upon it, as a nation, is to reveal God to the other nations.

In Romans 9, 10, and 11, a revelation of “the mystery of Israel” to the Church, the Lord declares He has not withdrawn that call.

Romans 11:25–29 ASV

Rom. 11:25 ¶ For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

Rom. 11:26 and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob:

Rom. 11:27 And this is my covenant unto them,

When I shall take away their sins.

Rom. 11:28 ¶ As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.

Rom. 11:29 For the gifts and the calling of God are not repented of.

Plan “A” was for Israel to reveal God to the nations by living in the Promised Land and demonstrating God and His blessings. (See Deuteronomy 28:1-14. Especially note verse 10.)

Plan “B” would be in effect if they did not hearken to the Word of God in obedience. God said He would scatter them from one end of Earth to the other. And then in the end of days, He would bring them back to their Promised Land. By the evident keeping of God's Word to bring them home, the nations were to have a revelation of God.

We are living in that great miracle revelation of God, taking place before the eyes of the nations of the world.

Babylon and the Times of the Gentiles

Nebuchadnezzar, king of Babylon, was the first to carry off the Hebrews of the southern kingdom of Judah. Before the destruction of the Temple, he carried the bright young men of the royal family off to Babylon. Daniel was among them. There, God revealed the end to Daniel.

With the carrying off of Israel into the Babylonian captivity, “the times of the Gentiles” began. That phrase was coined by the Master when He prophesied that an end would come to “the times of the Gentiles” and their trodding down of Jerusalem (Luke 21:24).

APPENDIX 4: THE BABYLONIAN SYSTEM

The Father gave King Nebuchadnezzar a dream which prophesied that end.

A “Stone Kingdom” would destroy the four Gentile Empires seen in that dream.

The Stone would strike the metal image of the kingdoms that evolved since Nimrod and Babel. And at the time of the striking of the toes, there would still be something left of Babylon in the image.

Babylon Is Fallen

When I read, “Babylon is fallen,” I think back to Nebuchadnezzar’s image. I think back before that to Babel. Every vestige of all that began at Babel will fall and disappear like the chaff from the “summer threshingfloors” (Daniel 2:34–35; 44–45).

Exactly what is Babylon today? Guesses and speculation have named cities: Rome, New York City, the City of Babylon itself (restored).

There was a restoration of the nation of Babylon, of sorts, when the Middle East was brought back (as the prophets declared it would be) with WWI and the discovery of oil.

I’d seen from Zechariah’s vision (Zechariah 5:5–11) that the price of an ephah was the basis of world commerce. Now, it is apparent that the price of a barrel of crude oil in Iraq has replaced the ephah in world commerce.

We could also say there have been judgments in that physical land.

No one really knows what will happen there. But certainly not the establishment of democracy.

I see the whole thing as one—the Babylonian system, the Beast—all inspired by the ancient adversary. *All of it is falling.*

The future is as bright as God can make it.

[RETURN TO SUPPLEMENT LIST](#)

THE WORLD THAT THEN WAS

Genesis 1:1–2 KJV

Gen. 1:1 ¶ In the beginning God created the heaven[s] and the earth.

Gen. 1:2 And the earth was **without form [tohu], and void[bohu]**; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Only God could state so succinctly all that is contained in verse one. What it does not contain is verse two.

To me, the greatest proof of a pre-Adamic civilization is the meaning of these two Hebrew words:

“without form and void” = tohu v’bohu

Strong’s Hebrew

8414. תֹהוּ **tōhûw**, to’-hoo; ... confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

922. בֹהוּ **bōhûw**, bo’-hoo; from an unused root (meaning to *be empty*); a *vacuity*, i.e. (superficially) an undistinguishable *ruin*:—emptiness, void.

Brown, Driver, Briggs

תֹהוּ [tōhûw] noun. masculine. formlessness, confusion, unreality, emptiness —

1. *formlessness*, of *primaeval earth*, of land reduced to *primaeval chaos (and voidness)*; *city of chaos* (of ruined city); = *nothingness, empty space*; of empty, trackless waste.

2. fig. of what is *empty, unreal*, as idols (coll. of idol makers), groundless arguments or considerations, moral unreality or falsehood; = *a thing of nought, worthlessness*.⁸⁷

בֹהוּ [bōhûw] noun [masculine] emptiness, always with בֹהוּ —cross reference תֹהוּ וְבֹהוּ [Genesis 1:2](#) of primeval earth; [Jeremiah 4:23](#) of earth under judgment.⁸⁸

God certainly did not create a chaotic, confused, worthless, empty wasteland. God’s creation in Genesis 1:1 was perfect. For His work is perfect and glorious.

God’s Work Is Perfect

Deuteronomy 32:4 KJV *He is the Rock, his work is perfect ...*

⁸⁷ Francis Brown, S. R. Driver, and Charles A Briggs, *A Hebrew and English Lexicon of the Old Testament* (1907; repr., London: Oxford University Press, 1966), 1062.

⁸⁸ Brown, Driver, and Briggs, 96.

God's Work Is Glorious

Psalm 111:3 KJV His work is honourable [1935] and glorious [1926] ...

"honourable and glorious"

Strong's Hebrew

1935. הָוַד הֹדוּד *hâwd, hode*; from an unused root; *grandeur* (i.e. an imposing form and appearance):—beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

1926. הָדָר הֹדָר *hâdâr, haw-dawr'*; from 1921; *magnificence*, i.e. ornament or splendor:—beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

God declared His work from the second day through the fifth day “good.” And then, after the sixth day and the creation of man, He called His creative work “very good.”

Genesis 1:31 ¶ And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Genesis 1:1 describes Creation in Eternity Past—before time.

Genesis 1:2 describes the condition of earth after a **cataclysmic** event.

Genesis 1:2 begins the account of “re-creative” days.

There is as much *time* between Genesis 1:1 and Genesis 1:2 as true science requires.

... scientists have calculated that Earth is 4.54 billion years old, with an error range of 50 million years.⁸⁹

Brim note: Only God knows how old earth is—but this is the latest theory.

I certainly believe it is more than 6,000 years old, which is when Adam was created, and time (as we know it) began.

God: Eternity and Time

On my first trip to Australia, I called my daughter Brenda. Her then young and very inquisitive son, Jared, answered the phone. I decided to get him going, so I said, “Hello, Jared, this is MiMi. I’m calling from tomorrow. Don’t be concerned about yesterday; it turned out all right.”

It is possible when flying from Sydney, to arrive in Los Angeles before you left Sydney (that is, as far as time on the clock and calendar is concerned).

⁸⁹ Nola Taylor Tillman, "How old is Earth?" Space.com, August 20, 2021, <https://www.space.com/24854-how-old-is-earth.html>.

APPENDIX:5 THE WORLD THAT THEN WAS

On the way home from that first trip, the captain made an announcement that we had just crossed the International Date Line. At that moment, I heard distinctly the authoritative voice of the Holy Spirit in my spirit.

God invented time—precisely, scientifically, mathematically.

He measured out a piece of eternity and called it “time” for His dealings with man.

Each passing second counts off time until the end of time and its usefulness to God.

God Inhabits Eternity

Isaiah 57:15 ASV For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ...

I used to say that God knows the future better than we know the past. And of course, He does. But it is deeper than that. He knows the future because He lives there. He inhabits Eternity. As His name יהוה declares: *He is, He was, He is to come.*

Kenneth E. Hagin said, “When science discovered timelessness, they discovered God.” God is in no way affected or limited by time, except in His dealings with man.

The World That Then Was

God certainly did not create the heavens and the earth *tohu v'bohu*.

It became *tohu v'bohu* after a **cataclysmic** event.

2 Peter 3:5–6 KJV

2 Pet. 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

2 Pet. 3:6 Whereby **the world that then was**, being overflowed with water, perished:

E. W. Bullinger, *The Companion Bible*

1. “THE WORLD THAT THEN WAS” (2 Peter 3:5, 6). ... Creation in eternity past, to which all Fossils and “Remains” belong.⁹⁰

Notice: Peter records that “the world that then was, being overflowed with water, **perished**” (2 Peter 3:6). The world that endured Noah’s flood did not perish. Following is Strong’s definition of the Greek word *apollumi*, which is translated “perished.”

622. **ἀπόλλυμι apōllumi**, *ap-ol'-loo-mee*; ... to *destroy* fully (reflexively, to *perish* ...), literally or figuratively: — destroy, die, lose, mar, perish.

⁹⁰ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 3.

APPENDIX:5 THE WORLD THAT THEN WAS

Not Created *Tohu*, but Became *Tohu*

The Hebrew word *hay'etah* הָיְאֵתָה, translated “was” in Genesis 1:2, “And the earth was without form and void ...” can also be translated “became.”

In many places, it is translated “and it was so.”

See Genesis 2:7, 4:3, 9:15, 19:26; Exodus 32:1; Deuteronomy 27:9; 2 Samuel 7:24.

And it is translated “came to pass” or “will come to pass.”

See Genesis 4:14, 22:1, 23:1, 27:1; Joshua 4:1, 5:1; 1 Kings 13:32; Isaiah 14:24.

Strong’s Hebrew Lexicon

1961 הָיְאֵתָה **hâyâh**, *haw-yaw’* ... primitive root ... to exist, i.e. *be* or *become*, *come to pass* ...

Therefore, Genesis 1:2 can be translated:

“And the earth became *tohu v’bohu*.”

**E. W. Bullinger, *The Companion Bible*
Note on Genesis 1:2**

Not created *tohū* (Isa. 45:18), but became *tohū* (Gen. 1:2, 2 Pet. 3:5,6).⁹¹

Isaiah 45:18 KJV For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain [tohu]**, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

Brim Note: Isaiah 45:18 is clear. **God did not create the earth *tohu*.** He did not create it a worthless, chaotic wasteland of confusion. He created it to be inhabited.

The Perfect Earth

All the following is quoted from an article by Hart Armstrong in “*The Defender*” *The Family of Faith Magazine* November 1976. (My copy is addressed to Rev. Kenneth E. Hagin.)

