

## LESSON 44

### Ezekiel

#### OVERVIEW:

Ezekiel sees in vision four living creatures, four wheels, and the glory of God on his throne. Ezekiel is called to take the word of the Lord to Israel—He sees a book in which lamentations and mourning are written. Ezekiel made a watchman unto the house of Israel—Their blood is required at his hand unless he raises the warning voice.

The power of repentance and the restoration of blessings for righteous living.

Ezekiel was a prophet from 592 to 570 BC. Judah was taken captive in 597BC, so Ezekiel was a prophet while in Babylon.

The book is divided into three parts:

Chapters 1-24 discuss the punishments that will come upon Judah.

Chapters 25-39 talk about restoration.

Chapters 40-48 deal with the temple rebuilding and worship. Ezekiel is mentioned in D&C 29: 21: **And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.**

(The Lord had one great prophet, Jeremiah, in the court at Jerusalem; another, Daniel, in the court at Babylon; and a third, Ezekiel, among the exiles in Babylonia. Jeremiah and Ezekiel were of priestly lineage; Daniel may have been of royal lineage (see Daniel 1:3). Jeremiah served the Lord by delivering His warnings and instructions to the kings and leaders of the soon-to-be conquered; Daniel, to the conquerors; and Ezekiel, to the exiles. Ezekiel, whose name means “God is strong,” or “God will strengthen,” was the son of Buzi and a priest of the family of Zadok. He was carried captive to Babylon by Nebuchadnezzar in the captivity of Jehoiachin. (See Sidney B. Sperry, *The Voice of Israel’s Prophets*, pp. 189–90.) “[Ezekiel’s] family must have been considered prominent and influential, for, according to the account in 2 Kings 24:14–16, mostly the ‘chief men of the land’ were taken captive to Babylon by Nebuchadnezzar [an alternate spelling of Nebuchadnezzar] when Jehoiachin was deposed as king of Judah. Most scholars assume that this event took place in 597 B.C., but the fact that Zedekiah succeeded Jehoiachin leads us to assign it a little earlier, to 601 B.C., following the lead of certain chronological data in the Book of Mormon.” (Sperry, *Voice of Israel’s Prophets*, pp. 190–91; see also Josephus, *Antiquities of the Jews*, bk. 10, chap. 6, par. 3; Ezekiel 4:14.) Institute Manual, 265)

#### SCRIPTURES:

### THE BOOK OF THE PROPHET EZEKIEL CHAPTER 1

*Ezekiel sees in vision four living creatures, four wheels, and the glory of God on his throne.*

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 <sup>a</sup>captives (Heb exiles) by the river of <sup>b</sup>Chebar, *that* the heavens were <sup>c</sup>opened, and I saw <sup>d</sup>visions of God. (It is very difficult, if not impossible, for a mortal to convey in writing the message and spirit of a vision or other revelation from God so that the reader will have a complete understanding of what took place and what was communicated. Such was the challenge of Ezekiel in describing his transcendent visions of heaven. Others, too, have faced the same challenge (see 2 Corinthians 12:4; 3

Nephi 28:12–14; D&C 76:114–17). Joseph Smith said that “could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject” (*History of the Church*, 6:50). One must experience revelation to understand it fully. Those, including Ezekiel, who have had visitations or visions from the eternal worlds have often used symbolism, metaphor, simile, comparisons, and other kinds of figurative language to try to convey the experience they had and the message they received (see D&C 110:2–3; JS—H 1:32; Daniel 10:5–9; Revelation 1:12–18; 12:1–6). Therefore, everything Ezekiel said need not be taken literally, for he used many figurative expressions to try to tell that which was far beyond mortal experience. Many times, for example, he used words like *as*, *likeness*, and *appearance* (see Ezekiel 1:4–5, 7, 10, 13–14, 16, 24, 26–28). Another difficulty in understanding Ezekiel and other Old Testament writers is the cultural differences between the Jews of Ezekiel’s day and the modern reader. Where it is important, Notes and Commentary on the book of Ezekiel explain the cultural aspects of Ezekiel’s writing. InSTITUTE Manual, 265)

2 In the fifth *day* of the month, which *was* the <sup>a</sup>fifth year of king <sup>b</sup>Jehoiachin’s captivity,

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 Chebar; and **the <sup>a</sup>hand of the LORD was there upon him.**

4 ¶ And I looked, and, behold, a <sup>a</sup>whirlwind came out of the north, a great cloud, and a <sup>b</sup>fire infolding itself, (**ie continuous fire**) and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. (The words *wind*, *tempest*, or *storm* would better fit the meaning intended in Ezekiel 1:4. A wind that revolves on its own axis with great rapidity is not what is meant by the Hebrew word translated “whirlwind”; rather, the idea of a furious or powerful wind is what was intended (see Merrill F. Unger, *Unger’s Bible Dictionary*, s.v. “whirlwind”). The metaphor signifies the power of God. For instance, the power of God’s presence was indicated to Job through allusion to a whirlwind (see Job 38:1). When the Lord poured out His Spirit with great power at the dedication of the Kirtland Temple in this dispensation, “a noise was heard like the sound of a rushing mighty wind, which filled the Temple” (*History of the Church*, 2:428). InSTITUTE Manual, 265–66)

5 Also out of the midst thereof *came* the likeness of four living <sup>a</sup>creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings. (In his vision, Ezekiel saw four creatures, each of which had four faces. “They four had the face of a man, . . . a lion, . . . an ox . . . [and] the face of an eagle” (Ezekiel 1:10). The Apostle John had a similar vision. In his vision, the creatures were described as being “like a lion, . . . like a calf, . . . [having] a face as a man, and . . . like a flying eagle” (Revelation 4:7). The Prophet Joseph explained that the four beasts in John’s vision were representative of classes of beings (see D&C 77:3). The faces of the creatures in Ezekiel’s vision seem to represent the same thing. The following interpretation, from an ancient Jewish commentary, is in harmony with that view: “**Man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One**” (*Midrash Shemoth Rabbah* 23; in D. Guthrie and J. A. Motyer, eds., *The New Bible Commentary: Revised*, p. 667). Ezekiel saw that the throne of God was above the creatures (Ezekiel 1:26–28). That placement represents His having dominion over all living things, though He provides the means for all His creations, both human and animal, to enter into eternal glory, each in their appropriate order (see D&C 77:2–3). InSTITUTE Manual, 266)

7 And their feet *were* straight feet (**standing upright, not kneeling or bent**); and the sole of their feet *was* like the sole of a calf’s foot: and they sparkled like the colour of burnished <sup>a</sup>brass. (**amber**)

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another (**unity, harmony**); they turned not when they went; they went every one <sup>a</sup>straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their <sup>a</sup>wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of <sup>a</sup>lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold one <sup>a</sup>wheel upon the earth by the living creatures, with his four faces. (The Prophet Joseph Smith said: “I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don’t be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation of the subject.” (*Teachings of the Prophet Joseph Smith*, p. 291.) At present the interpretation of Ezekiel’s vision has not been given to the Church, so the Lord does not hold His Saints accountable for understanding what is represented by the wheels. Institute Manual, 266)

16 The appearance of the <sup>a</sup>wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they <sup>a</sup>went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

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

22 And the likeness of the <sup>a</sup>firmament (Heb *expanse over*) upon the heads of the <sup>b</sup>living creature *was* as the <sup>c</sup>colour of the terrible <sup>d</sup>crystal, (Heb *appearance of wonderful crystal*) stretched forth over their heads above.

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

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the <sup>a</sup>voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

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

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 <sup>a</sup>throne *was* the likeness as the <sup>b</sup>appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of <sup>a</sup>fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. (Joseph Smith’s description of Moroni is similar to Ezekiel’s experience: JS-H 1: 30 While I was thus in the act of calling upon God, I discovered a <sup>a</sup>light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a <sup>b</sup>personage appeared at my bedside, standing in the air, for his feet did not touch the

floor. 31 He had on a loose robe of most exquisite <sup>a</sup>whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. 32 Not only was his robe exceedingly white, but his whole person was <sup>a</sup>glorious beyond description, and his countenance truly like <sup>b</sup>lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was <sup>c</sup>afraid; but the <sup>d</sup>fear soon left me. D&C 110: 2 We <sup>a</sup>saw the Lord (Like Joseph and Oliver, John Murdock also saw the Lord. He recorded: "The visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely! The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in most majestic form, His eyes, a keen penetrating blue, and the skin of his neck a most beautiful white, and He was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely! And while I was endeavoring to comprehend the whole personage, from head to feet, it slipped from me, and the Vision was closed up. But it left on my mind the impression of love, for months, that I never before felt, to that degree" (quoted in Anderson, Joseph Smith's Kirtland, 109-10). Revelations of the Restoration, p. 885) <sup>b</sup>standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure <sup>c</sup>gold, in color like amber. 3 His <sup>a</sup>eyes were as a flame of fire; the hair of his head was white like the pure snow; his <sup>b</sup>countenance shone above the brightness of the sun; and his <sup>c</sup>voice was as the sound of the rushing of great waters, even the voice of <sup>d</sup>Jehovah, saying: 4 I am the <sup>a</sup>first and the last; I am he who <sup>b</sup>liveth, I am he who was slain; I am your <sup>c</sup>advocate with the Father.)

28 As the appearance of the <sup>a</sup>bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the <sup>b</sup>appearance of the likeness of the <sup>c</sup>glory of the <sup>d</sup>LORD. And when I saw *it*, I <sup>e</sup>fell upon my face, and I heard a voice of one that spake. (Similar to John's experience in Revelation 4:2-11: 2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* (God the Father, Elohim.) sat on the throne. 3 And he that sat (there) was to look upon like a jasper and a sardine stone (As mentioned in Exodus 28:17-20, these stones are the last and the first put on the breastplate of Aaron, indicative of Christ being the first and the last): and *there was* a <sup>a</sup>rainbow round about the throne, in sight like unto an emerald (Emerald is the fourth stone in the breastplate of Aaron. Judah is the fourth son of Jacob. Christ is of Judah, perhaps this refers to Christ. Understanding the Book of Revelation, p. 58. The Prophet Joseph Smith tried to describe the beauty of the kingdom of heaven: The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body of out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. TPJS, p. 107.). 4 <sup>a</sup>And ~~round about~~ (in the midst of) the throne *were* four and twenty <sup>b</sup>seats: and upon the seats I saw four and twenty <sup>c</sup>elders (D&C 77: 5 Q. What are we to understand by the four and twenty <sup>a</sup>elders, spoken of by John? A. We are to understand that these elders whom John saw, were elders who had been <sup>b</sup>faithful in the work of the ministry and were dead; who belonged to the <sup>c</sup>seven churches, and were then in the paradise of God. It is important to note that these exalted persons were elders; not seventies, not high priests, not patriarchs, not apostles, but elders. He has taken upon himself the oath and covenant of the priesthood, the same as any other office in the Melchizedek priesthood. DNTC, 3:465.) sitting, clothed in white raiment; and they had on their heads crowns ~~of~~ (like) gold. (These were men that John knew when they were alive. The 24 elders represent all of the redeemed who will receive thrones and crowns in heaven. Kings and priests. Seeing these 24 elders is to show that everyone worthy can receive exaltation.) 5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, <sup>a</sup>which are the seven <sup>b</sup>Spirits (servants) of God. (The presiding officers of the seven churches.