Hart Armstrong, *The Defender*

- ... the pre-Adamic earth may have been a Paradise, possibly under the reign of Lucifer, a great created being of ages past, whose rebellion and sin against God brought downfall to him and destruction to our earth and to the intelligent beings inhabiting it, who may have been under his dominion, under God.

⁹¹ Bullinger, 3.

APPENDIX:5 THE WORLD THAT THEN WAS

- That this destruction must have come through a universal deluge of waters, similar to that of Noah; for the Bible infers there was a destruction of earth by a flood of waters previous to that of Noah ...

Certainly, knowing God as we do, we should have reason to expect it was a perfect creation. Why should not a perfect God bring forth a perfect creation?

Heavenly Rejoicing

In Job 38 we are given what seems to be a pre-historic picture of the joy and rejoicing in the heavenly realm when God first created the earth. God asks Job, "Where wast thou when I laid the foundations of the earth? ... Or laid its cornerstones, when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 6, 7).

Is this a poetic figure? Or does it tell of a day which actually occurred? Can we think these sublime sons of God shouted over a chaotic mass such as evolution would have us think originally constituted the earth? Or a planet without form, void and empty, and covered with water and darkness?

No, I believe it was a beautiful world that called forth this oratorio of the sons of God. It was because this planet had been created by God as a place which was to be the sphere of their dominion. Surely among the glorious sons of God that day, the brightest was Lucifer, the best of God's angelic hosts. And it was probably he whom God had selected to be the monarch of the new realm...which God had created.

When did this take place? Only God, and the angels who participated could tell us... Men of science keep pushing farther and farther back into the probable date of the earth's age. Scientists moved back beyond millions of years in their estimates, then to billions—again we say, only God can know the real age of earth.⁹²

[RETURN TO SUPPLEMENT LIST](#)

⁹² Hart Armstrong, *The Defender*, November 1976.

APPENDIX 6: LUCIFER'S FALL

LUCIFER'S FALL

Genesis 1:1–2 KJV

Gen. 1:1 ¶ In the beginning God created the heaven[s] and the earth.

Gen. 1:2 And the earth was **without form [tohu], and void[bohu]**; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

How It Happened

Bullinger's Note in *The Companion Bible* gives light on the subject:

“An enemy hath done this” (Matt. 13:25, 28, 39. Compare 1 Cor. 14:33).⁹³

1 Corinthians 14:33 KJV For God is not the author of confusion, but of peace, as in all churches of the saints.

Use the Bible to Interpret the Bible

In another place where *tohu* is used it is plainly stated that God did not create the earth *tohu*. He created it to be inhabited. And it was.

Isaiah 45:18 KJV For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain [tohu]**, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

A good reference Bible will have a cross reference on Genesis 1:2 to another place where the Hebrew words *tohu v'bohu* are used:

Jeremiah 4:23–26 KJV

Jer. 4:23 I beheld the earth, and, lo, *it was* without form, and void [*tohu v'bohu*]; and the heavens, and they *had* no light.

Jer. 4:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

Jer. 4:25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

Jer. 4:26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

God caused Jeremiah to look into eternity past and to see the day when judgment fell on “the world that then was” and earth became *tohu v'bohu*. For the prophet clearly describes a horrifying day when:

Light was removed (verse 23).

God removed Earth's light. Not just its natural light. But Light Himself. God is Light (1 John 1:5). God removed himself from having to do with the Earth.

⁹³ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 3.

APPENDIX 6: LUCIFER'S FALL

For a long time, a big question among scientists was, "What happened to the dinosaurs?" A wide range of theories—some quite funny—were put forth. But recently many scientists have agreed on a theory that the last of the dinosaurs died on one cataclysmic day. They believe that a widespread mass extinction of animal life occurred when an asteroid collided with earth. Possibly they are coming closer to the truth.

Life was nowhere to be found. Even the birds were gone (verse 25).

Of course, when God removed the Light of Life every creature died in an instant.

Mountains and hills shook (verse 24).

I've wondered if this could have been when fault lines first occurred.

All the cities were destroyed (verse 26).

All—not some. Evidently "the world that then was" had cities. Via God's supernatural system which far surpasses technology of today, the prophet watched a "replay" of their violent destruction.

And what, are we told, caused such total devastation?

The Presence of the LORD, by His fierce anger (verse 26).

"The Presence of the Lord is as destructive of evil, as it is creative of good."
—John G. Lake

What Made God So Angry?

It was a rebellion so great it split the angelic hosts: a revolt against God led by the most beautiful being God had created, the Archangel, Lucifer. The following passage describes him in the beauty of his creation.

Ezekiel 28:12-15 KJV

Ezek. 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Ezek. 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Ezek. 28:14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Ezek. 28:15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

APPENDIX 6: LUCIFER'S FALL

Where Did the Iniquity Originate?

To meet the criteria for God's handiwork—perfect and glorious—the beings He designed to work with Him must contain a certain “thing.” That “thing” is dangerous to the Creator. But His created beings would be nothing more than puppets without it. *That “thing” is a free will.*

God is not a creator of Pinocchios, or even of marvelous-looking humanoid-like creatures programmed by microchips to worship and obey Him without fail. Indeed, worship is only meaningful when the worshipper wills to worship. Obedience can bring God pleasure only when the “obeyer” chooses to obey.

One's will is his “chooser.” With it he makes the choices which determine his eternal destiny.

God gave Lucifer—as He gave to all the angels—a free will in the day of his creation. He must have used it to worship and please God for some measure of Eternity. How long, the Bible does not reveal. But it does reveal that he was the first to turn his will against the Father's will and it caused his fall.

How did he fall? How did it happen? The following passage begins with those questions apparently asked by the kings of nations whom Satan deceived (Isaiah 14:9,10). And it supplies the answer.

Isaiah 14:12–14 KJV

Is. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

Is. 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Is. 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Lucifer's five treasonous “I wills” reveal much.***“I will ascend into heaven.”***

His kingdom, his domain, was in a place from which he had to ascend (go up) to carry out his rebellious plan.

“I will exalt my throne above the stars of God.”

Lucifer had a throne, and therefore a kingdom.

“I will sit also upon the mount of the congregation, in the sides of the north.”

This describes the place of God's throne. Lucifer was after the throne of God.

APPENDIX 6: LUCIFER'S FALL

"I will ascend above the heights of the clouds."

The atmosphere of Lucifer's kingdom included clouds—clouds he would surmount in an attempt to exalt his throne. Many Bible scholars agree that his kingdom was here on earth. It was "the world that then was" (2 Peter 3:6).

"I will be like The Most High."

We do not know all that this entails. But his later temptation of Jesus reveals he wanted to receive, rather than to give, worship. And from observation of the earthly powers and religions he deceives, his plan includes ruling the world.

There was a real "star wars"!

Lucifer deceived even some of the angels and led an organized revolt against The Most High God.

What was the outcome?

Jesus told us. "And He said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18).

I believe Lucifer's rebellion so angered God that He removed himself from the environs of Earth, sending it into a chaotic wasteland covered with dark waters.

And God's judgment of this rebellion is what the New Testament Greek refers to as the *katabole* of the world (*cosmos*). *Katabole* means *casting down* or *overthrow*. However, it is often translated in the King James as "the foundation of the world." See The Companion Bible Appendix 146.

"The disruption of the world" is an event forming a great dividing line in the dispensation of ages. In Genesis 1:1 we have the *founding* of the world, but in Genesis 1:2, we have its *overthrow*.⁹⁴

[RETURN TO SUPPLEMENT LIST](#)

⁹⁴ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), Appendixes to the Companion Bible Section, 171.

STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT

Appendix 1 of *The Companion Bible*

APPENDIXES.

I THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON.

I.—THE LAW (*Tōrāh*).

- A | GENESIS. The beginning. All produced by the Word of God (Gen. 1. 3). Israel as a "family" (Gen. 15. 1).
- B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
- C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
- A | DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II.—THE PROPHETS (*Nebī'im*).

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Bethlehem. Failure under Priests.
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

The former Prophets (Zech. 7. 7).
The latter Prophets.

III.—THE PSALMS (*Kethūbim*, Writings).

- A | PSALMS. *Tehillim*. "Praises." God's purposes and counsels as to His doings in the future.
- B | PROVERBS, i.e. Rules: Words which govern or rule man's life. God's moral government set forth.
- C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
- D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
- E | RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
- F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the Fast of the ninth of Abib.
- E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
- A | CHRONICLES. *Dibrae hayyāmim*. "Words of the Days"; or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

The five Megilloth.

[RETURN TO SUPPLEMENT LIST](#)

APPENDIX 8: SYNONYMOUS WORDS FOR "POWER"

THE SYNONYMOUS WORDS FOR
"POWER", ETC.Appendix 172 from *The Companion Bible*

1. ***dunamis*** = inherent power; the power of reproducing itself: from which we have English dynamics, dynamo, etc. See Acts 1:8.
2. ***kratos*** = strength (as exerted); power put forth with effect, and in government: from which we have the English theocracy, government by God; aristocracy, government by the best; democracy, government by the people. The Greek ***enkrateia*** = mastery over one's self = self-control, or having one's self reined in (from ***krateia***, a rein). This (that is to say, ***enkrateia***) is the only word rendered "temperance," and occurs only in Acts 24:25. Galatians 5:23. 2 Peter 1:6, 6.
3. ***ischus*** = strength (as an endowment), physical strength possessed. See, for example, Mark 12:30.
4. ***energeia*** = energy; strength (No. 3 above) put forth from within in effectual operation. See, for example, 2 Thessalonians 2:9.
5. ***exousia*** = authority, or delegated power; the liberty and right to put forth power. See, for example, John 1: 12.
6. ***archē*** = beginning; then, the chief rule or ruler. See Luke 12: 11 (magistrates).

[RETURN TO SUPPLEMENT LIST](#)

CHURCH (GREEK *EKKLĒSIA*)

Appendix 186 to *The Companion Bible*

1. The Greek word *ekklēsia* means *assembly*, or a gathering of *called-out ones*. It is used seventy times in the Septuagint for the Hebrew *kāhāl* (from which latter we have our word *call*), rendered in Septuagint by *sunagōgē* and *ekklēsia*⁹⁵. This latter word occurs in New Testament 115 times (36 in plural), and is always translated "church" except in Acts 19:32, 39, 41 (*assembly*).