DNTC, 3:466.) 6 And before the throne *there was* a <sup>a</sup>sea of glass (The angels do not reside on a planet like this earth, but they reside in the presence of God, on a globe like a sea of glass and fire, [a] sea of glass before the throne, where all things are manifest – past, present and to come. The place where God resides is a great urim and thummim. This earth, in its sanctified and immortal state, will be a urim and thummim for all things below it in the scale of creation, but not above it. WJS, p. 171) like unto crystal (D&C 77:1 Q. What is the <sup>a</sup>sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? A. It is the <sup>b</sup>earth, in its <sup>c</sup>sanctified, <sup>d</sup>immortal, and <sup>e</sup>eternal state. D&C 130: 6 The angels do not reside on a planet like this earth; 7 But <sup>a</sup>they reside in the <sup>b</sup>presence of God, on a globe <sup>c</sup>like a <sup>d</sup>sea of glass and <sup>e</sup>fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. 8 The place where God resides is a great <sup>a</sup>Urim and Thummim. 9 This <sup>a</sup>earth, in its <sup>b</sup>sanctified and <sup>c</sup>immortal state, will be made like unto <sup>d</sup>crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be <sup>e</sup>Christ’s. Brigham Young said: When you wish to know anything you can look in this earth, and see all the eternities of God. JD, 8:200.): <sup>b</sup>and in the midst of the throne (were the four and twenty elders), and round about the throne, were four <sup>c</sup>beasts . (D&C 77: 2 Q. What are we to understand by the four beasts, spoken of in the same verse? A. They are <sup>a</sup>figurative expressions, used by the Revelator, John, in describing <sup>b</sup>heaven, the <sup>c</sup>paradise of God, the <sup>d</sup>happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the <sup>e</sup>spirit of man in the likeness of his person, as also the spirit of the <sup>f</sup>beast, and every other creature which God has created. 3 Q. Are the four beasts limited to individual beasts, or do they represent classes or <sup>a</sup>orders? A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined <sup>b</sup>order or <sup>c</sup>sphere of creation, in the enjoyment of their <sup>d</sup>eternal <sup>e</sup>felicity. Joseph Smith suggested that the four beasts “lived on another planet than ours.” Words of Joseph Smith, p. 171. John saw the actual beast in heaven, showing to John that beasts did actually exist there... John saw curious looking beasts in heaven; he saw every creature that was in heaven, - all the beasts, fowls, and fish in heaven, actually there, giving glory to God... I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this, - strange beasts of which we have no conception; all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes, or men; and He will glorify Himself with them. Says one, I cannot believe in the salvation of beasts. Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect; they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. History of the Church, 5:343-44.) full of eyes before and behind (D&C 77:4 Q. What are we to understand by the <sup>a</sup>eyes and <sup>b</sup>wings, which the beasts had? A. Their eyes are a representation of light and knowledge, that is, they are full of <sup>c</sup>knowledge; and their wings are a <sup>d</sup>representation of <sup>e</sup>power, to move, to act, etc.). 7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. (One commentator states: The description of the camp of Israel in Numbers locates the four chief tribes in the following positions: Judah on the east (Numbers 2:3), Reuben on the south (2:10), Ephraim on the west (2:18), and Dan on the north (2:25). The insignias for these tribes were: Judah, lion; Reuben, man; Ephraim, ox; and Dan, eagle. Davis, Heavenly Court, 133. Understanding the Book of Revelation, p. 62) 8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, <sup>a</sup>Lord God <sup>b</sup>Almighty, which was, and is, and is to come 9 And when those beasts give glory and honour and thanks to him that ~~sat~~ (sits) on the throne,

who liveth for ever and ever, 10 The four and twenty elders fall down before him that **sat (sits)** on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (Gesture of humility, of submissiveness to God.) 11 Thou art worthy (Fully qualified), O Lord, to receive glory and honour and power: for thou hast <sup>a</sup>created all things, and <sup>b</sup>for thy pleasure they are and were created.)

## CHAPTER 2

*Ezekiel is called to take the word of the Lord to Israel—He sees a book in which lamentations and mourning are written.*

1 AND he said unto me, <sup>a</sup>Son of man, (The expression ‘son of man’ used in Ezekiel refers only to this prophet. As a Hebrew idiom it means simply ‘human.’ It is not to be confused with the title ‘Son of Man’ which refers to Christ.) stand upon thy feet, and I will speak unto thee.

2 And the <sup>a</sup>spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. (Ezekiel’s mission call.)

3 And he said unto me, Son of man, I <sup>a</sup>send thee to the children of Israel, to a <sup>b</sup>rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent children and <sup>a</sup>stiffhearted. I do <sup>b</sup>send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a <sup>a</sup>rebellious house,) <sup>b</sup>yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, <sup>a</sup>be not <sup>b</sup>afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost <sup>c</sup>dwell (or sit) among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

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

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and <sup>a</sup>eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; (Is this his setting apart?) and, lo, a <sup>a</sup>roll (Heb scroll) of a <sup>b</sup>book (Many prophets receive a book as part of their mission call. Isaiah, Moses, Adam, Lehi, John the Revelator, Joseph Smith.) *was* therein; (Elder Bruce R. McConkie wrote that “John’s act of eating a book containing the word of God to him was in keeping with the custom and tradition of ancient Israel. The act signified that he was eating the bread of life, that he was partaking of the good word of God, that he was feasting upon the word of Christ—which was in his ‘mouth sweet as honey.’ But it made his ‘belly bitter’; that is, the judgments and plagues promised those to whom the Lord’s word was sent caused him to despair and have sorrow of soul. ‘How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!’ (Psalm 119:103.) Such is the exulting cry of the Psalmist. And, conversely, how bitter is the penalty for rebellion and disobedience. Ezekiel had a similar experience. He was commanded to eat a roll (a book), *Anciently, books were written on scrolls.* which was in his mouth ‘as honey for sweetness,’ but in the writing itself there was ‘lamentations, and mourning, and woe.’ (Ezek. 2:6–10; 3:1–3.)” (Doctrinal New Testament Commentary, 3:507.))

10 And he spread it before me; and it *was* written <sup>a</sup>within and without (Heb front and back): and *there was* written therein lamentations, and mourning, and woe.

## CHAPTER 3

*Ezekiel made a watchman unto the house of Israel—Their blood is required at his hand unless he raises the warning voice.*

1 MOREOVER he said unto me, Son of man, eat that thou findest; eat this <sup>a</sup>roll (Heb scroll), and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll. (Internalize his assignment.)

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 <sup>a</sup>eat *it*; and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

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

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have <sup>a</sup>hearkened unto thee. (Much like Jonah going to Nineveh, they repented and were converted. The Gentiles would have repented if Ezekiel had been sent to them.)

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and <sup>a</sup>hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. (The words of Ezekiel 3:8 are a Hebrew idiom suggesting essentially the English idiom “face up to it.” The Lord promised Ezekiel power, courage, and firmness, since his mission was to a very rebellious and stubborn people (see Jeremiah 1:17–19). The Lord gives His humble servants sufficient strength to withstand the world’s opposition as they seek to do His will. Institute Manual, 267)

9 As an <sup>a</sup>adamant (or diamond) harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith <sup>a</sup>the Lord GOD; (Heb the Lord Jehovah) whether they will hear, or whether they will forbear.

12 Then the <sup>a</sup>spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the <sup>a</sup>noise (or sound) of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

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

17 Son of man, I have made thee a <sup>a</sup>watchman unto the house of Israel: therefore hear the word at my mouth, and give them <sup>b</sup>warning from me. (Watchmen in the Lord’s kingdom have a serious responsibility with far-reaching consequences, as Elder Ezra Taft Benson taught: “As watchmen on the tower of Zion, it is our obligation and right as leaders to speak out against current evils—evils that strike at the very foundation of all we hold dear as the true church of Christ. . . . “As one of these watchmen, with a love for humanity, I accept humbly this obligation and challenge and gratefully strive to do my duty without fear. In times as serious as these, we must not permit fear of criticism to keep us from doing our duty, even at the risk of our counsel being tabbed as political, as government becomes

more and more entwined in our daily lives. “In the crisis through which we are now passing, we have been fully warned. This has brought forth some criticism. There are some of us who do not want to hear the message. It embarrasses us. The things which are threatening our lives, our welfare, our freedoms are the very things some of us have been condoning. Many do not want to be disturbed as they continue to enjoy their comfortable complacency. “The Church is founded on eternal truth. We do not compromise principle. We do not surrender our standards regardless of current trends or pressures. Our allegiance to truth as a church is unwavering. Speaking out against immoral or unjust actions has been the burden of prophets and disciples of God from time immemorial. It was for this very reason that many of them were persecuted. Nevertheless, it was their God-given task, as watchmen on the tower, to warn the people.” (In Conference Report, Apr. 1973, pp. 49–50; or *Ensign*, July 1973, p. 38.)

18 When I say unto the wicked, Thou shalt surely <sup>a</sup>die; and thou givest him not <sup>b</sup>warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall <sup>c</sup>die in his <sup>d</sup>iniquity; but his blood will I <sup>e</sup>require at thine hand.

19 Yet if thou <sup>a</sup>warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a <sup>a</sup>righteous *man* doth <sup>b</sup>turn from his <sup>c</sup>righteousness, and commit iniquity, and I lay a <sup>d</sup>stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is <sup>a</sup>warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the <sup>a</sup>plain, and I will there talk with thee.

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 of Chebar: and I <sup>a</sup>fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: (They bound Ezekiel by not heeding his warnings. There is no scriptural evidence that was ever imprisoned.)

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be <sup>a</sup>dumb, and shalt not be to them a reprover: for they *are* a rebellious house.

27 But when I speak with thee, I will open thy <sup>a</sup>mouth, and thou shalt say unto them, Thus <sup>b</sup>saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

## CHAPTER 4

*Ezekiel creates a type and shadow of the siege and famine that shall befall Jerusalem.*

1 THOU also, son of man, take thee <sup>a</sup>a tile (ie a clay tablet), and lay it before thee, and <sup>b</sup>pourtray upon it the city, *even* Jerusalem: (ie engrave, or cut in it a representation of the city.)

2 And <sup>a</sup>lay siege against it (ie draw upon it the plan of the attack against the city), and <sup>b</sup>build a fort against it, and <sup>c</sup>cast a <sup>d</sup>mount against it (or build up a mound or bank); set the camp also against it, and set <sup>e</sup>battering rams against it round about.