2. *kāhāl* is used (1) of Israel as a People *called out* from the rest of the nations (Genesis 28:3); (2) of the tribal council of Simeon and Levi, those *called out* from each tribe (Genesis 49:6); (3) of an assembly of Israelites *called out* for worship or any other purpose (Deuteronomy 18:16; 31:30. Joshua 8:35. Judges 21:8); (4) any assembly of worshippers as a congregation (Psalm 22:22, 25. *Ekklēsia* in Matthew 16:18; 18:17. 1 Corinthians 14:19, 35, etc.); (5) the equivalent *ekklēsia* of separate assemblies in different localities (Acts 5:11; 8:3. 1 Corinthians 4:17, etc.); (6) of the guild or "union" of Ephesian craftsmen (Acts 19:32, 41), and verse 39 (the lawful assembly). Finally, the special Pauline usage of *ekklēsia* differs from all these. Other assemblies consisted of *called-out ones* from Jews, or from Gentiles (Acts 18:22), but this new body is of *called-out ones* from both.

3. Our word "church"⁹⁶ has an equally varied usage. It is used (1) of any congregation; (2) of a particular church (England, or Rome, etc.); (3) of the ministry of a church; (4) of the building in which the congregation assembles; (5) of Church as distinct from Chapel; (6) of the church as distinct from the world, and lastly, it is used in the Pauline sense, of the body of Christ.

4. It is of profound importance to distinguish the usage of the word in each case, else we may be reading "the church which was in the wilderness" into the Prison Epistles, although we are expressly told that there is neither Jew nor Gentile in the "church which is His body". And when our Lord said "On this rock I will build my church" (Matthew 16:18), those who heard His words could not connect them with the "mystery" which was "hid in God" and had not then been made known to the sons of men. Confusion follows our reading what refers to Israel in the past or the future into the present dispensation. Readers are referred to the various notes in the connexions.

⁹⁵ *kāhāl* occurs in the Old Testament 123 times; congregation eighty-six, assembly seventeen, company seventeen, and multitude three times. The Septuagint uses *sunagōgē* and *ekklēsia* as practically synonymous terms. But the *sunagōgē* concerns the bringing together of the members of an existing society or body excluding all others, whereas the *ekklēsia* calls and invites all men, including outsiders everywhere, to join it. *Sunagōgē* being permanently associated with Jewish worship, was dropped by the early Christians in favor of *ekklēsia* as of wider import.

⁹⁶ Is derived from the Greek *kuriakos*, of or belonging to the Lord, house (Greek *oikos*) being understood. It comes to us through Anglo-Saxon *circe* (Scottish *kirk*).

APPENDIX 9: CHURCH (GREEK EKKLĒSIA)

5. The word where qualified by other terms occurs thus:—

Church of God; Acts 20:28. 1 Corinthians 1:2; 10:32; 11:16 (plural), 22; 15:9. 2 Corinthians 1:1. Galatians 1:13. 1 Thessalonians 2:14 (plural). 2 Thessalonians 1:4 (plural). 1 Timothy 3:5, 15 (church of the living God).

Churches of Christ; Romans 16:16.

Church in ... house; Romans 16:5. 1 Corinthians 16:19. Colossians 4:15. Philemon 2.

Churches of the Gentiles; Romans 16:4.

Churches of Galatia; 1 Corinthians 16:1. Galatians 1:2.

Of Asia; 1 Corinthians 16:19. Of Macedonia; 2 Corinthians 8:1.

Of Judaea; Galatians 1:22.

Of the Laodiceans; Colossians 4:16.

Of the Thessalonians; 1 Thessalonians 1:1; 2 Thessalonians 1:1.

Church of the firstborn (plural); Hebrews 12:23.

Church in Ephesus, Smyrna, etc. Revelation 2 and 3; and Churches; Revelation 22:16.

[RETURN TO SUPPLEMENT LIST](#)

THE "MYSTERY"

Appendix 193 from *The Companion Bible*

The English word "mystery" is a transliteration of the Greek word *musterion*,⁹⁷ which means a sacred *secret*.

It occurs in the Septuagint Version (280 B.C.) nine times as the equivalent for the Chaldee *raz* in the Chaldee portion of "Daniel", which means to *conceal*; hence, *something concealed* that can be revealed, viz. in Daniel 2:18, 19, 27, 28, 29, 30, 47; and 4:9.

It occurs frequently in the Apocryphal books; which, though of no use for establishing doctrine, are of great value in determining the meaning of Biblical usage of Greek words. In these books *musterion* always means the *secret* of friends, or of a king, etc.⁹⁸ See Tobit 12:7, 11. Judith 2:2. Wisdom 2:22 (transliterated "mysteries"); 14:23.

Ecclesiastes 22:22; 27:16, 17, 21. 2 Maccabees 13:21. (Revised Version). The passage in Judith is remarkable: for Nabuchodonosor calls his captains and great men together just before entering on a campaign, and "communicated with them his secret counsel", literally "the mystery of his will". This is exactly the same usage as in Ephesians 1:9, except that the Greek word for will or counsel is different.⁹⁹

By the end of the second century A.D. it was used interchangeably with *tupos* (= type), *symbolon* (= symbol), and *parabole* (= parable).

When we find the Greek word *musterion* rendered *sacramentum* in Latin Vulgate of Ephesians 5:32, it is clear that it was used as meaning a *secret sign* or *symbol*, and not in the modern meaning put upon the word "Sacrament", that is "holy mysteries".

It is evident to all that God has made known His will "at sundry times and in divers manners" (Hebrews 1:1, 2). He also kept certain things secret, and revealed them from time to time according to His purposes and counsels. Hence the word *musterion* is connected with several *concealed* or *secret* things in the New Testament.

1. It was used of the *secrets of the kingdom*; which had been concealed, until the Lord revealed them to His disciples (not to the People) in Matthew 13:10, 11. It had not before been known that the kingdom would be rejected, and that there would be a long interval between that rejection and its being set up in glory. This was concealed even from the prophets who foretold it (1 Peter 1:10–12).

⁹⁷ It is from *mueo* = to initiate or admit to secrets; and *mustes* was used of the person so initiated.

⁹⁸ In subsequent Revision of the Septuagint *Theodotion* (A.D. 160) uses it for the Hebrew *sod* (Job 15:8. Psalms 25:14. Proverbs 20:19). See Notes *in loc*.

⁹⁹ In Judith 2:2 it is *boule* ([Appendix 102. 4](#)), while in Ephesians 1:9 it is *thelema* ([Appendix 102. 2](#)).

APPENDIX 10: THE "MYSTERY"

2. In Romans 11 it is used in connection with the duration of Israel's blindness. That blindness itself was not a secret, for it had been foretold in Isaiah 6:9, 10. But the **duration** of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Romans 11:25).
3. It was used of a fact connected with resurrection, which had never before been made known to the sons of men.

The Lord had spoken of it to Martha (John 11:25, 26), but though she believed it, she did not understand that to those who should be alive and remain to His Coming the Lord would be "the life", and they would "never die" (verse 26).

The Thessalonians who "received the word" were not left in ignorance of it (1Thessalonians 4:13), for the Lord's words in John 11:25, 26. were explained to them.

But in 1Corinthians 15:51 the secret was fully and plainly shown; and it was that "we shall not all sleep". Up to that moment the universal belief had been that we must all die (compare Hebrews 9:27).

Thenceforward it was revealed and made known for faith that all would not die, but that those who are alive and remain (literally remain over) unto the Lord's Coming will not die at all (see note 1 Thessalonians 4:15, and compare Philippians 3:14).

4. Side by side with these Divine secrets there was the secret of the **[foretold]** lawlessness (2 Thessalonians 2:7 compare Daniel 12:4). It was already working during the dispensation covered by "Acts"; and had the nation repented at the call of those "other servants" of Matthew 22:4 (Acts 2:38; 3:12–26; etc.), those secret counsels of "the lawless one" and "the transgressors" would have "come to the full" (Daniel 8:23). But now they are postponed and in abeyance until the appointed time.
5. But "the great secret" which concerns us to-day was not revealed until after the close of that dispensation covered by "Acts". (See Acts 28:17–31 and Appendix 180 and 181.)

Paul was not commissioned to put in writing the "purpose" of God which was "**before** the overthrow of the World" (Appendix 146), until that dispensation was ended.

What this "great secret" was can only be learned fully from the Prison Epistles. There alone can we find the things which had been concealed and kept secret "since the world began" (Romans 16:25); "which in other ages was not made known unto the sons of men" (Ephesians 3:5); "which from the beginning of the world hath been hid in God" (Ephesians 3:9); "which hath been hid from ages and from generations, but now is made manifest" (Colossians 1:26), where "now" (Greek; **nun**) with the preterit = just now, recently.

The special Scriptures which describe this secret are the postscript of Romans 16:25, 26. Ephesians 3:1–12. Colossians 1:24–27.

APPENDIX 10: THE "MYSTERY"

The mention of "the mystery" in Romans 16:25, 26. has perplexed many, because the revelation of it is specifically propounded in the Epistle of Ephesians.

Hence it has been suggested that the Epistle originally ended at Romans 16:24 with the **Benediction** (or even at verse 20 (see the marginal notes in the Revised Version), and that the **ascription** (verses 25–27) was added by the apostle after he reached Rome (1) in order to complete the Structure by making it correspond with the ascription in chapter 11:33–36; and (2) to complete the **Epanodos** or **Introversion**, and thus to contrast "God's gospel", which was revealed of old by the prophets of the Old Testament and never hidden (1:2, 3), with the mystery which was always hidden and never revealed or even mentioned until 16:25–27.

In any case, while there is no doubt about the general order of the Epistles, the actual dates are conjectural, and rest only upon individual opinions as to the internal evidence (Appendix 180). And, after all, Romans 16:25–27 is not the revelation of the mystery as given in the Prison Epistles, but an ascription of glory to Him Who had at length made it manifest by prophetic writings (not "the writings of the prophets", for it is the adjective "prophetic", not the noun "prophecy" as in 2 Peter 1:20). **Romans** and **Ephesians** are thus brought together as the two central Epistles of the chronological groups: the one ending one group, and the other beginning the next, both being treatises rather than epistles, and both having Paul for their sole author, while in all the other Epistles he has others associated with him.

As to the great secret itself, it is certain that it cannot refer to the blessing of Gentiles in connection with Israel. This is perfectly clear from the fact that that was **never a secret**. Both blessings were made known at the very same time (Genesis 12:3); and this well-known fact is constantly referred to in the Old Testament. See Genesis 22:18; 26:4; etc. Deuteronomy 32:8. Psalms 18:49; 67:1,2; 72:17; 117:1. Isaiah 11:10; 49:6. Luke 2:32. Romans 15:8–12.

But the secret revealed in the Prison Epistles was never the subject of previous revelation.

In Ephesians 3:5. it is stated to be "now revealed". This cannot mean that it had been revealed before, but not in the same manner as "now"; because it is stated that it had never been revealed at all.

It concerns the Gentiles; and it was "revealed unto His holy apostles¹⁰⁰ and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body¹⁰¹, and **[joint]** partakers of the promise in Christ through the gospel (see the Notes on Ephesians 3:5, 6).

We cannot know the whole purpose of God in keeping this concealed all through the ages; but one thing we can clearly see, namely that had God made it known before,

¹⁰⁰ These were not those of the Old Testament dispensation, but were the subjects of a promise by the Lord Himself in Matthew 23:34. Luke 11:49. which was fulfilled in Ephesians 4:8,11. See the notes on these passages and Appendix 189.

¹⁰¹ Greek **sussomos**, a remarkable word occurring only here in the New Testament.

APPENDIX 10: THE "MYSTERY"

Israel would of necessity have had an excuse for rejecting the Messiah and His Kingdom.

As to ourselves, the question of "Who is in the secret?" does not arise. For we are not to suppose that all who do not know of it are "lost".

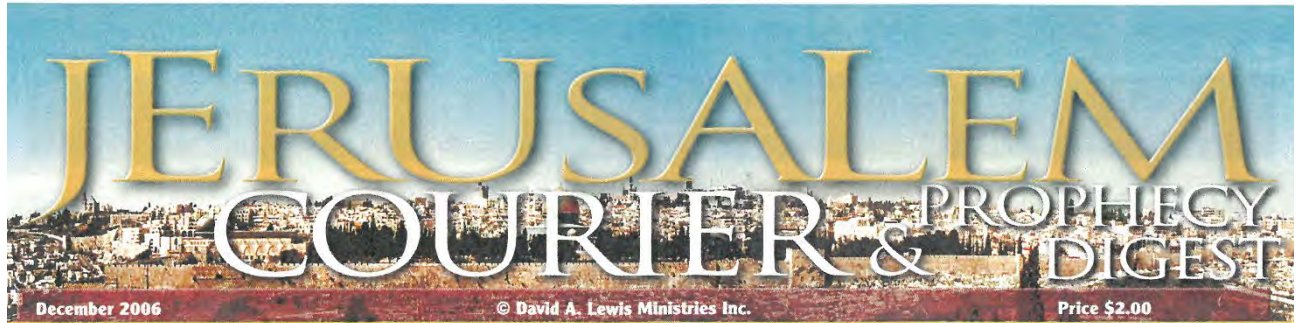
One thing we know, and that is: it is made known for "the obedience of faith", or for "faith-obedience" (Romans 16:26).

It is a ***subsequent revelation***; and the question is, do we believe it and obey it by acting according to it?

Abraham had several Divine revelations made to him. From this call in Genesis 11 he was a "righteous" man. In chapter 12 he believed God concerning His promises of the future. In chapter 13 he believed God concerning the promise of the Land. But in chapter 15 God made a further revelation concerning the seed which He would give him; and it is written, "Abraham believed in the Lord, and it was counted (or imputed) unto him for righteousness".

Even so with ourselves and the subsequent revelation of the mystery in the Prison Epistles. Let us believe it, and we may be sure it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.

[RETURN TO SUPPLEMENT LIST](#)

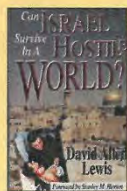


THE AMAZING EZEKIEL TABLETS

In This Issue...

- The Amazing Ezekiel Tablets1-3
- Giving Honor Where Honor is Due . . .4
- Feinstein Challenge5-8
- Book Order Form9
- Audio Tape Order Form10
- Books Available this Month11-12

Christmas Special



Three Great Books

Written by David Lewis

In these three books you will learn the great truths of Christ's second coming and the part that Israel plays in these end-times events.

Order Your Christmas Special on page 9



Just suppose that somewhere in the Holy Land there is a manuscript of one of the books of the Bible that is so ancient there could be no older copy of that Book, simply because it is the original - from the hand of the prophet himself. There are researchers, in Israel, who believe that they have found the original book of Ezekiel! It is engraved on stone tablets. Is this possible? Here is much of the evidence. If this theory can be proven and brought to public light it will be the most astounding archaeological discovery of all time. *It could either authenticate the text of our modern Bible, or tend to discredit it.* Up until this generation there has been no hint that the actual, original text of one of the books of the Bible might still be in existence. Until now the oldest known manuscript has

been one of the Dead Sea Scrolls, dating to about 250 BC (BCE). This would be a manuscript prepared 350 years after the original document. Actually, our Bible is based on copies of copies of copies of the original, unless there is one possible exception. Here are excerpts from my out-of-print book, *The Ezekiel Apocalypse* (which is now a part of a bigger book called *Mysteries of the Bible Now Revealed*), outlining the story of the Ezekiel Tablets, an account of epic proportions.

Many years ago, I met a man named Shlomo Rosenbaum pseudonym used at his request, (for security reasons). He told me that in a secret, highly secured room on the west side of Jerusalem there were sixty-four marble and four basalt tablets each

Ezekiel Tablets See page 2



Ezekiel Tablets from page 1.

about fourteen inches square. Written upon these stone tablets was the Book of Ezekiel in the original Hebrew language. There came a day when Shlomo showed me pictures of the mystical Ezekiel stones. Now I can report that I have many slide pictures and many color print pictures; which I took myself, on location.

A band of desert brigands had found the stones in the ancient tomb of the prophet Ezekiel in the village of El Keffil, very near the ruins of the ancient city of Babylon, in the country known today as Iraq. The Ezekiel stones were carried by the grave robbers to Syria, where they passed into the possession of a pharmacist who practiced medicine.

The chieftain of the robber band had become very ill. He told the pharmacist that if he could cure his sickness, he would give him a great archaeological treasure. Little did he realize what a treasure he was being offered. The pharmacist treated the sheik successfully. The grateful desert dweller kept his promise and handed the mystery stones over to the pharmacist. The pharmacist died, never knowing the true nature, nor the value of the treasure he had in his possession.

After his death the stones became the sole property of his grieving widow, a wealthy Christian Arab lady living in the Syrian city of Damascus. She told a religious authority about the stones. He was eager to see them. Upon examination, he said that these stones have the Book of Ezekiel written on them

in Hebrew and that he thought they were something very important. He also told her that someday the Ezekiel tablets should become the possession of the Jewish people. At that time the nation of Israel had not yet come into existence as a modern State.

Shlomo obtained funds from a



Jewish sponsor to build the small secure room where the stones are currently standing on a rack available for study by scientists, archeologists, historians, and linguists. For this reason he has had continued access to them, even though he has no official position with the foundation that now has a legitimate claim to ownership of the stone treasure.

After some years had gone by, Shlomo decided to let me come along to see and to photograph the Ezekiel stones. To my amazement, they were unlike any stones with words upon them that I had ever seen. The letters on the Ezekiel tiles leap out from the stone or stand

away from the stone in bas-relief fashion. As far as I have been able to discover so far, there is no other example of any extensive ancient writing in existence that uses this style of stone carving. One can find both ancient and modern monuments that feature words displayed in a large —raised letter style, but there is nothing like the Ezekiel stones. As a matter of fact, Shlomo says that it is a mystery to the researchers working on the Ezekiel project as to how this unique feature was accomplished.

If Shlomo and his associates are ever able to prove their theory concerning the originality of the stones, it will be one of the greatest, if not the greatest archaeological discovery of all time. Remember that our Bibles today are based on copies of copies of copies. No original manuscript of any book of the Bible is in existence as far as we know, unless it is the Ezekiel stones.

The Ezekiel Stones hold hidden clues about the location of Temple treasures such as the lost Ark of the Covenant. When the *Bible Codes* researchers (Moshe Katz, Elayahu Rips, Michael Drosnin, etc.) become aware of the stones they will search for the hidden messages and find information beyond compare!

There is a theory that the Temple of Ezekiel was built long ago and buried under massive amounts of dirt and rubble. I frankly expect that some will find the idea of a buried Temple hard to believe. I am only sharing these intriguing concepts

Ezekiel Tablets See page 3



Ezekiel Tablets from page 2

with you because the information came to me, independently, from three different sources in Israel; also because Shlomo says it is tied in to the coded message of the stones.

Ezekiel's description of the Temple of the Messianic Era and the City of Jerusalem of that time describes great topographical changes. Jerusalem itself will become a great plain. Is it possible that the Ezekiel Temple, the Messianic Temple, is already in existence?

Jerusalem Courier and Prophecy Watch

Published by David Lewis Ministries, Inc.