3 Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a <sup>a</sup>sign to the house of Israel. (Ezekiel was instructed to make a representation of the city of Jerusalem on a clay tablet and portray to the people the events that would befall the city. The Lord wanted to make very



clear to the people through many means the message He had for them. Ezekiel was instructed to present other visual representations before the people to teach His messages more effectively (see Ezekiel 4:4–17; 5). Other prophets have been instructed to use similar teaching techniques (see Jeremiah 27:1–11; 1 Kings 11:29–39; 13:1–11; 19:1–18; Acts 21:11). During the events described in Ezekiel 4, Ezekiel himself was in captivity with other Jews in Babylon. Twice Nebuchadnezzar had gone to war against Judah and taken captives both times. Both times, however, he retreated, thinking he had taught Judah a lesson. So Jerusalem was still intact until the third siege, which brought the destruction of Judah. Ezekiel dramatized that destruction in verses 1–3. The “iron pan” (v. 3) represented the wall that the Chaldeans erected around Jerusalem during their siege. It prevented escape and allowed no entry of supplies. Institute Manual, 268)

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. (Ezekiel 4:4–8 contains another example of a figurative teaching device that has not been fully interpreted. After forming the image of Jerusalem under siege (vv. 1–3), Ezekiel was told to lie on his side for 390 days and to bear the iniquity of Israel (in this case it appears the Northern Kingdom is meant). Then he was to change sides and lie for another 40 days to bear the iniquity of Judah. The symbolic meaning of the act seems clear enough. Ezekiel was to be fettered to the bed (v. 8) and bound down to show that the two kingdoms were bound down, or brought into bondage, because of their iniquity. But whether Ezekiel actually performed this act is not known. It seems strange that the Lord would ask a prophet to lie immobile for fifteen months. Perhaps Ezekiel performed the act in some kind of symbolic way. Why the numbers 390 and 40 were used is not clear. Though Ezekiel was told that each day represented a year (v. 6), the years do not fit any known history. Keil and Delitzsch, using the total of 430 days or years (390+40), suggested that this is the number of years Israel was in bondage in Egypt (see Exodus 12:40–41). They explain the split of 390 days and 40 days as referring to the forty years after Moses killed the Egyptian and fled into the wilderness of Midian (see Exodus 2:11–15; Acts 7:23, 30). This time, just before Moses returned to deliver them, was probably the most intense period of suffering for Israel. (See *Commentary*, 9:1:74–76.) Others, however, believe that the 430 years included the time from Abraham to the Exodus. (See *Old Testament Student Manual: Genesis–2 Samuel*, pp. 119–20.) Without a revealed key for interpreting these numbers, one cannot definitely interpret this passage. Institute Manual, 268)

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and <sup>a</sup>fitches, (or spelt (a type of wheat)) and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy <sup>a</sup>meat (Heb food) which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. (“Dried ox and cow dung is a common fuel in the east; and with this, for want of wood and coals, they are obliged to prepare their food. Indeed, dried excrement of every kind is gathered. Here, the prophet is to prepare his bread with *dry human excrement*. . . . This was required to show the extreme degree of wretchedness to which they should be exposed; for, not being able to *leave the city* to collect the dried excrements of beasts, the inhabitants during the siege would be obliged, literally, to use dried

human ordure for fuel. The very circumstances show that this was the plain fact of the case. However, we find that the prophet was relieved from using this kind of fuel, for *cows' dung* was substituted at his request. See ver. 15." (Clarke, *Commentary*, 4:434–35.) As Ezekiel 4:13 indicates, the Jews would be driven to Babylon where they would be compelled to eat "defiled bread." Because foreign lands were considered unclean (see Hosea 9:3–4; Amos 7:17), living and eating in other lands was considered unclean. Institute Manual, 268)

13 And the LORD said, Even thus shall the children of Israel eat their <sup>a</sup>defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been <sup>a</sup>polluted: for from my youth up even till now have I not eaten of that which <sup>b</sup>dieth of itself, or is <sup>c</sup>torn in pieces; neither came there <sup>d</sup>abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with <sup>a</sup>astonishment: (ie fearfulness, anxiety)

17 That they may want bread and water, and be <sup>a</sup>astonied (Heb appalled) one with another, and <sup>b</sup>consume away for their iniquity. (Another symbolic act Ezekiel was commanded to perform represented the conditions that would prevail during the Babylonian siege of Jerusalem. "In times of *scarcity*, it is customary in all countries to mix several kinds of coarser grain with the finer, to make it last the longer. This *mashlin*, which the prophet is commanded to take, of wheat, barley, beans, lentiles, millet, and fitches, was intended to show how scarce the necessities of life should be during the siege. ". . . The whole of the above grain, being ground, was to be formed into one *mass*, out of which he was to make *three hundred and ninety loaves*; one loaf for each day; and this loaf was to be of *twenty shekels* in weight. Now a *shekel*, being in weight about half an ounce, this would be *ten ounces* of bread for each day; and with this *water* to the amount of one *sixth* part of a *hin*, which is about a pint and a half of our measure. All this shows that so reduced should provisions be during the siege, that they should be obliged to eat the *meanest* sort of aliment, and that by *weight*, and their *water* by *measure*; each man's allowance being scarcely a *pint and a half*, and *ten ounces*, a little more than *half a pound of bread*, for each day's support." (Clarke, *Commentary*, 4:434.) The phrase "I will break the staff of bread" (Ezekiel 4:16) indicates that the time would come when the inhabitants of Jerusalem would be without bread. See 2 Kings 25:3 for a record of the prophecy's fulfillment. Institute Manual, 268)

## CHAPTER 5

*The judgment of Jerusalem shall include famine, pestilence, war, and the scattering of her inhabitants.*

1 AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a <sup>a</sup>sword after them. (In Ezekiel 5:12 the Lord briefly explained the next symbolic act He instructed Ezekiel to perform (see vv. 1–4). Ezekiel represented the Jewish nation and particularly the city of Jerusalem. That which he was to do to his hair would also be done to Judah. The razor represented the Babylonians who would cut Judah asunder with the sword and would be the means of bringing judgments upon them. "To make the head bald, or to shave or pluck the beard, was a sign of mourning among the Hebrews and many other nations" (James M. Freeman, *Manners and Customs of the Bible*, p. 256; see also Ezra 9:3; Job 1:20; Isaiah 22:12; 48:37–38). As Ezekiel was to burn one-third of the hair in the city, so also would one-third of Judah's inhabitants perish in Jerusalem during its siege.

The third of the hair Ezekiel cut with a knife represented the people who would be destroyed by the sword in the environs of Jerusalem. The third that was scattered in the wind represented those who would be taken captive and scattered far from their homeland. There would further be a sword drawn after them who would be scattered (see Ezekiel 5:2, 12), which was signified by those hairs Ezekiel bound to his skirts and later cast into the fire. This act signified that even among those who were taken captive and preserved from the original destruction, some would later be “cast . . . into the midst of the fire” (v. 4) to be destroyed, or to be cleansed and purified from iniquity by tribulations. That all of Judah would not be completely destroyed is attested to by the Lord’s promise of eventual escape for some (see Ezekiel 6:8–10). Institute Manual, 269)

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the <sup>a</sup>midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into <sup>a</sup>wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have <sup>b</sup>refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my <sup>a</sup>judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the <sup>a</sup>sight of the nations.

9 And I will do in thee that which I have not <sup>a</sup>done, and whereunto I will not do any more the like, because of all thine <sup>b</sup>abominations.

10 Therefore the fathers shall <sup>a</sup>eat the sons (**cannibalism**) in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I <sup>b</sup>scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because **thou hast** <sup>a</sup>defiled my sanctuary with all thy <sup>b</sup>detestable things, and with all thine abominations, therefore will I also <sup>c</sup>diminish *thee*; neither shall mine eye <sup>d</sup>spare, neither will I have any pity.

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 I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and <sup>a</sup>I will cause my <sup>b</sup>fury to rest upon them, and I will be comforted: and they shall know that I the LORD have <sup>c</sup>spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee <sup>a</sup>waste, and a <sup>b</sup>reproach among the nations that *are* round about thee, in the sight of all that <sup>c</sup>pass by.

15 So it shall be a <sup>a</sup>reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall <sup>a</sup>bereave (**ie deprive of children**) thee; and pestilence and blood shall pass through thee; and I will bring the <sup>b</sup>sword upon thee. I the LORD have spoken *it*.

## CHAPTER 6

*Israel shall be destroyed for her idolatry—A remnant only shall be saved and scattered.*

- 1 AND the word of the LORD came unto me, saying,
- 2 Son of man, set thy <sup>a</sup>face toward the <sup>b</sup>mountains of Israel, and prophesy against them,
- 3 And say, 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 rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places. (These are all places where idols were worshipped.)
- 4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.
- 5 And I will lay the dead <sup>a</sup>carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.
- 6 In all your dwellingplaces 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 images may be cut down, and your works may be abolished.
- 7 And the slain shall fall in the midst of you, and ye shall <sup>a</sup>know that I *am* the LORD.
- 8 ¶ Yet will I leave a <sup>a</sup>remnant, that ye may have *some* that shall <sup>b</sup>escape the sword among the nations, when ye shall be <sup>c</sup>scattered through the countries.
- 9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart (idolatry. Though today men rarely worship idols of wood or stone, they may devote themselves to serving certain governments that have set themselves up as the state religion, or they devote themselves to acquiring material things, or they dedicate themselves to other pursuits that take them away from service to God. Institute Manual, 269), which hath departed from me, and with their eyes, which go a <sup>a</sup>whoring after their idols: and they shall <sup>b</sup>lothe themselves for the <sup>c</sup>evils which they have committed in all their abominations.
- 10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.
- 11 ¶ Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.
- 12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.
- 13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their <sup>a</sup>idols.
- 14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

## CHAPTER 7

*Desolation, war, pestilence, and destruction shall sweep the land of Israel—Their desolation of her people is foreseen.*

- 1 MOREOVER the word of the LORD came unto me, saying,
- 2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An <sup>a</sup>end, the end is come upon the four corners of the land.
- 3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will <sup>a</sup>judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not <sup>a</sup>spare thee, neither will I have pity: but I will <sup>b</sup>recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall <sup>c</sup>know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an <sup>a</sup>only (or singular, or unique) evil, behold, is <sup>b</sup>come. (or coming)

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains. (The phrase “sounding again of the mountains” in Ezekiel 7:7 refers to the impending destruction of Jerusalem. Clarke said: “The hostile troops are advancing! Ye hear a *sound*, a *tumultuous noise*; do not suppose that this proceeds from festivals upon *the mountains*; from the joy of *harvestmen*, or the treaders of the *wine-press*. [Great rejoicing was common at harvest time.] It is the *noise* of those by whom ye and your country are to fall; . . . and not the reverberation of sound, or reflected sound, or *reechoing* from the mountains. ‘Now will I shortly pour out,’ ver. 8. Here they come!” (*Commentary*, 4:439–40.) Throughout chapter 7, Ezekiel sounds the same theme sounded by Jeremiah: because of the people’s wickedness, Jerusalem will be destroyed. Institute manual, 269)

8 Now will I shortly pour out my <sup>a</sup>fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs: neither *shall there be* <sup>a</sup>wailing for them.

12 The time is come, the day draweth near: let not the <sup>a</sup>buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The <sup>a</sup>sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that <sup>a</sup>escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them <sup>b</sup>mourning, every one for his iniquity.

17 All <sup>a</sup>hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with <sup>a</sup>sackcloth, and horror shall cover them; and <sup>b</sup>shame *shall be* upon all faces, and <sup>c</sup>baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the <sup>a</sup>stumblingblock of their <sup>b</sup>iniquity.

20 ¶ As for the beauty of his ornament (The Temple in Jerusalem), he set it in majesty: but they made the <sup>a</sup>images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall <sup>a</sup>pollute it.

22 My face will I turn also from them, and they shall <sup>a</sup>pollute my secret <sup>b</sup>place: for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of <sup>a</sup>bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and *there shall be none*.

26 <sup>a</sup>Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the <sup>b</sup>law shall perish from the priest, and counsel from the <sup>c</sup>ancients. (Heb elders)

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall <sup>a</sup>know that I *am* the LORD.

## CHAPTER 8

*Ezekiel sees in vision the wickedness and abominations of the Jews in Jerusalem—He sees idolatry practiced in the temple itself.*

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 mine house, and the <sup>a</sup>elders of Judah sat before me, that the <sup>b</sup>hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of <sup>a</sup>fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the <sup>a</sup>spirit lifted me up between the earth and the <sup>b</sup>heaven, and brought me in the <sup>c</sup>visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. (Though Ezekiel was residing in Babylon among the exiles, he was “brought . . . in the visions of God” (Ezekiel 8:3) to the temple in Jerusalem. “Here, in the temple, Jehovah shows to the prophet the various kinds of idolatry which Israel is practising both publicly and privately, not merely in the temple, but throughout the whole land. The arrangement of these different forms of idolatry in four groups or abomination scenes (vers. 5, 6, 7–12, 13–15, and 16–18), which the prophet sees both in and from the court of the temple, belong to the visionary drapery of this divine revelation.” (Keil and Delitzsch, *Commentary*, 9:1:116–17.))

4 And, behold, <sup>a</sup>the glory of the God of Israel *was* there, according to the vision that I saw in the <sup>b</sup>plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

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.

9 And he said unto me, Go in, and behold the wicked <sup>a</sup>abominations that they do here.

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

11 And there stood before them <sup>a</sup>seventy men of the <sup>b</sup>ancients (Heb elders) of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. (“It is very likely that these images pourtrayed on the wall were the objects of Egyptian adoration: the *ox*, the *ape*, the *dog*, the *crocodile*, the *ibis*, the *scaraboeus* or *beetle*, and various other things. It appears that these were privately worshipped by the sanhedrin or great Jewish council, consisting of *seventy* or *seventy-two* persons, *six* chosen out of every tribe, as representatives of the people. The images were pourtrayed upon the wall, as we find those ancient idols are on the walls of

the *tombs of the kings and nobles of Egypt.*” (Clarke, *Commentary*, 4:443.) It is significant that such worship took place in the dark (see v. 12). This fact, in addition to the necessity Ezekiel was under to dig through the wall to see in, indicates that ancient Israelites knew of the Lord but sought to hide their abominable practices from Him. They said, “The Lord seeth us not” (v. 12). Such is often the case among those who perform unrighteous acts. How foolish it is for any to assume that they can hide their acts from God’s all-seeing eye! The statement made by Elder Spencer W. Kimball concerning God’s omniscience was as applicable in Ezekiel’s time as it is today: “There are no corners so dark, no deserts so uninhabited, no canyons so remote, no automobiles so hidden, no homes so tight and shut in but that the all-seeing One can penetrate and observe” (“Message of Inspiration,” *Church News*, 30 May 1970, p. 2).)

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.  
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 women weeping for <sup>a</sup>Tammuz. (ie Amorite idol According to J. R. Dummelow, Tammuz was “a deity worshipped both in Babylonia and in Phoenicia—the same as the Greek Adonis. He appears to have been a god of the spring, and the myth regarding him told of his early death and of the descent of Istar his bride into the underworld in search of him. The death of Tammuz symbolised the destruction of the spring vegetation by the heat of summer, and it was celebrated annually by seven days of women’s mourning in the 4th month (June–July), which was called Tammuz. This superstition had been introduced into Jerusalem.” (*A Commentary on the Holy Bible*, pp. 497–98.))

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner <sup>a</sup>court of the LORD’s house, and, behold, at the door of the temple of the LORD, between the <sup>b</sup>porch and the altar, *were* about five and twenty men, with their <sup>c</sup>backs toward the temple of the LORD, and their faces toward the east; and they worshipped <sup>d</sup>the sun toward the east. (ie the sun god of Egyptians, or father of the gods. “Sun worship was practised by the Canaanites, but lately had been reintroduced from Assyria (2 Ki. 23:5, 11; Je. 8:2). *Between the porch and the altar* was the place where the priests offered prayer (Joel 2:17), with their faces, of course, towards the Temple; in this spot, *with their backs to the temple*, the adoration of the sun took place, as complete a renunciation of Yahweh [Jehovah] as possible.” (Guthrie and Motyer, *New Bible Commentary*, p. 670; see also 2 Chronicles 29:6.))

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? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. (Although it is not clear what the expression “put the branch to their nose” means, and there are differences of opinion among the scholars, a comment from Dummelow may be helpful. He wrote that the expression was “usually explained as a ceremony connected with sun-worship. Persian sun-worshippers held bunches of the twigs of certain trees before their mouths, that they might not contaminate the sun with their breath.” (*Commentary*, p. 498.))

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.

## CHAPTER 9

*Ezekiel sees the identifying of the righteous and the slaughter of all others, beginning at the Lord’s sanctuary.*

1 HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher <sup>a</sup>gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* <sup>b</sup>clothed with linen, with a <sup>c</sup>writer's <sup>d</sup>inkhorn (or inkwell) by his side: and they went in, and stood beside the brasen <sup>e</sup>altar.

3 And the glory of the God of Israel was gone up from the <sup>a</sup>cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

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 <sup>a</sup>foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. (“This mark was to be put on these faithful ones for their protection when the faithless were to be destroyed. It showed that they belonged to God. The allusion is to a very ancient custom. In Egypt a runaway slave was freed from his master if he went to the temple and gave himself up to the god, receiving certain marks upon his person to denote his consecration to the deity there worshiped. Cain had a mark put on him for his protection, as an evidence of God's promise to spare his life notwithstanding his wickedness. [Genesis 4:15.] To this day all Hindoos have some sort of mark upon their forehead signifying their consecration to their gods. Several passages in the book of Revelation represent the saints as having a mark on their foreheads. [See Revelation 7:3; 9:4; 14:1; 22:4.] The followers of the ‘beast’ are also said to be marked in the forehead or in the hands. [See Revelation 13:16–17; 14:9; 20:4.] The Romans marked their soldiers in the hand and their slaves in the forehead. The woman in scarlet, whom John saw, had a name written on her forehead. [Revelation 17:5.]” (Freeman, *Manners and Customs of the Bible*, pp. 301–2.) In this case the mark represented the allegiance of the faithful to God. As those who belonged to God, they would be preserved. Institute Manual, 270)

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and <sup>a</sup>begin at my sanctuary. Then they began at the <sup>b</sup>ancient men (Heb elders) which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. (None were to be slain who were marked on the forehead! This passage shows that even in war, plagues, and starvation, the Lord can preserve whom He will and leave the rest to die. In the great destructions in the Americas before Christ's visit, though thousands were killed, the more righteous were spared (see 3 Nephi 10:12). Even though there will be martyrs and other exceptions, the Saints of this day have a promise that generally the righteous will be preserved in the tribulations to come (see 1 Nephi 22:16–17; 2 Nephi 30:10; D&C 97:25–27; 115:6; Moses 7:61–62). To a great extent, the preservation of the righteous is a natural expectation since they follow inspired counsel by which they are led to make choices favorable to their wellbeing. (See Notes and Commentary on Ezekiel 21:4.) It is not just association with God's kingdom that preserves individuals; it is individual righteousness. In fact, the Lord has reserved His most severe judgments for those who profess His name but do not obey Him. Orson Pratt said: “Where shall these great and severe judgments begin? Upon what people does the Lord intend to commence this great work of vengeance? Upon the people who profess to know his name and still blaspheme it in the midst of his house. They are the ones designated for some of the most terrible judgments of the latter days.” (In N. B. Lundwall, comp., *Inspired Prophetic Warnings to All Inhabitants of the Earth*, p. 139.) Compare Ezekiel 9:6 with Doctrine and Covenants 112:24–26. Institute Manual, 270)

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD <sup>a</sup>seeth not.



10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will <sup>a</sup>recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

## CHAPTER 10

*He sees, in vision, as aforetime, the wheels and the cherubims, and the throne and the glory of God.*

(Ezekiel's description in chapter 10 of a later vision contains many elements that correspond to the vision described in chapter 1. Compare items to similar ones in the first account. A significant difference in chapter 10 is the frequent reference to cherubim. The substitution of the face of a cherub in chapter 10 (see v. 14) for the face of an ox in chapter 1 (see v. 10) raises a question of interpretation. If the faces represent various classes of living creatures in God's kingdom that function in harmony with His will, the problem is not difficult. The cherub, which is an angelic servant of God, is in the same category with all living creatures that serve God. In fact, all of the creatures Ezekiel saw are referred to as cherubim (see Ezekiel 10:20). All follow the dictates of His Spirit and perform His work. Ezekiel 10:12 tells of eyes on the body, backs, hands, and wings of the cherubim and on the wheels. These eyes represent light and knowledge. All creatures who serve God with complete dedication may have the blessing of receiving the Light of Christ, by which Spirit they function in complete harmony, agreeable to His will. Institute Manual, 271)

1 THEN I looked, and, behold, in the <sup>a</sup>firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a <sup>b</sup>throne. (Elder Bruce R. McConkie wrote: "Apparently a *cherub* is an angel of some particular order or rank to whom specific duties and work are assigned. That portion of the Lord's word which is now available among men does not set forth clearly either the identity or work of these heavenly beings. . . . "In English, the plural of cherub is *cherubs*; in Hebrew, the plural is *cherubim*, except that the King James Version of the Bible erroneously translates the plural as *cherubims*. The Book of Mormon (Alma 12:21; 42:2–3), the Pearl of Great Price (Moses 4:31), and the [Joseph Smith Translation] of the Bible (Ex. 25:20–22), give the plural as *cherubim*." (*Mormon Doctrine*, pp. 124–25.))

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and <sup>a</sup>scatter *them* over the city. (The judgments and burning of the city.) And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the <sup>a</sup>cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the <sup>a</sup>wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they <sup>a</sup>went, they went <sup>b</sup>upon their four sides (ie towards any one of their four directions); they turned not as they went, but to the place whither the <sup>c</sup>head looked they followed it; they turned not as they went.

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.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a <sup>a</sup>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.

15 And the cherubims <sup>a</sup>were lifted up (or mounted). This *is* the living creature that I saw by the river of <sup>b</sup>Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the <sup>a</sup>spirit of the living creature *was* in them.

18 Then the <sup>a</sup>glory of the LORD <sup>b</sup>departed from off the threshold of the house, and stood over the cherubims.

19 And the <sup>a</sup>cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the <sup>b</sup>east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This *is* the <sup>a</sup>living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

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.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

## CHAPTER 11

*He sees, in vision, the destruction of Jerusalem and the captivity of the Jews—He prophesies the latter-day gathering of Israel.*

1 MOREOVER the <sup>a</sup>spirit lifted me up, and brought me unto the <sup>b</sup>east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, <sup>c</sup>princes (or leaders) of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh. (Keil and Delitzsch gave the following explanation of Ezekiel 11:3: "Jeremiah had called upon those in exile to build themselves houses in their banishment, and prepare for a lengthened stay in Babylon, and not to allow themselves to be deceived by the words of false prophets, who predicted a speedy return; for severe judgments had yet to fall upon those who had remained behind in the land [see Jeremiah 29]. This word of Jeremiah the authorities in Jerusalem ridiculed, saying 'house-building is not near,' *i.e.* the house-building in exile is still a long way off; it will not come to this, that Jerusalem should fall either permanently or entirely into the hands of the king of Babylon. On the contrary, Jerusalem is the pot, and we, its inhabitants, are the flesh. The point of comparison is this: as the pot protects the flesh from burning, so does the city of Jerusalem protect us from destruction. . . . This saying expresses not only false confidence in the strength of Jerusalem, but also contempt and scorn of the predictions of the

prophets sent by God. Ezekiel is therefore to prophesy, as he does in vers. 5–12, against this pernicious counsel, which is confirming the people in their sins.” (*Commentary*, 9:1:144–45.)

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the <sup>a</sup>Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I <sup>b</sup>know the things that come into your <sup>c</sup>mind, *every one of them*.

6 Ye have multiplied your <sup>a</sup>slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of <sup>a</sup>strangers (or **foreigners**), and will execute judgments among you.