David Allen Lewis, Publisher/Editor
 Ramona Lewis, Business Manager
 Dr. Stanley Horton, Advisor/Chaplain of
 Eschatology Club
 Neil Howell, Consultant
 Tom Brimmer, Jerusalem Correspondent
 Becky Brimmer, Jerusalem Correspondent
 Sandy Howell, Correspondent
 Andrew Sands
 Craig Valone, Assistant to Dr. Lewis
 E. Dylan Hartsog, Volunteer - Technical Engineer,
 Computers, etc.
 Chuck Heidle, Associate Evangelist/Co-host of
 Eschatology Club
 Lee Fredrickson, Terry White, Design Editors
 Armando Nuñez, Christians United for Israel
 (CUFI)-US Ambassador
 Sherlock Bally, CUFI-International Ambassador
 Aileen Ege, Volunteer
 Mary Hitchcock, Volunteer
 David ben Joseph Howell, Photographer, Writer
 Mark Gentry, Chairman CUFI-Arkansas
 Chapter/USA Reporter

© 2006 by David A. Lewis Ministries, Inc.
 You may request permission to reprint articles from
 the Prophecy Watch International or Jerusalem
 Courier. For articles we have reprinted contact original
 source. Please send copy of publication that
 material from David A. Lewis is quoted.

PO Box 14444, Springfield, MO 65814
 Phone: 1-417-882-6470
 Toll Free: 1-800-PSALM-87
 Fax: 1-417-882-1135
 Email: DALewMin@aol.com
 Website: www.davidallenlewis.com

People who came to me . . . said that a bore hole had been dug and that some massive underground structure had been detected. What shall we say of these mysteries? Only time will tell.

Shlomo has explained to us about textual reasons indicating the originality of the Stones.

One of the textual clues is found in Ezekiel 1:2. Here is how the verse reads on the Stones: "In the fifth day of the month, which was the fifth year of Jehoiachin's captivity..." Here is the verse in the King James Version: "In the fifth day of the month, which was the fifth year of *King* Jehoiachin's captivity..." (same as the Masoretic Text). The word "king" does not appear on the stone tablets. The absence of word "king" shows that the author was familiar with King Jehoiachin, unlike the scribes that copied the Masoretic Text.

It seems that most, if not all, of the prophets felt their prophetic calling was an odious burden, not a thing to be desired. Think of Jeremiah, "I will not speak." Jonah refused to go to Ninevah. Isaiah cried out, "Woe is me." Amos complained that he had no desire to prophesy in the big city, preferring a bucolic, country life. It seems that only the prophet Ezekiel refrains from complaining about his calling.

On the Ezekiel Stones there is a

Hebrew word that Shlomo translates, "He [God] cursed me." This could complete the register of protesting prophets. A very similar word in more recent Hebrew manuscripts, replaces the word on the stones giving a different meaning. With this Professor Stanley M. Horton, a great Hebrew scholar, agrees. Could this indicate an error on the part of the (later) scribe who copied the document?

The Hebrew on the stones is virtually identical to the Masoretic Text that today's Hebrew Bible is based upon. There are only slight scribal differences, such as the spelling of a word (by no means changing the meaning of the word). Compare the standard English translation of the Hebrew Bible with the King James version of the Original Covenant (OT) and you will be struck with the fact that they are virtually identical.

More details about the amazing discovery of the Ezekiel Tablets (how they got to Israel, current dwelling place, and secrets hidden in the text) can be found in chapter 6 "The Amazing Ezekiel Stones" of the book *Mysteries of the Bible Now Revealed*, edited by David A Lewis and Jim Combs. Dr Lewis also has made available a two-disk sermon set on "The Ezekiel Stones." These are available on Cassette and CD; please indicate your preference on the order form.

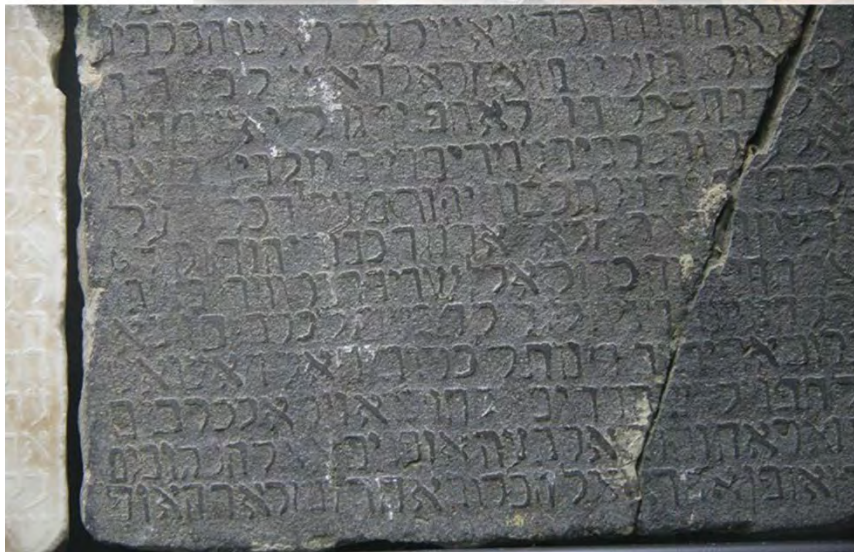
Visit our website today at
www.davidallenlewis.com

[RETURN TO SUPPLEMENT LIST](#)

APPENDIX 12: EZEKIEL TABLET PHOTOS A



In a secret, highly secured room ... there were sixty-four marble and four basalt tablets each about fourteen inches square. Written upon these tablets was the Book of Ezekiel in the original Hebrew ...



APPENDIX 12: EZEKIEL TABLET PHOTOS B



Written upon these tablets was the Book of Ezekiel in the original Hebrew language.



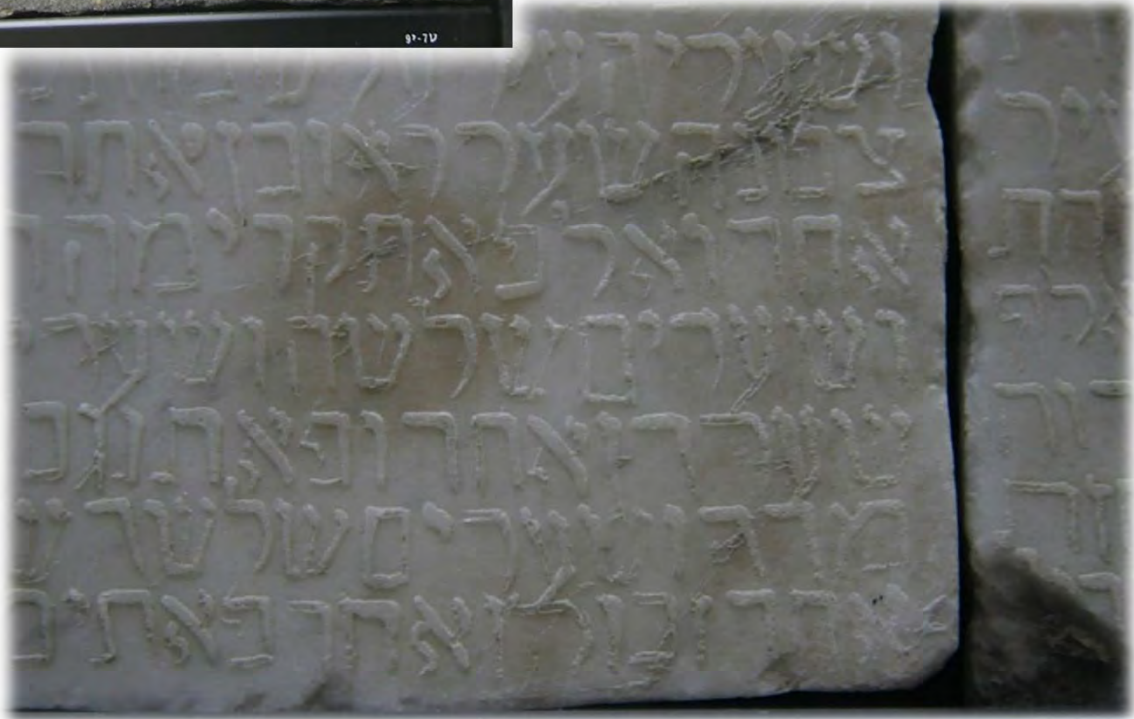
APPENDIX 12: EZEKIEL TABLET PHOTOS C

A band of desert brigands had found the stones in the ancient tomb of the prophet Ezekiel in the village of El Keffil, very near the ruins of the ancient city of Babylon, in the country known today as Iraq.



One can find both ancient and modern monuments that feature words displayed in a large, raised letter style, but there is nothing like the Ezekiel stones, As a matter of fact ... it is a mystery to the researchers working on the Ezekiel project as to how this unique feature was accomplished.

—“The Amazing Ezekiel Tablets” by Dr. David Allen Lewis in Jerusalem Courier and Prophecy Digest, December 2006



[RETURN TO SUPPLEMENT LIST](#)

PASSOVER PILGRIMAGE TO EZEKIEL'S TOMB



<http://jewishrefugees.blogspot.com/2006/04/passover-pilgrimage-to-ezekiels-tomb.html>

[RETURN TO SUPPLEMENT LIST](#)

WHEN THE MOB CAME FOR THE JEWS OF BAGHDAD

We heard screams all through the night. Today only four known Jews remain in Iraq.

By Joseph Samuels

May 28, 2021, 5:38 pm ET



The Farhud in Baghdad, 1941. PHOTO: YAD BEN ZVI PHOTO ARCHIVES

I was 10 when mobs attacked the Jewish community of Baghdad, my community, with cruel and unimaginable violence. Rioters maimed, raped, killed and robbed the unsuspecting Jews. This massacre, which began June 1, 1941, was called the *Farhud*, Arabic for “violent dispossession” or pogrom.

The seeds of the Farhud had been sown two months earlier. On April 1, a pro-Nazi coup d'état overthrew the pro-British Iraqi government and seized power. The coup was staged by Rashid Ali al Gaylani, an Arab nationalist and former Iraqi prime minister, supported by four army generals, and aided by Fritz Grobba, a former German ambassador to Iraq. This dangerous group was further stoked by the grand mufti of Jerusalem, Haj Amin al Husseini, who deeply hated the Jews. Anti-Semitic propaganda began to appear in the daily newspapers and in broadcasts on Radio Baghdad. It was intended to inflame the Muslim population and rally support for the new regime.