10 Ye shall <sup>a</sup>fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: for ye have not walked in my statutes, neither executed my <sup>a</sup>judgments, but have done after the <sup>b</sup>manners of the <sup>c</sup>heathen that *are* round about you.

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?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, <sup>a</sup>the men of thy kindred, (**Septuagint and Syriac: thy fellow exiles**) and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little <sup>a</sup>sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I will even <sup>a</sup>gather you from the <sup>b</sup>people, (**Heb peoples, or nations**) and assemble you out of the countries where ye have been scattered, and I will give you the <sup>c</sup>land of Israel.

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

19 And I will <sup>a</sup>give them one <sup>b</sup>heart, and I will put a <sup>c</sup>new <sup>d</sup>spirit within you; and I will take the stony heart out of their flesh, and will give them an <sup>e</sup>heart of flesh:

20 That they may <sup>a</sup>walk in my statutes, and keep mine <sup>b</sup>ordinances, and do them: and they shall be my <sup>c</sup>people, and I will be their God.

21 But *as for them* whose heart <sup>a</sup>walketh after the heart of their detestable things and their abominations, I will <sup>b</sup>recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the <sup>a</sup>glory of the God of Israel *was* over them above.

23 And the <sup>a</sup>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 temple in Jerusalem**)

24 ¶ Afterwards the <sup>a</sup>spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

## CHAPTER 12

*Ezekiel makes himself a type of scattering of Jews from Jerusalem—He then prophesies their scattering among all nations.*

- 1 THE word of the LORD also came unto me, saying,  
2 Son of man, thou dwellest in the midst of a <sup>a</sup>rebellious house, which have <sup>b</sup>eyes to see, and <sup>c</sup>see not; they have ears to hear, and hear not: for they *are* a rebellious house.  
3 Therefore, thou son of man, prepare thee <sup>a</sup>stuff (Heb vessels, or equipment) for <sup>b</sup>removing (Heb exile), and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.  
4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.  
5 Dig thou through the wall in their sight, and carry out thereby.  
6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the <sup>a</sup>ground (or land): for I have set thee *for* a <sup>b</sup>sign unto the house of Israel.  
7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the <sup>a</sup>even (Heb evening) I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.  
8 ¶ And in the morning came the word of the LORD unto me, saying,  
9 Son of man, hath not the house of Israel, the <sup>a</sup>rebellious house, said unto thee, <sup>b</sup>What doest thou?  
10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.  
11 Say, I *am* your <sup>a</sup>sign: (or type (of things to come)) like as I have <sup>b</sup>done, so shall it be done unto them: they shall remove *and* go into captivity.  
12 And the prince that *is* among them shall <sup>a</sup>bear upon *his* shoulder (ie the baggage of exile) in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.  
13 My <sup>a</sup>net also will I spread upon him, and he shall be taken in my snare: and I will bring him to <sup>b</sup>Babylon to the land of the Chaldeans; yet shall he not <sup>c</sup>see it, though he shall die there.  
14 And I will <sup>a</sup>scatter toward every wind all that *are* about him to help him, and all his <sup>b</sup>bands; (Heb troops) and I will draw out the <sup>c</sup>sword after them.  
15 And they shall know that I *am* the LORD, when I shall <sup>a</sup>scatter them among the nations, and disperse them in the countries.  
16 But I will leave a <sup>a</sup>few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.  
17 ¶ Moreover the word of the LORD came to me, saying,  
18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with <sup>a</sup>carefulness; (Heb apprehension, or anxiety)  
19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with <sup>a</sup>astonishment, (Heb dismay) that her land may be desolate from all that is therein, because of the <sup>b</sup>violence of all them that dwell therein.  
20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.  
21 ¶ And the word of the LORD came unto me, saying,  
22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the <sup>a</sup>effect (ie fulfillment) of every vision.

24 For there shall be no more any vain vision nor <sup>a</sup>flattering <sup>b</sup>divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the <sup>a</sup>word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the <sup>b</sup>word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* <sup>a</sup>far off. (A common mistake that uninspired people make is to ignore prophetic warnings, thinking that the fulfillment is not imminent and that they still have time to “eat, drink, and be merry” (2 Nephi 28:7–8). They think that repentance can come later. The Lord warned of such foolishness during His ministry (see Matthew 24:37–44; 25:1–13). How much wiser it is to repent at the first voice of warning from the Lord’s anointed! Institute Manual, 271)

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

## CHAPTER 13

*Ezekiel reproves false prophets, both male and female, who speak lies and to whom God hath not spoken.*

1 AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the <sup>a</sup>prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the <sup>a</sup>foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the <sup>a</sup>gaps, (ie breaks in the wall) neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying <sup>a</sup>divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; <sup>a</sup>albeit (or although) I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken <sup>a</sup>vanity, (or folly) and seen <sup>b</sup>lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the <sup>a</sup>writing of the house of Israel, neither shall they <sup>b</sup>enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

10 ¶ Because, even because they have seduced my people, saying, <sup>a</sup>Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered <sup>b</sup>morter:

11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the <sup>a</sup>daubing (or plaster) wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great <sup>a</sup>hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of <sup>a</sup>peace for her, and *there is* no peace, saith the Lord GOD. (Chapter 13 in Ezekiel closely parallels Jeremiah's condemnation of false prophets (see Jeremiah 23:9–40). It is common among the people of the world to reject the words of true prophets and accept the words of false ones (see Helaman 13:24–38). Such is the easy way in the beginning, for it allows people to accept only that which they want to hear. It is, however, the path to destruction. False prophets pacify and lull people into carnal security (see 2 Nephi 28:21). Like the cunning foxes in the desert (see Ezekiel 13:4), they obtain their prey by subtlety. False prophets have not provided for the people a secure defense against spiritual destruction (see v. 5). Ezekiel compared the work of the false prophets to daubing a wall “with untempered mortar” (v. 10). Freeman explained: “Kitto is of the opinion that reference is here made to ‘cob-walls;’ that is, walls which are made of beaten earth rammed into molds or boxes, to give shape and consistence, and then emptied from the molds, layer by layer, on the wall, where it dries as the work goes on. Such walls cannot stand the effects of the weather, and houses built on this principle soon crumble and decay. . . . To protect them from the weather a very fine mortar is sometimes made, which is laid thickly on the outside of the walls. When this mortar is properly mixed with lime, it answers the purpose designed; but where the lime is left out, as is often the case, the ‘untempered mortar’ is no protection. . . . “Some commentators, however, translate *taphel*, which in our version is rendered ‘untempered mortar,’ by the word ‘whitewash.’ They represent the idea of the text to be the figure of a wall of unendurable material, and coated, not with cement which might protect it, but with a mere thin covering of lime, which gives the wall a finished durable appearance, which its real character does not warrant.” (*Manners and Customs of the Bible*, p. 302.) Institute Manual, 272)

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew <sup>a</sup>pillows to all armholes (Heb bands, or coverings to all elbows (trappings for magical arts)), and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for <sup>a</sup>pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your lies*?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your <sup>a</sup>pillows, (Heb bands wherewith ye trap souls) wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* <sup>b</sup>fly. (Heb free)

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with <sup>a</sup>lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, <sup>b</sup>by promising him life: (Heb to save his life)

23 Therefore ye shall see no more vanity, nor <sup>a</sup>divine <sup>b</sup>divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

## CHAPTER 14

*The Lord will not answer those who worship false gods and work iniquity—Ezekiel cries repentance—The people would not be saved though Noah, Daniel, and Job ministered among them.*

1 THEN came certain of the <sup>a</sup>elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their <sup>a</sup>iniquity before their face: should I be <sup>b</sup>enquired of at all by <sup>c</sup>them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the <sup>a</sup>stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my <sup>a</sup>face against that man, and will make him a <sup>b</sup>sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have (not) deceived that prophet, and (therefore) I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the <sup>a</sup>punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my <sup>a</sup>people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will <sup>a</sup>break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, <sup>a</sup>Noah, <sup>b</sup>Daniel, and <sup>c</sup>Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 ¶ If I cause <sup>a</sup>noisome (Heb wild or evil) beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a <sup>a</sup>sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. (Daniel, who was a contemporary of Ezekiel in Babylon, was one of the most righteous men on the earth at the time and was

highly favored of God. He was even respected by Nebuchadnezzar and Darius, kings of Babylon and Persia (see Daniel 2:48; 6:1–3). The Lord referred to both Noah and Job as being perfect (see Genesis 6:9; Job 1:1, 8; 2:3), meaning that they were completely upright before God in living the commandments He had given them. But, Ezekiel said, even they could not save the people of Judah from the consequences of their sins. All people stand or fall in accordance with their own actions and cannot rely on the righteousness of others (see Ezekiel 14:18, 20). Also, it is not the personal power of the Lord's spokesman that turns people to God but the willingness of the recipient to respond to the promptings and witness of the Spirit of God. (Consider, for example, the message of the Lord's parable of the rich man and Lazarus in Luke 16:19–31.) Institute Manual, 272)

21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the <sup>a</sup>sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a <sup>a</sup>remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

## CHAPTER 15

*Jerusalem, as a useless vine, shall be burned.*

1 AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD; As the <sup>a</sup>vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of <sup>b</sup>Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

## CHAPTER 16

*Jerusalem has become as a harlot, reveling in her idols and worshipping false gods—She has partaken of all the sins of Egypt and the nations round about, and is rejected—Yet in the last days the Lord will again establish his covenant with her.*

1 AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her <sup>a</sup>abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy <sup>a</sup>birth (Heb origins) and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy <sup>b</sup>mother an Hittite.

4 And *as for* thy nativity, in the day thou wast <sup>a</sup>born thy <sup>b</sup>navel (ie umbilical cord) was not cut, neither wast thou washed in water to <sup>c</sup>supple (Heb cleanse) *thee*; thou wast not salted at all, nor swaddled at all.