APPENDIX 14: WHEN THE MOB CAME FOR THE JEWS OF BAGHDAD

The Jewish community bore the brunt of this explosive combination of Arab nationalism, Nazi propaganda and anti-Semitism. In the weeks after the coup my family stayed home most of the time, huddled around the large console radio. We listened with disbelief to reports of Jews being arrested and accused of anti-Iraqi sentiment and of spying for the British. I shook just thinking of the torture being carried out to extract false confessions.

On May 31, 1941, the British army arrived at the outskirts of Baghdad. The pro-Nazi government collapsed quickly, but al Gaylani and his co-conspirators escaped to Iran. The Jewish community in Baghdad felt a sense of relief, especially as it coincided with the eve of the Shavuot festival, commemorating the time when God gave us the Ten Commandments. We had good reason to rejoice.

But that high spirit didn't last long, and joy reverted to pain and sorrow. The absence of a functioning government created a power vacuum. Across the country, chaos and lawlessness followed.

The Farhud erupted early Monday morning, June 1. Soldiers in civilian clothes, policemen and large crowds of Iraqi men, including Bedouins brandishing swords and daggers, joined in the pillage, helping themselves to loot as they plundered more than 1,500 Jewish homes and stores. For two days, the rioters murdered between 150 and 780 Jews—exact counts aren't known—injured 600 to 2,000 others, and raped an indeterminable number of women. Some say 600 unidentified victims were buried in a mass grave. All through the night we heard their screams. We heard gunshots too, then sudden quiet. Unarmed and unprepared to defend themselves, Jews were vulnerable and helpless. I was shaken, desperate and angry.

On the first day of the Farhud, my older brother Eliyahu's adventurous spirit nearly cost him his life. He rode his bike to visit his friend, but returned home traumatized and with tears in his eyes. He had seen men on Rashid Street, a main thoroughfare, dragging Jewish passengers from a minibus, stabbing them to death, and then robbing them in broad daylight.

My family reinforced our front door by stacking heavy furniture against it. I carried buckets of water to the roof to boil and stay ready to toss on marauders should they attempt to break in. We stayed up through the night, barricaded in our home. My father was praying and reading the Book of Psalms, but I was too preoccupied to join. Not wanting to appear weak to my older brothers, I cried myself to sleep in silence.

The riots ended in the late afternoon of June 2 when Iraqi, Kurdish and British forces entered Baghdad, killing some of the rioters and establishing order. My family and I were saved and unharmed, but my uncles Moshi and Meir hadn't been so lucky. Their homes were ransacked totally. They had managed to escape with their lives only by jumping from rooftop to rooftop.

Later, I heard of Muslim men protecting Jewish homes by standing guard with guns and daggers. Some even sheltered Jews in their own homes and saved them. Those were the good, honorable and faithful Muslims, the righteous among the nations.

APPENDIX 14: WHEN THE MOB CAME FOR THE JEWS OF BAGHDAD

They were the true heroes. These stories restored my faith and made me realize that there were many good Muslims among us.

After Iraq's failure in its May 1948 war to extinguish Israel, the new Jewish state, the Iraqi government reignited its assault on its own Jewish citizens. New waves of accusations, arrests, tortures and hangings shook the Jewish community's faith in the future. Fear of a second Farhud took over. I felt that there was nothing left for me in Iraq. In December 1949, I was smuggled illegally to Iran in a secret hold of a cargo boat. I made my way to Tehran with a group of Iraqi Jews, then we were airlifted to Israel by Jewish operatives. I arrived with nothing but the shirt on my back.

My friends and family were soon to follow. Around 135,000 Iraqi Jews—most of the community—are estimated to have left Iraq by 1952. Most were allowed to bring one suitcase each.

Today only four known Jews live in Iraq. Jewish communities in the Middle East and North Africa had existed for millennia, but they are nearly all gone. Around 850,000 Jews like us were forced to leave their countries. They, too, left behind their homes, businesses, irreplaceable historical artifacts and religious treasures. This was ethnic cleansing of Jews, right after the Holocaust, in the middle of the 20th century.

A journalist based in Basra, Iraq, recently asked me, "Would you like to come back to Iraq, if things got better?" "No," I replied. "I am glad and grateful to be out of Iraq alive, and feel fortunate and blessed to enjoy freedom in one of the best countries in the world, the United States of America."

Mr. Samuels is author of a memoir, "Beyond the Rivers of Babylon."

Wall Street Journal/Opinion Accessed 5/29/21

<https://www.wsj.com/articles/when-the-mob-came-for-the-jews-of-baghdad-11622237901>

For more information on Babylonian Jewry:

Babylonian Jewry Heritage Center

<https://www.bjhcenglish.com/>

[RETURN TO SUPPLEMENT LIST](#)

THE DESTRUCTION OF TYRE

taken from
The Bible: Proofs of Its Supernatural Origin

In the year 595 B.C. a man named Ezekiel was given a prophecy regarding the city of Tyre, a city in the modern day country of Lebanon. At that time this city was a large thriving city and a great enemy of Israel. He was told:

"Thus says the Lord God: "Behold I am against you O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets ... It shall become plunder for the nations ... Behold I will bring against Tyre from the north King Nebuchadnezzar, King of Babylon... He will slay your people by the sword and your strong pillars will fall to the ground. They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timbers, and your soil in the midst of the water... I will make you like the top of a rock; you shall be a place for the spreading of nets, and you shall never be rebuilt, for I the Lord have spoken. Will the coast lands not shake at the sound of your fall ... Then all the princes of the sea will come down from their thrones, lay aside their robes, and take off their embroidered garments ... and be astonished at you." (Ezekiel 26:3) [26:3-5, 7-9, 12, 14-16]

These are the very specific prophecies for the city of Tyre made by a Hebrew prophet 2,600 years ago.

1. Nebuchadnezzar will destroy the mainland city of Tyre. (Ezekiel 26:8)
2. Many nations against Tyre. (Ezekiel 26:3)
3. Make her bare rock; flat like the top of a rock. (Ezekiel 26:4)
4. Fishermen will spread their nets over the site. (Ezekiel 26:5)
5. Throw the stones and timbers into the water. (Ezekiel 26:12)
6. Never be rebuilt. (Ezekiel 26:14)
7. Princes of nearby coast lands will be astonished by Tyre's fall and give up their thrones.

Now lets look at what secular history says happened to Tyre.

In the year 586 B.C. Nebuchadnezzar, the King of the Babylonian Empire began to attack the city of Tyre. The Babylonian army was the greatest fighting force up to that time and besieged the city of Tyre for 13 years. When they finally broke down

APPENDIX 15: THE DESTRUCTION OF TYRE

the gates and walls of Tyre he found that the people had moved out to an island 1/2 mile off the coast of Tyre. #1 fulfilled! City besieged.

In the year 332 B.C. Alexander the Great laid siege against the island city of Tyre because they would not submit to his authority. The Encyclopedia Britannica states that because Alexander the Great had no fleet of ships he demolished old Tyre on the mainland and he threw the debris (stones and timbers and dirt) into the ocean and made a causeway (jetty or wood/stone bridge) connecting the mainland to the newer island city of Tyre.

Secular historian Phillip Myers stated in his textbook of history that:

"Alexander the Great reduced Tyre to ruins in 332 B.C. Tyre recovered in a measure from this blow, but never regained the place she had previously held in the world. The larger part of the site of the once great city is now as bare as the top of a rock -- a place where the fishermen that still frequent the spot spread their nets to dry!"

#2, 3, 4, 5 fulfilled!

Secular historians have stated that the ruins of Tyre are highly unique. Tyre ruins are the only ones in the world that have been completely thrown into the ocean!

After Alexander the Great, the island city persisted in various degrees of strength. During the next 16 centuries. Many kings besieged the city until its final destruction by the Moslems began in 1291 A.D.

Currently, there is a flat rock area with not one stone upon another. The stones that were thrown into the sea are still there. Other than a few nearby small fishing villages, there is no evidence of the former great city. On the flat former foundation stones you find to the present day fishermen drying their nets!

#6 fulfilled! Never rebuilt.

Secular historians record that when Alexander the Great besieged the city of Tyre that many of the neighboring kings submitted to his authority without a battle.

#7 fulfilled! Princes give up their thrones.

"The Bible: Proofs of Its Supernatural Origin," Gospeloutreach.net, Accessed 6/1/21.

<https://www.gospeloutreach.net/bibsuper.html>

[RETURN TO SUPPLEMENT LIST](#)

MINIBOOKS

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

God's Promises
of the Land
to **Israel**

Compiled by
Dr. Billye Brim

Unless otherwise indicated, all Scripture quotations are taken from the
American Standard Version (ASV). Public Domain.

Scripture quotations marked NASB are taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman
Foundation

Used by permission. www.Lockman.org

Published by
A Glorious Church Fellowship, Inc.
aka *Billye Brim Ministries*
aka *Prayer Mountain in the Ozarks*
PO Box 40
Branson, MO 65615
(417) 336-4877
www.billyebrim.org

THE PROMISED LAND THE ETERNAL COVENANT

GENESIS

Genesis 12:1-7

¹ Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee:** ² and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: ³ and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. ⁴ So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. ⁶ And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. ⁷ **And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land:** and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

¹⁴ And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: ¹⁵ **for all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it.**

Genesis 15:7-10 NASB

⁷ And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, **to give you this land to possess it.**" ⁸ He said, "O Lord GOD, how may I know that I will possess it?" ⁹ So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." ¹⁰ Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Genesis 15:17-21 NASB

¹⁷It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. ¹⁸On that day the Lord made a covenant with Abram, saying,

“To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

¹⁹the Kenite and the Kenizzite and the Kadmonite ²⁰and the Hittite and the Perizzite and the Rephaim ²¹and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Genesis 25:5-6

⁵ And **Abraham gave all that he had unto Isaac.** ⁶ But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

¹ Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So **Isaac** went to Gerar, [Gaza]. . . .

² The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. ³ **Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.** ⁴ I will multiply your descendants as the stars of heaven, and **will give your descendants all these lands;** and by your descendants all the nations of the earth shall be blessed; ⁵ because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

⁶ So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

¹⁰ Then Jacob departed from Beersheba and went toward Haran. ¹¹ He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. ¹² He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. ¹³ **And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.”**

EXODUS

Exodus 3:8

And **I am come down to deliver them** out of the hand of the Egyptians, and **to bring them up out of that land unto a good land and a large**, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, **I will bring you up** out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, **unto a land flowing with milk and honey**.