5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. (The Lord referred to Jerusalem (which means Judah in general) as having the Amorites for their father and the Hittites for their mother. “The descent and birth referred to are not physical, but spiritual descent. Spiritually, Israel sprang from the land of the Canaanites; [though they should have sprung from their spiritual father, Jehovah] and its father was the Amorite and its mother a Hittite, in the same sense in which Jesus said to the Jews, ‘Ye are of your father the devil’ (John viii. 44). The land of the Canaanites is mentioned as the land of the worst heathen abominations; and from among the Canaanitish tribes, the Amorites and Hittites are mentioned as father and mother, . . . because they were recognized as the leaders in Canaanitish ungodliness.” (Keil and Delitzsch, *Commentary*, 9:1:196.) The Lord said, “Thy navel [umbilical cord] was not cut” (Ezekiel 16:4). That is, they were still being nourished in their wickedness by the degrading practices of their heathen neighbors who had given them birth in iniquity. Neither were they “washed . . . salted . . . nor swaddled” (v. 4). They had not been cleansed from the corruptions they had obtained from their parents. The reference to not being salted comes from an ancient practice wherein “new-born babes were rubbed with salt in order to harden their skin, as this operation was supposed to make it dry, tight, and firm. . . . The salt may also have been applied as an emblem of purity and incorruption.” (Freeman, *Manners and Customs of the Bible*, p. 304.) Swaddling means being wrapped in a cloth or bandage, which would have been somewhat of a protection to a tender infant. The message being conveyed by Ezekiel is that the Jews had never really been cleansed from the corruptions of the world and born as God’s children. Without God’s care they had no one as their protector. Institute Manual, 272-73)

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and <sup>a</sup>waxen great (Heb grown large), and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* <sup>b</sup>naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of <sup>a</sup>love; and I spread my skirt over thee, and covered thy nakedness: (covered by the atonement) yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea, I throughly <sup>a</sup>washed away thy blood from thee, and I anointed thee with oil. (Baptized and anointed)

10 I clothed thee also with broidered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk. (temple clothes)

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy <sup>a</sup>forehead, (Heb nose) and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy <sup>a</sup>renown went forth among the heathen for thy beauty: for it *was* perfect through my <sup>b</sup>comeliness, (Heb splendor) which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the <sup>a</sup>harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself <sup>a</sup>images of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine <sup>a</sup>flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou <sup>a</sup>sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

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

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place <sup>a</sup>at every head of the way (or at the head of every street), and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy <sup>b</sup>whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished <sup>a</sup>thine ordinary food, (Heb thine allotted portion) and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the <sup>a</sup>Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her <sup>a</sup>husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and <sup>a</sup>hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. (The imagery Ezekiel uses in 16:30–34 is some of the most scathing in all the scriptures. Comparing idolatry to adultery, Ezekiel condemned Judah for being far worse than a harlot who takes men for personal gain and the presents they give her. Judah was not like this. She scorned personal presents (see v. 31) and took strangers to her simply for the change and the pleasure of being with other men (see v. 32). A harlot takes presents from her lovers, and that is her motivation; in Judah’s case, not only did she not receive such presents from her lovers (the false gods gave no benefits to Israel) but instead she gave the presents to her lovers (the false gods; see v. 33). Thus, so deeply sunk in her idolatry (adultery), Judah should not have been surprised to be punished accordingly (see vv. 35–43). Institute Manual, 273)

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy <sup>a</sup>filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy <sup>b</sup>abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast <sup>a</sup>hated; I will even gather them round about <sup>b</sup>against thee, and will discover thy <sup>c</sup>nakedness unto them, that they may see all thy nakedness.

38 And I will <sup>a</sup>judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall <sup>a</sup>strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall <sup>a</sup>burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also will <sup>a</sup>recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, *As is the mother, so is her daughter.*

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your <sup>a</sup>mother *was* an Hittite, and your father an Amorite.

46 And thine elder <sup>a</sup>sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* <sup>b</sup>Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord GOD, <sup>a</sup>Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister <sup>a</sup>Sodom, <sup>b</sup>pride, fulness of bread, and abundance of <sup>c</sup>idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed <sup>a</sup>abomination before me: therefore I took them <sup>b</sup>away <sup>c</sup>as I saw good. (Heb when I saw it)

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast <sup>a</sup>justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast <sup>a</sup>judged thy sisters, bear thine own <sup>b</sup>shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. (Judah was in dire circumstances, for their sins were greater than the sins of Samaria or Sodom, both of which had already fallen under the chastening hand of the Lord. To understand the message of this passage, it is helpful to know the meaning of several figurative terms in these verses. *Ezekiel 16:45*. The words *mother* and *father* refer to the Hittites and Amorites who were leaders in Canaanite idolatry. *Daughter* indicates Jerusalem, a representative of Judah or Israel. The *husband* represents the Lord (see *Ezekiel 16:8, 32, 38*). The antecedents of both *that* and *her* are “daughter,” not “mother.” *Children* were offered in sacrifice to Molech as part of heathen worship. The *sisters* were Samaria and Sodom (see v. 46). They and Jerusalem were all motivated by the same spirit of idolatry. *Ezekiel 16:46*. The words *elder* and *younger* could more clearly be rendered *greater* and *lesser*. Perhaps they are a reference to the degree of iniquity, that is, Samaria's was greater, Sodom's lesser. *Left hand* equals the direction north; *right hand* means south. The word *daughters* is used here and throughout the rest of the chapter with a different meaning than the word *daughter* in verse 45; *daughters* are cities under the domination of Samaria and Sodom, lesser cities in the surrounding areas. (See Keil and Delitzsch, *Commentary*, 9:1:221–23; *Interpreter's Bible*, 6:148–49.))

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I* <sup>a</sup>bring again (or turn away) the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former <sup>a</sup>estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of <sup>a</sup>Syria, (Heb Aram) and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the <sup>a</sup>oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting <sup>a</sup>covenant.

61 Then thou shalt <sup>a</sup>remember thy ways, and be <sup>b</sup>ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest remember, and be confounded, and never open thy <sup>a</sup>mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

## CHAPTER 17

*Ezekiel shows in a parable how Israel, while subject to Babylon, wrongfully sought help from Egypt— Yet the Lord will bring forth, in the last days, a goodly tree from the cedars of Lebanon.*

1 AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great <sup>a</sup>eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: (Though the Bible speaks of Zedekiah's sons being killed (see 2 Kings 25:7), the Book of Mormon tells of the escape of his son Mulek (see Omni 1:15; Mosiah 25:2; Helaman 6:10; 8:21). Elder Orson Pratt said: "When Zedekiah, king of Judah, was carried away captive into Babylon, the Lord took one of his sons, whose name was Mulok [Mulek] with a company of those who would hearken unto His words, and brought them over the ocean, and planted them in America. This was done in fulfillment of the 22nd and 23rd verses of the seventeenth chapter of Ezekiel, which read thus: [Ezekiel 17:22–23.] By reading this chapter [17], it will be seen that the Jews were the 'high cedar,' that Zedekiah the king was the 'highest branch,' that the 'tender one' cropped off from the top of his young twigs, was one of his sons, whom the Lord brought out and planted him and his company upon the choice land of America, which He had given unto a remnant of the tribe of Joseph for an inheritance, in fulfillment of the blessing of Jacob and Moses upon the head of that tribe [Genesis 48–49; Deuteronomy 43]." (Orson Pratt's Works on the Doctrines of the Gospel, pp. 280–81.))

4 He cropped off the top of his young twigs, and <sup>a</sup>carried it into a land of <sup>b</sup>traffick (Heb trade, or traders); he set it in a city of merchants.

5 He took also of the seed of the land, and <sup>a</sup>planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

6 And it grew, and became a spreading <sup>a</sup>vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a <sup>a</sup>good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the <sup>a</sup>east <sup>b</sup>wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the <sup>a</sup>rebellious house, Know ye not what these *things mean*? tell *them*, Behold, the <sup>b</sup>king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's <sup>a</sup>seed, and made a covenant with him, and hath taken an <sup>b</sup>oath of him: he hath also taken the <sup>c</sup>mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

15 But he <sup>a</sup>rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

16 As I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of <sup>a</sup>Babylon he shall die.

17 Neither shall <sup>a</sup>Pharaoh with *his* mighty <sup>b</sup>army and great company <sup>c</sup>make for him **(or help him)** in the war, by casting up <sup>d</sup>mounds, **(or siegeworks)** and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my <sup>a</sup>net upon him, and he shall be <sup>b</sup>taken in my snare, and I will bring him to <sup>c</sup>Babylon, and will <sup>d</sup>plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his <sup>a</sup>bands shall fall by the sword, and they that remain shall be <sup>b</sup>scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also take of the highest <sup>a</sup>branch of the high cedar, and will set *it*; I will crop off from the top of his young <sup>b</sup>twigs a tender one, and will <sup>c</sup>plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have <sup>a</sup>exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have <sup>b</sup>done *it*.

## CHAPTER 18

*Men shall be punished for their own sins—Sinners shall die, and the righteous shall save their souls—A righteous man who sins shall be damned, and a sinner who repents shall be saved.*

1 THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour <sup>a</sup>grapes, and the children's teeth are set on edge? **(This was a common belief at that time that the children inherited the curses of their parents.)** Jeremiah 31: 29 In those days they shall say no more, The

fathers have eaten a sour <sup>a</sup>grape, and the children's teeth are set on edge. 30 But every one shall <sup>a</sup>die for his own <sup>b</sup>iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

3 As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that <sup>a</sup>sinneth, it shall <sup>b</sup>die.

5 ¶ But if a man be <sup>a</sup>just, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath <sup>a</sup>lifted up his eyes to the <sup>b</sup>idols of the house of Israel, neither hath <sup>c</sup>defiled his neighbour's wife, neither hath come near to a menstruous <sup>d</sup>woman, (Pagan rituals performed during idol worshipping.)

7 *And* hath not oppressed any, *but* hath restored to the debtor his <sup>a</sup>pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the <sup>b</sup>naked with a garment; (charity)

8 He *that* hath not given forth upon <sup>a</sup>usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 *And* that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his <sup>a</sup>neighbour's wife,

12 Hath oppressed the <sup>a</sup>poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his <sup>a</sup>blood shall be upon him. (We will be punished for our own sins.)

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not <sup>a</sup>such like, (Heb like them)

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he <sup>a</sup>cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that <sup>a</sup>sinneth, it shall die. The son shall not <sup>b</sup>bear the iniquity of the father, neither shall the father bear the iniquity of the son: the <sup>c</sup>righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (The Lord has given individuals the freedom to exercise their own agency. They are therefore accountable for their own actions while they work out their salvation. No one is punished for the sins of someone else. The second article of faith teaches this principle. Ezekiel used the example of a man, his son, and his grandson to teach the principles of accountability as they relate to spiritual life and death. He said that if a man (the grandfather in this case) is just, he shall live (see Ezekiel 18:5–9). If his son, having seen the good example and been exposed to the good teachings, turns to iniquity, he shall not live (see vv. 10–13). “His blood shall be upon him” (v. 13), that is, he will be punished for his own sins. If he, in turn, has a son who sees his father's iniquities and yet lives righteously, “he [the son] shall not die for the iniquity of his father” (v. 17; see also vv. 14–18). Verse 20 is a clear summary of these principles. Institute Manual, 273)

21 But if the wicked will <sup>a</sup>turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. (Keeping the commandments of God allows us to stay alive spiritually.)

22 All his <sup>a</sup>transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any <sup>a</sup>pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live? (God wants all of His children to repent so that they can live with Him.)

24 ¶ But when the <sup>a</sup>righteous <sup>b</sup>turneth away from his <sup>c</sup>righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his <sup>d</sup>sin that he hath sinned, in them shall he die. (A person can't be saved by his prior righteous acts if he turns wicked.)

President Spencer W. Kimball taught: “Having received the necessary saving ordinances—baptism, the gift of the Holy Ghost, temple ordinances and sealings—one must live the covenants made. He must endure in faith. No matter how brilliant was the service rendered by the bishop or stake president or other person, if he falters later in his life and fails to live righteously ‘to the end’ the good works he did all stand in jeopardy.” (*Miracle of Forgiveness*, p. 121.)

25 ¶ Yet ye say, The <sup>a</sup>way of the Lord is not <sup>b</sup>equal. (Heb right, or just) Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* <sup>a</sup>turneth away from his righteousness, and committeth iniquity, and <sup>b</sup>dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* <sup>a</sup>turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not <sup>a</sup>equal. (Heb right or just) O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will <sup>a</sup>judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your <sup>b</sup>transgressions; so iniquity shall not be your ruin.

31 ¶ <sup>a</sup>Cast away from you all your transgressions, whereby ye have transgressed; and make you a new <sup>b</sup>heart and a <sup>c</sup>new spirit: for why will ye <sup>d</sup>die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD(;): wherefore turn (ye and live) *yourselves, and live ye*.

## CHAPTER 19

*Ezekiel laments for Israel because she has been taken captive by other nations and planted in dry and thirsty ground.*

1 MOREOVER take thou up a <sup>a</sup>lamentation for the princes of Israel,

2 And say, What *is* thy mother? A <sup>a</sup>lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her <sup>a</sup>whelps: (Reference is to Judah, of which the royal house came) it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with <sup>a</sup>chains unto the land of <sup>b</sup>Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* <sup>a</sup>devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set <sup>a</sup>against him on every side from the provinces, and spread their net over him: he was <sup>b</sup>taken in their <sup>c</sup>pit.

9 And they put him in ward in <sup>a</sup>chains, and brought him to the king of Babylon: they brought him into <sup>b</sup>holds, (Heb strongholds) that his voice should no more be heard upon the mountains of Israel. (“The interpretation of this allegory seems fairly clear. The lioness, if not the doomed country [Judah], is Hamutal, the mother of Zedekiah. (2 Kings 24:18) The first of her whelps would then be Jehoahaz, who after reigning for a short time was taken prisoner to Egypt by Pharaoh-nechoh. (2 Kings 23:31–33) Jehoahaz was in turn succeeded by Jehoiakim, a son of Josiah by a wife other than Hamutal. Jehoiakim was succeeded by his son Jehoiachin. When the last-named was taken captive by the Babylonians, Hamutal’s second son, Zedekiah, was appointed king in his stead. He must, therefore, be the other ‘whelp’ of the allegory. When taken captive by Nebuchadrezzar and carried to Babylon, Zedekiah fulfilled the requirements of the last two verses.” (Sperry, *Voice of Israel’s Prophets*, p. 211.))

10 ¶ Thy mother *is* like a <sup>a</sup>vine <sup>b</sup>in thy blood, (Heb in thy likeness) planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the <sup>a</sup>east <sup>b</sup>wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the <sup>a</sup>wilderness, in a dry and thirsty ground.

14 And <sup>a</sup>fire is gone out of a <sup>b</sup>rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation. (The allegory in Ezekiel 19:10–14 deals with the conditions in Israel at the time of Ezekiel: “Israel resembled a vine planted by the water. . . . This vine sent out strong shoots for rulers’ sceptres; that is to say, it brought forth powerful kings, and grew up to a great height, . . . It was torn up in fury by the wrath of God, cast down to the ground, so that its fruit withered. . . . The uprooting ends in the transplanting of the vine into a waste, dry, unwatered land,—in other words, in the transplanting of the people, Israel, into exile. The dry land is Babylon, so described as being a barren soil in which the kingdom of God could not flourish.” (Keil and Delitzsch, *Commentary*, 9:1:261–62.) With the destruction of Judah by Nebuchadnezzar and the killing of Zedekiah’s sons, “she hath no strong rod to be a sceptre to rule” (Ezekiel 19:14). Clarke summarized: “None of the blood-royal of Judah [was] left. And from that time not one of her own royal race ever sat upon the throne of Israel.” (*Commentary*, 4:474.))

## CHAPTER 20

*From their deliverance from Egypt to the day of Ezekiel, Israel have rebelled and failed to keep the commandments—In the last days, the Lord shall gather Israel and restore his gospel covenant.*

1 AND it came to pass in the seventh <sup>a</sup>year, in the fifth *month*, the tenth *day* of the month, *that* certain of the <sup>b</sup>elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As I live*, saith the Lord GOD, I will not be <sup>a</sup>enquired of by you. (When the elders of Israel came to inquire of Ezekiel concerning the Lord’s word (see v. 1), the Lord would not respond (v. 3). The reason is given in the rest of chapter 20. The Lord told Ezekiel to remind them of the covenant He had made with Israel and the great blessings He had given them and also of how the people had rebelled against Him. He then instructed Ezekiel to remind them of their current apostate condition, which was just like their fathers’ (see JST, Ezekiel 20:30; see also Ezekiel 20:31–32). If the elders really



wanted God's word, they would have obeyed that which they already had from His prophets. God will not be mocked. He will not give more to those who reject that which He has already given (see Alma 12:9–11). Institute Manual, 274)

4 Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the <sup>a</sup>abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I <sup>a</sup>chose Israel, and <sup>b</sup>lifted up mine hand (or covenanted) unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the <sup>c</sup>LORD your God;

6 In the day *that* I lifted up mine hand unto them, to <sup>a</sup>bring them forth of the land of Egypt into a <sup>b</sup>land that I had <sup>c</sup>espied (or sought out) for them, flowing with milk and honey, which *is* the <sup>d</sup>glory of all lands:

7 Then said I unto them, <sup>a</sup>Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my <sup>a</sup>fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my <sup>a</sup>name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I <sup>a</sup>caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my <sup>a</sup>statutes, and shewed them my judgments, which *if* a man do, he shall even <sup>b</sup>live in them.

12 Moreover also I gave them my <sup>a</sup>sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that <sup>b</sup>sanctify them.

13 But the house of Israel <sup>a</sup>rebelled against me in the wilderness: they walked not in my statutes, and they <sup>b</sup>despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the <sup>c</sup>wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the <sup>a</sup>land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their <sup>a</sup>heart went after their idols.

17 Nevertheless mine eye <sup>a</sup>spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your <sup>a</sup>fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my <sup>a</sup>statutes, and keep my judgments, and do them;

20 And <sup>a</sup>hallow my Sabbaths (or keep holy, or sanctify); and they shall be a <sup>b</sup>sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children <sup>a</sup>rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would <sup>a</sup>scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;  
26 And I polluted them in their own gifts, in that they caused to pass <sup>a</sup>through *the* <sup>b</sup>fire (ie as burnt sacrifices to Moloch) all that openeth the womb, that I might make them desolate, to the <sup>c</sup>end that they might <sup>d</sup>know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have <sup>a</sup>blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 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.

32 And that which cometh into your <sup>a</sup>mind shall not be at all, that ye say, We will be as the <sup>b</sup>heathen, as the families of the countries, to serve <sup>c</sup>wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will <sup>a</sup>gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. (Ezekiel prophesied of the captivity and scattering of Israel and also of the gathering in the latter days. He said this gathering would be accomplished through revelation (see v. 35) and would be accompanied by manifestations of the Lord's power (see vv. 33–34). Elder Orson Pratt, in a discourse in Salt Lake City on 26 March 1871, spoke of the fulfillment of Ezekiel's prophecy: "You young men who sit here on these seats will live to see the times of the Gentiles fulfilled; . . . the mission which you will receive, young men, will be to go to the scattered remnants of the house of Israel among all the nations and kingdoms of the Gentiles. To search them out and proclaim to them the message restored by the angel, that it may be preached to Israel as well as to the Gentiles. That is your destiny; that, young men, is what the Lord will require at your hands. [See 1 Ne. 13:42] . . . " . . . And you will have the pleasure of gathering them up by thousands, tens of thousands, and hundreds of thousands, from the islands of the sea and from all quarters of the earth; for that will be a day of power far more than it is while the Gospel continues among the Gentiles. " . . . When the day of his power comes they [Israel] will be willing to hearken, they will gather up to their promised land, for it will be the day of the Lord's power. In what respect will there be power manifested then? As power was manifested when the Lord brought Israel from the Egyptian nation into the wilderness of Sinai and spoke to them by his own voice, so will the power of Almighty God be made manifest among all the nations of the earth when he brings about the redemption and restoration of his people Israel; or, in other words, the former display of power will be eclipsed, for that which was done in one land, among the Israelites and Egyptians in the wilderness, will be performed among all nations. . . . " . . . So will he plead with Israel in the latter days, and show forth his mighty hand and power, when he gathers them from the nations; and he will give revelation as he did to their fathers in the wilderness of the land of Egypt." (In *Journal of Discourses*, 14:64–66.) The prophecies of Ezekiel and the interpretation of Orson Pratt are now being fulfilled. Passing under the rod (see Ezekiel 20:37) is a figure of speech that "alludes to the custom of *tithing* the *sheep*. . . . The sheep were all penned; and . . . only one sheep could come out *at once*. . . . [The shepherd] counted . . . and as the *tenth* came out, he marked it with the rod [dipped in vermilion], and said, 'This is . . . set apart for

the Lord.” (Clarke, *Commentary*, 4:477.) Thus, the converted Israelites will be the Lord’s, just as tithing is. Institute Manual, 274)

35 And I will bring you into the <sup>a</sup>wilderness of the people, and there will I <sup>b</sup>plead with you <sup>c</sup>face to face.  
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.

37 And I will cause you <sup>a</sup>to pass under the <sup>b</sup>rod, (ie to be numbered as the flock) and I will bring you into the bond of the <sup>c</sup>covenant:

38 And I will <sup>a</sup>purge out from among you the <sup>b</sup>rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not <sup>c</sup>enter into the <sup>d</sup>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 ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but <sup>a</sup>pollute ye my holy name no more with your gifts, and with your <sup>b</sup>idols.

40 For in mine holy <sup>a</sup>mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of <sup>b</sup>Israel, all of them in the land, serve me: there will I <sup>c</sup>accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and <sup>a</sup>gather you out of the countries wherein ye have been scattered; and I will be <sup>b</sup>sanctified in you before the heathen.

42 And ye shall <sup>a</sup>know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I <sup>b</sup>lifted up mine hand (ie covenanted) to give it to your fathers.

43 And there shall ye <sup>a</sup>remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

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 wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy <sup>a</sup>face toward the south, and <sup>b</sup>drop *thy word* (or preach) toward the south, and prophesy against the forest <sup>c</sup>of the south field; (ie of the Negev) (“The forest of the field in the south is a figure denoting the kingdom of Judah [the southern part of the land of Israel]. . . . The forest is a figure signifying the population, or the mass of people. Individual men are trees. The green tree is a figurative representation of the righteous man, and the dry tree of the ungodly (v. 3, compare Luke xxiii. 31). The fire which Jehovah kindles is the fire of war. . . . From the terrible fierceness of the fire, which cannot be extinguished, every one will know that God has kindled it, that it has been sent in judgment.” (Keil and Delitzsch, *Commentary*, 9:1:288–89.) The Lord further described in the next chapter the terribleness of the wrath of war that would come upon Judah (see Ezekiel 21:1–17).)

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they <sup>a</sup>say of me, Doth he not speak parables?

## CHAPTER 21

*Both the righteous and the wicked in Jerusalem shall be slain—Babylon draws a sharp and bright sword against Israel and shall prevail.*

1 AND the word of the LORD came unto me, saying,

2 Son of man, set thy <sup>a</sup>face toward Jerusalem, and <sup>b</sup>drop *thy word* (or preach against) toward the holy places, and prophesy against the <sup>c</sup>land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my <sup>a</sup>sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: (When righteous people live among the wicked, they sometimes experience tribulations resulting from the unrighteousness of their neighbors. Sometimes the “innocent are compelled to suffer for the iniquities of the guilty” (Smith, *Teachings*, p. 34). In speaking of the judgments of the last days, Joseph Smith said: “It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape;’ still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, ‘Judge not, lest ye be judged.’” (*History of the Church*, 4:11.) Clarke gave the following commentary on Ezekiel 21:4 that is helpful in understanding why the righteous, along with the wicked, sometimes find their lot in life full of distress: “And when all the provisions were consumed, so that there was no more bread in the city, during the siege by Nebuchadnezzar, the righteous must have suffered as well as the wicked; for they could not be preserved alive, but by miracle, when there was no bread; nor was their perishing for want any loss to them, because the Lord would take them straight to his glory. And however men in general are unwilling to die, yet there is no instance, nor can there be, of any man’s complaint that he got to heaven *too soon*. Again, if God had permitted *none* to be carried off captive but the *wicked*, the case of these would be utterly hopeless, as there would be none to set a good example, to preach repentance, to reprove sin, or to show God’s willingness to forgive sinners. But God, in his mercy, permitted many of the *righteous* to be carried off also, that the wicked might not be totally abandoned, or put beyond the reach of being saved. Hence, both *Ezekiel* and *Daniel*, and indeed several *others, prophets and righteous men*, were *thus cut off from the land*, and carried into captivity. And how much was God’s glory and the good of men promoted by this! What a seed of salvation was sown, even in the heathen countries, by thus *cutting off the righteous with the wicked!* To this we owe, under God, many of the *Psalms*, the *whole of the Book of Ezekiel*, all the prophecies of *Daniel*, the *bright example of Shadrach, Meshach, and Abednego*, the *decrees passed in favour of the religion of the true God by Nebuchadnezzar, Cyrus, Darius, &c.*” (*Commentary*, 4:479–80.)