Exodus 6:2-4

² And God spake unto Moses, and said unto him, I am Jehovah: ³ and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. ⁴ And **I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned**.

Exodus 6:6-8 NASB

⁶ "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians.... ⁷ Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. ⁸ **I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.**"

Exodus 13:3, 5

³ And Moses said unto **the people**, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

⁵ And it shall be, when Jehovah **shall bring thee into the land** of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which he sware unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

And it shall be, when Jehovah shall bring thee into the land of the Canaanite, **as he sware** unto thee and to thy fathers, and shall give it thee.

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee.**

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land** of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your boundary** from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

They shall not dwell in **thy land**, lest they make thee sin against me; for *if* thou serve their gods, it will surely be a snare unto thee.

Exodus 32:11, 13

¹¹ And Moses besought Jehovah his God, and said.... ¹³ Remember Abraham, Isaac, and Israel, thy servants, **to whom thou swarest by thine own self, and saidst unto them**, I will multiply your seed as the stars of heaven, **and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

Exodus 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'**"

LEVITICUS

Leviticus 14:34

When ye are come into **the land of Canaan, which I give to you for a possession....**

Leviticus 20:24 NASB

Hence I have said to you, **"You are to possess their land, and I Myself will give it to you to possess it**, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you**, then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine**; for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give you the land of Canaan**, and to be your God.

Leviticus 26:42

Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Leviticus 26:44-45

⁴⁴ And yet for all that, when they are in the land of their enemies, **I will not reject them**, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; ⁴⁵ **but I will for their sakes remember the covenant of their ancestors**, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

NUMBERS

Numbers 13:2 NASB

Send out for yourself men so that they may **spy out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

²³ Surely they shall not see **the land which I swear unto their fathers**, neither shall any of them that despised me see it: ²⁴ but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

³⁰ Surely ye shall not come into **the land, concerning which I swear that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun. ³¹ But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land** which ye have rejected.

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you.**

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel.**

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I swore unto Abraham, unto Isaac, and unto Jacob;** because they have not wholly followed me.

Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

⁵³ And ye shall take possession of the land, and dwell therein; **for unto you have I given the land to possess it.** ⁵⁴ And ye shall inherit the land by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance,** even the land of Canaan according to the borders thereof).

Numbers 34:12-13

¹² And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about.**

¹³ And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot.**

Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan**.

DEUTERONOMY

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them**.

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: go up, **take possession, as Jehovah, the God of thy fathers, hath spoken unto thee**.

Deuteronomy 1:35-36

³⁵ Surely there shall not one of these men of this evil generation see **the good land, which I sware to give unto your fathers**, ³⁶ save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon**, and to his children, because he hath wholly followed Jehovah.

Deuteronomy 2:31 NASB

The LORD said to me, "See, **I have begun to deliver Sihon and his land over to you**. Begin to occupy, that you may **possess his land**."

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it**: ye shall pass over armed before your brethren the children of Israel, all the men of valor.

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan**: then shall ye return every man **unto his possession, which I have given you**.

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see.**

Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you.**

Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it.**

Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it.**

Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance,** as at this day.

Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in **the land, which Jehovah thy God giveth thee, for ever.**

Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into **the land which He swore to your fathers**, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers.**

Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he sware unto our fathers.**'

Deuteronomy 7:1

When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee ... in the land which he sware unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and **possess the land which Jehovah sware unto your fathers.**

Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee.**

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD **your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.**

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you;** then ye rebelled....

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into **the land which he promised unto them....**

Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and **possess the land, which I sware unto their fathers to give unto them.**

Deuteronomy 11:8-9

⁸Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and **possess the land, whither ye go over to possess it**; ⁹and that ye may prolong your days in **the land, which Jehovah sware unto your fathers to give unto them and to their seed**, a land flowing with milk and honey.

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in **the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.**

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess **the land which the LORD your God is giving you**, and you shall possess it and live in it.

Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in **the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.**

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in **the land which Jehovah your God causeth you to inherit....**

Deuteronomy 16:20

Justice, *and only* justice, you shall pursue, that you may live and possess **the land which the LORD your God is giving you.**

Deuteronomy 17:14

When thou art come unto the land which **Jehovah thy God giveth thee, and shalt possess it....**

Deuteronomy 18:9

When thou art come into the land which **Jehovah thy God giveth thee....**

Deuteronomy 19:1-3

¹When the LORD your God cuts off the nations, **whose land the LORD your God gives you, and you dispossess them and settle** in their cities and in their houses, ²you shall set aside three cities for yourself in the midst of **your land, which the LORD your God gives you to possess.** ³You shall prepare the roads for yourself, and divide into three parts the territory of **your land which the LORD your God will give you as a possession**, so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, **in your inheritance which you will inherit in the land that the LORD your God gives you to possess.**

Deuteronomy 21:1

If one be found slain **in the land which Jehovah thy God giveth thee to possess it**, lying in the field, and it be not known who hath smitten him.

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not **thy land which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 24:4 NASB

And you shall not bring sin on **the land which the LORD your God gives you as an inheritance.**

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long **in the land which Jehovah thy God giveth thee.**

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, **in the land which Jehovah thy God giveth thee for an inheritance to possess it**, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

Deuteronomy 26:1-3

¹ And it shall be, **when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance**, and possessest it, and dwellest therein, ² that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from **thy land that Jehovah thy God giveth thee**; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. ³ And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that **I am come unto the land which Jehovah sware unto our fathers to give us.**

Deuteronomy 26:9-10

⁹ and **he hath brought us into this place, and hath given us this land**, a land flowing with milk and honey. ¹⁰ And now, behold, I have brought the first of the fruit of **the ground, which thou, O Jehovah, hast given me.** And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and **the ground which thou hast given us, as thou swarest unto our fathers.**

Deuteronomy 27:2-3

²And it shall be on the day when ye shall pass over the Jordan **unto the land which Jehovah thy God giveth thee**, that thou shalt set thee up great stones, and plaster them with plaster: ³and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest **go in unto the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee.**

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land which Jehovah sware unto thy fathers to give thee.**

Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout **all thy land, which Jehovah thy God hath given thee.**

Deuteronomy 30:3-9

³then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵**The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.**

⁶“Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. ⁷The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. ⁸And you shall again obey the LORD, and observe all His commandments which I command you today. ⁹Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, **before I have brought them into the land which I swear.**

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for thou shalt bring the children of Israel into **the land which I swear unto them:** and I will be with thee.

Deuteronomy 32:43 NASB

Rejoice, O nations, *with* His people;
For He will avenge the blood of His servants, And will render vengeance on His adversaries,
And will atone **for His land and His people.**

Deuteronomy 32:49

Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold **the land of Canaan, which I give unto the children of Israel for a possession.**

Deuteronomy 32:52

For thou shalt see the land before thee; but thou shalt not go thither into **the land which I give the children of Israel.**

Deuteronomy 34:1-2

¹ And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, ² and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea.

Deuteronomy 34:4

And Jehovah said unto him, **This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:** I have caused thee to see it with thine eyes, but thou shalt not go over thither.

JOSHUA

Joshua 1:2-4

² Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of**

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Israel. ³Every place that the sole of your foot shall tread upon, **to you have I given it**, as I spake unto Moses. ⁴**From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I swore** unto their fathers to give them.

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land, which Jehovah your God giveth you to possess it.**

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them....**

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land**, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land**, that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land**; and moreover all the inhabitants of the land do melt away before us.

Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed.**

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Joshua 18:1-3

¹ And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. ² And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. ³ And Joshua said unto the children of Israel, How long are ye slack to go in to **possess the land, which Jehovah, the God of your fathers, hath given you?**

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; **and ye shall possess their land, as Jehovah your God spake unto you.**

Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and **I gave them into your hand, and ye possessed their land; and I destroyed them from before you.**

Joshua 24:13 NASB

I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and **have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.**

FIRST KINGS

1 Kings 8:22

And **Solomon** stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

³³ When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, ³⁴ then hear in heaven, and forgive the sin of Your people Israel, and **bring them back to the land which You gave to their fathers.**

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

1 Kings 8:40

That they may fear thee all the days that they live in **the land which thou gavest unto our fathers.**

SECOND KINGS

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

FIRST CHRONICLES

1 Chronicles 16:13-18

- ¹³ O seed of Israel His servant,
Sons of Jacob, His chosen ones!
¹⁴ He is the Lord our God;
His judgments are in all the earth.
¹⁵ **Remember His covenant forever,**
The word which He commanded to a thousand generations,
¹⁶ **The covenant which He made with Abraham,**
And His oath to Isaac.
¹⁷ **He also confirmed it to Jacob for a statute,**
To Israel as an everlasting covenant,
¹⁸ **Saying, "To you I will give the land of Canaan,**
As the portion of your inheritance."

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

SECOND CHRONICLES

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers.**

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers,** and the city which thou hast chosen, and toward the house which I have built for thy name.

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them....**

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

NEHEMIAH

Nehemiah 9:5 NASB

Then the Levites...said, "Arise, bless the LORD your God forever and ever!..."

Nehemiah 9:7-8 NASB

⁷"You are the Lord God,

Who chose Abram

And brought him out from Ur of the Chaldees,

And gave him the name Abraham.

⁸"You found his heart faithful before You,

And made a covenant with him

To give him the land of the Canaanite,

Of the Hittite and the Amorite,

Of the Perizzite, the Jebusite and the Gergashite—

To give it to his descendants.

And You have fulfilled Your promise,

For You are righteous.

Nehemiah 9:15 NASB

You provided bread from heaven for them for their hunger,

You brought forth water from a rock for them for their thirst,

And You told them to enter in order to possess,

The land which You swore to give them.

Nehemiah 9:36

Behold, we are servants this day, and as for **the land that thou gavest unto our fathers** to eat the fruit thereof and the good thereof, behold, we are servants in it.

PSALMS

Psalm 44:1-3 NASB

- ¹ O God, we have heard with our ears,
Our fathers have told us
The work that You did in their days,
In the days of old.
- ² You with Your own hand drove out the nations;
Then **You planted them**...
- ³ For by their own sword they did not possess **the land**,
And their own arm did not save them,
But Your right hand and Your arm and the light of Your presence,
For **You favored them**.

Psalm 105:8-11

- ⁸ **He hath remembered his covenant for ever,**
The word which he commanded to a thousand generations,
- ⁹ *The covenant which he made with Abraham,*
And his oath unto Isaac,
- ¹⁰ And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
- ¹¹ **Saying, Unto thee will I give the land of Canaan,**
The lot of your inheritance.

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,
And slew mighty kings.

Psalm 135:12

And gave their land for a heritage,
A heritage unto Israel his people.

Psalm 136:21-22

- ²¹ **And gave their land for a heritage;**
For his lovingkindness endureth for ever;
- ²² **Even a heritage unto Israel his servant;**
For his lovingkindness endureth for ever.

ISAIAH

Isaiah 14:1-2 NASB

¹ When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house _____ of _____ Jacob.

² The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,
“In a favorable time I have answered You,
And in a day of salvation I have helped You;
And I will keep You and give You for a covenant of the people,
To restore the land, to make them inherit the desolate heritages.”

Isaiah 49:12 NASB

Behold, these will come from afar;
And lo, these *will come* from the north and from the west,
And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,
Nor devastation or destruction within your borders;
But you will call your walls salvation, and your gates praise.”

Isaiah 60:21 NASB

Then all your people *will be* righteous;
**They will possess the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.**

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,
They will raise up the former devastations;
And they will repair the ruined cities,
The desolations of many generations.

Isaiah 61:7 NASB

Instead of your shame *you will have* a double portion,
And *instead* of humiliation they will shout for joy over their portion.
Therefore they will possess a double portion in their land,
Everlasting joy will be theirs.

JEREMIAH

Jeremiah 3:16-19 NASB

¹⁶ "It shall be in those days **when you are multiplied and increased in the land,**" declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. ¹⁷ "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. ¹⁸ "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the **north to the land that I gave your fathers as an inheritance.**

¹⁹ "Then I said,
'How I would set you among My sons
And give you a pleasant land,
The most beautiful inheritance of the nations!'
And I said, 'You shall call Me, My Father,
And not turn away from following Me.'"

Jeremiah 11:5

That I may establish **the oath which I swear** unto your fathers, to give them a **land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel...**

Jeremiah 16:14-15 NASB

¹⁴ "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' ¹⁵but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For **I will restore them to their own land which I gave to their fathers.**"

Jeremiah 23:7-8 NASB

⁷ "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up the sons of Israel from the land of Egypt,' ⁸but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on **their own soil [land]**."

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land**; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever.**"

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, "**I will also bring them back to the land that I gave to their forefathers and they shall possess it.**"

Jeremiah 32:22 NASB

And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

Jeremiah 32:41

Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB

"Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes,**" declares the LORD.

Jeremiah 33:11 NASB

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"Give thanks to the LORD of hosts,
For the LORD is good,
For His lovingkindness is everlasting;"

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

and of those who bring a thank offering into the house of the LORD. **For I will restore the fortunes of the land as they were at first,' says the LORD.**

EZEKIEL

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations.

"And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers.**

Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob.**

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

⁶Therefore **prophecy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.'⁷ Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults.'⁸ But you, **O mountains of Israel, you will put forth your branches and bear your fruit for My people Israel; for they will soon come.**⁹ For, behold, I am for you, and I will turn to you, and you will be cultivated and sown.¹⁰ I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt.¹¹ I will multiply on you man and beast; and they will

3BI EZEKIEL

MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. ¹²Yes, **I will cause men—My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.'

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will **bring you into your own land**.

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel 37:3-4

³ And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. ⁴ Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

¹¹ Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. ¹² Therefore prophecy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel**. ¹³ And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people**. ¹⁴ And I will put my Spirit in you, and ye shall live, and **I will place you in your own land**: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

Ezekiel 37:21-22

²¹ And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land**: ²²and **I will make them one nation in the land, upon the mountains of Israel**; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

children, and their children's children, for ever: and David my servant shall be their prince for ever.

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their own land** with no one to make *them* afraid.

Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land**; and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance**, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

¹³ Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. ¹⁴ You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.

HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,
And the valley of Achor as a door of hope.
And she will sing there as in the days of her youth,
As in the day when she came up from the land of Egypt.

3BI EZEKIEL
MINIBOOK: GOD'S PROMISES OF THE LAND TO ISRAEL

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

I will sow her for Myself in the land.

I will also have compassion on her who had not obtained compassion,
And I will say to those who were not My people,
"You are My people!"
And they will say, "*You are my God!*"

JOEL

Joel 3:2 NASB

I will gather all the nations
And bring them down to the valley of Jehoshaphat.
Then I will enter into judgment with them there
On behalf of **My people and My inheritance, Israel,**
Whom they have scattered among the nations;
And **they have divided up My land.**

AMOS

Amos 9:14 NASB

Also I will restore the captivity of **My people Israel,**
And they will rebuild the ruined cities and live *in them*;
They will also plant vineyards and drink their wine,
And make gardens and eat their fruit.

Amos 9:15 NASB

**"I will also plant them on their land,
And they will not again be rooted out from their land
Which I have given them,"
Says the LORD your God.**

[RETURN TO SUPPLEMENT LIST](#)

3BI EZEKIEL
MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

Judgment

of the

Nations

for how they treat

Israel

Compiled by
Dr. Billye Brim

Published by:
A Glorious Church Fellowship, Inc.
Billye Brim Ministries
Prayer Mountain in the Ozarks
P.O. Box 40
Branson, MO 65615
(417) 336-4877
www.BillyeBrim.org

Unless otherwise indicated, all Scripture quotations are from the King James Version of the Bible.
Public Domain.

Scripture quotations marked "ASV" are taken from the American Standard Version Bible
(Public Domain).

Scripture quotations marked "AMPC" are taken from the Amplified® Bible (AMPC). Copyright ©
1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation.

Used by permission. www.Lockman.org

JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: goyim) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "For the gifts and calling of God are without repentance" (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

Deuteronomy 32:4

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Quoting David Baron's book *Israel in the Plan of God*, page 36:

Another glorious characteristic of the 'Rock of Israel' is that: '*All His ways are judgment.*' This word *mish-pat* (judgment) stands in the Hebrew Bible not only for God's acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

Genesis 12:1-3

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

thou shalt be a blessing: And **I will bless them that bless thee, and curse him that curseth thee:** and in thee shall all families of the earth be blessed.

Isaiah 49:25-26

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for **I will contend with him that contendeth with thee,** and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Brim Note:

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

Brim Note:

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

Malachi 3:6

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

CUP OF JUDGMENT

Quoting David Baron's book, Zechariah: A Commentary on His Visions and Prophecies, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

Isaiah 51:17, 21-23

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, **Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee;** which have said to thy

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Psalm 75:8

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

Baron, *Zechariah*, page 426

In those passages, it is the *kos* (cup) that is spoken of, but in Zechariah 12 it is the *saph*, the *bowl*, or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."

Zechariah 12:1-3

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. **Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.** And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

JEREMIAH

Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim* = *nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be **a sign to the nations**, thereby Israel would still be operating in their call, *revealing God to the nations*. [**Many** Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was *sore displeased*. See Zechariah 1:15. And the word translated "heathen" here is *goyim*, nations.

Jeremiah 29:4-7

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Brim Note

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup "*to all the kingdoms of the world, which are upon the face of the earth*"? The ancient sages say that when he spoke it, it was done.

Jeremiah 25:15-17

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations**, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me:

Jeremiah 25:26-27

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. [*Sheshach is Babylon.*] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

Jeremiah 25:31-32

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

Brim Note

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

Jeremiah 30:3-4

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people *Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

Jeremiah 30:10-11

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

Jeremiah 30:16

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jeremiah 30:20

Their children also shall be as aforesaid, and their congregation shall be established before me, **and I will punish all that oppress them.**

Jeremiah 50:4-7

In those days, and in that time, saith the LORD, the children of Israel* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD, the hope of their fathers.

*Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).

Jeremiah 50:10-11

And Chaldea **shall be a spoil:** all that spoil her shall be satisfied, saith the LORD. **Because ye were glad, because ye rejoiced, O ye destroyers of ****mine heritage,**** because ye are grown fat as the heifer at grass, and bellow as bulls.

****Deut. 32:9** For the LORD's portion is his people; *Jacob is the lot of his inheritance.*

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

Joel 3:1-2

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Joel 3:1-2 AMPC

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

Brim Note

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14, 15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

Ezekiel 28:24-26

And 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;** and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them;** and they shall know that I *am* the LORD their God.

Brim Note

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, Zechariah: A Commentary on His Visions and Prophecies, as mentioned earlier.

Zechariah 1:15

And **I am very sore displeased with the heathen** *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

Zechariah 2:8-9

For thus saith the LORD of hosts; After the glory hath he sent me unto **the nations** which spoiled you: **for he that toucheth you toucheth the apple of his eye.** For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

Zechariah 12:3

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zechariah 14:2-3

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zechariah 14:12

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

Brim Note

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

Zechariah 14:3-4

Then shall the LORD go forth, **and fight against those nations, as when he fought in the day of battle.** And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Brim Note

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is the nations, not the Jews and not the Church, that are before Him for judgment. These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

on how they treated “His brethren,” the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel “His brethren.”

Matthew 25:31-46

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Micah 5:2-3

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

3BI EZEKIEL

MINIBOOK: JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; [1] because they have transgressed the laws, [2] violated the statutes, [3] **broken the everlasting covenant**. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines “the everlasting covenant.”

Psalms 105:8-11 ASV

He hath remembered his covenant for ever,
The word *which* he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

1 Chronicles 16:14-18 ASV

He is Jehovah our God;
His judgments are in all the earth.
Remember his covenant for ever,
The word which he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

[RETURN TO SUPPLEMENT LIST](#)