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not <sup>a</sup>return any more. (ie be sheathed)

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all <sup>a</sup>hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also <sup>a</sup>furbished: (or polished)

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be <sup>a</sup>handled (Heb seized by hand): this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

13 Because *it is* a <sup>a</sup>trial, (or time of testing) and what if *the sword* <sup>b</sup>contemn (Heb reject) even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: *it is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my <sup>a</sup>fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to <sup>a</sup>Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver. (Three methods of divination used by idolaters were shaking arrows and drawing one out or watching them fall, consulting with idols, and examining the entrails of animal sacrifices—customs no more ridiculous than consulting cards and tea leaves or reading palms. Nebuchadnezzar conquered Jerusalem because Jehovah allowed it, not because an arrow, an image, or a liver bespoke good omens. (See Freeman, *Manners and Customs of the Bible*, pp. 305–7.))

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint <sup>a</sup>battering rams against the gates, to cast <sup>b</sup>a mount, (or siege mounts) and to build <sup>c</sup>a fort. (or siegeworks)

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be <sup>a</sup>taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your <sup>a</sup>transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be <sup>b</sup>taken with the hand. (ie captured)

25 ¶ And thou, profane <sup>a</sup>wicked prince of Israel, whose <sup>b</sup>day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the <sup>a</sup>diadem (Heb headdress, or mitre), and take off the crown: this *shall not be* the same: exalt *him that is* <sup>b</sup>low, and abase *him that is* high.

27 I will overturn, overturn, overturn, it: and it shall be no *more*, until he <sup>a</sup>come <sup>b</sup>whose <sup>c</sup>right it is (The Hebrew word Shiloh may be a short form of asher-lo, which can be rendered ‘whose right it is.’); and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the <sup>a</sup>Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* <sup>b</sup>furberished, (or polished) to consume because of the glittering:

29 <sup>a</sup>Whiles they see vanity unto thee (ie while they see for you false visions), whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine <sup>a</sup>indignation upon thee, I will blow against thee in the <sup>b</sup>fire of my <sup>c</sup>wrath, and deliver thee into the hand of brutish men, and skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

## CHAPTER 22

*Ezekiel catalogs the sins of the Jews in Jerusalem—They shall be scattered and destroyed for their iniquities.*

1 MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD, The city <sup>a</sup>sheddeth <sup>b</sup>blood in the midst of it, that her <sup>c</sup>time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a <sup>a</sup>reproach unto the heathen, and a mocking to all countries.

5 *Those that be near*, and *those that be far* from thee, shall mock thee, *which art infamous and much vexed*.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they <sup>a</sup>set light (Heb treated lightly, or dishonored) by <sup>b</sup>father and mother: in the midst of thee have they dealt by <sup>c</sup>oppression with the <sup>d</sup>stranger: in thee have they vexed the fatherless and the <sup>e</sup>widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that <sup>a</sup>carry tales to (or slander in order to) shed blood: and in thee they eat upon the mountains: in the midst of thee they commit <sup>b</sup>lewdness.

10 In thee have they discovered their fathers' <sup>a</sup>nakedness: in thee have they <sup>b</sup>humbled (Heb abused her who is unclean in her time of menstruation) her that was set <sup>c</sup>apart for <sup>d</sup>pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken <sup>a</sup>gifts to shed blood; thou hast taken <sup>b</sup>usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have smitten mine hand at thy <sup>a</sup>dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will <sup>a</sup>scatter thee among the heathen, and disperse thee in the countries, and will consume thy <sup>b</sup>filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become <sup>a</sup>dross: all they *are* brass, and tin, and iron, and lead, in the midst of the <sup>b</sup>furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the <sup>a</sup>fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor <sup>a</sup>rained upon in the day of <sup>b</sup>indignation.

25 *There is* a <sup>a</sup>conspiracy of her <sup>b</sup>prophets in the midst thereof, like a <sup>c</sup>roaring lion ravening the prey; they have devoured souls; they have taken the <sup>d</sup>treasure and <sup>e</sup>precious things; they have made her many widows in the midst thereof.

26 Her <sup>a</sup>priests have <sup>b</sup>violated my law, and have profaned mine holy things: they have put no <sup>c</sup>difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my <sup>d</sup>sabbaths, and I am <sup>e</sup>profaned among them.

27 Her <sup>a</sup>princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest <sup>b</sup>gain.

28 And her prophets have daubed them with untempered <sup>a</sup>mortar, seeing vanity, and <sup>b</sup>divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the <sup>a</sup>poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not <sup>a</sup>destroy it: but I found none.

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 <sup>a</sup>recompensed upon their heads, saith the Lord GOD.

## CHAPTER 23

*Two sisters, Samaria and Jerusalem, committed whoredoms by worshipping idols—Both are destroyed for their lewdness.*

(Ezekiel 23 tells about the idolatry of the ten tribes (Samaria) and Judah (Jerusalem). All the references to whoredoms, to other impure sexual practices, and to various parts of the female anatomy are metaphorical. These metaphors are used in the same way as those used by Hosea, Jeremiah, Ezekiel, and others in which Jehovah is the husband and the nation Israel is the wife. Infidelity and fornication are similar, and both words have dual meanings. One meaning relates to marriage (adultery) and the other to worship (idolatry). Ezekiel plays these meanings against each other and draws out lessons on both. Dummelow summarized the relationships referred to in the allegory: “The idolatries and foreign alliances of Jerusalem and Samaria are here described under the same strong figure which is used in c. 16. Oholah (Samaria) and Oholibah (Jerusalem) were two sisters, both seduced in Egypt in their youth (v. 3), both espoused by God (v. 4), and both unfaithful to Him. Samaria took as her lovers first the Assyrians (vv. 5–7), and then the Egyptians (v. 8), and was at length slain by the former (vv. 9, 10). Jerusalem, not warned by her sister’s fate, made first the Assyrians and then the Babylonians her paramours (vv. 11–16). Being alienated from the latter she has turned to her early lovers of Egypt (vv. 17–21), but she will be destroyed, like her sister, by the lovers whom she has just forsaken (vv. 22–35). The sin and judgment of the two sisters are described afresh (vv. 36–49).” (*Commentary*, p. 507.) In his inspired translation, Joseph Smith made small but significant changes in Ezekiel 23:17, 22, and 28. The sisters’ minds were turned not from their lovers (the false gods) but from God by their lovers. Institute Manual, 276)

1 THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the <sup>a</sup>daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* <sup>a</sup>Aholah (**Heb a tent**) the elder, and <sup>b</sup>Aholibah (**Heb my tent is in her**) her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the <sup>a</sup>Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

12 She doted upon the <sup>a</sup>Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that they took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

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

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was <sup>a</sup>polluted with them, and her mind was alienated <sup>b</sup>from (me by) them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, <sup>a</sup>from (by) whom thy mind is alienated (from me), and I will bring them <sup>b</sup>against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall <sup>a</sup>judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall <sup>a</sup>fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also <sup>a</sup>strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou <sup>a</sup>hatest, into the hand *of them* ~~from~~ (by) whom thy mind is alienated:



29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone <sup>a</sup>whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her <sup>a</sup>cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with <sup>a</sup>drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast <sup>a</sup>forgotten me, and cast me behind thy back, therefore <sup>b</sup>bear thou also thy lewdness and thy whoredoms. (ie bear the consequences of)

36 ¶ The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed <sup>a</sup>adultery, and blood *is* in their hands, and with their idols have they committed <sup>b</sup>adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have <sup>a</sup>defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to <sup>a</sup>profane it; and, lo, thus have they done in the midst of mine <sup>b</sup>house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with <sup>a</sup>ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought <sup>a</sup>Sabeans (Heb drunkards) from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall <sup>a</sup>judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their <sup>a</sup>sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your <sup>a</sup>idols: and ye shall know that I *am* the Lord GOD.

## CHAPTER 24

*The irrevocable judgment of Jerusalem is foretold—As a sign to the Jews, Ezekiel does not weep at his wife's death.*

1 AGAIN in the <sup>a</sup>ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the <sup>a</sup>king of <sup>b</sup>Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the <sup>a</sup>rebellious house, and say unto them, Thus saith the Lord GOD; Set on a <sup>b</sup>pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones. (The pot in this parable represents the city of Jerusalem. Its inhabitants are symbolized by the flesh and bones in the pot. The choice pieces denote the strongest and most important inhabitants of the city (Zedekiah and his family would be part of this group). Boiling the contents of the pot on the fires represents the siege of Jerusalem by the Babylonians. The scum in the pot indicates impurity and bloodshed in Jerusalem, the inhabitants of which are in a very sinful state. As the contents of the pot are brought out piece by piece, so will the city of Jerusalem be emptied of its inhabitants one by one, either by death or by captivity. The phrase “let no lot fall upon it” (v. 6) means that the contents of the pot will be pulled out indiscriminantly, at random, without preference. The heating of the empty pot represents the burning of the city of Jerusalem after the siege. (See Keil and Delitzsch, *Commentary*, 9:1:340–47; Clarke, *Commentary*, 4:488–89; Dummelow, *Commentary*, pp. 507–8.) Ezekiel 24:7–8 refers to blood being set on the top of a rock: “The city has shed blood, which is not covered with earth, but has been left uncovered, like blood poured out upon a hard rock, which the stone cannot absorb, and which cries to God for vengeance, because it is uncovered [compare Genesis 4:10; Job 16:18; and Isaiah 26:21]. The thought is this: she has sinned in an insolent and shameless manner, and has done nothing to cover her sin, has shown no sign of repentance or atonement, by which she might have got rid of her sin. This has all been ordered by God. He has caused the blood that was shed to fall upon a bare rock, that it might lie uncovered, and He might be able to execute vengeance for the crime.” (Keil and Delitzsch, *Commentary*, 9:1:345.))

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD; Woe to the <sup>a</sup>bloody city, to the pot whose scum *is* therein, and whose <sup>b</sup>scum (or refuse, of filth) is not gone out of it! bring it out piece by piece; <sup>c</sup>let no lot fall upon it. (ie let none of the pieces be selected for consecration)

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to <sup>a</sup>cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy <sup>a</sup>filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be <sup>b</sup>purged from thy filthiness any more, till <sup>c</sup>I have caused my fury to rest upon thee.

14 I the LORD have spoken *it*: it shall come to pass, and I will <sup>a</sup>do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

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 mourn nor weep, neither shall thy tears run down. (Although the Lord took away “the desire of [his] eyes” (Ezekiel 24:16), meaning his wife (see v. 18), Ezekiel was instructed to make no mourning. Putting ashes on the head, making one’s feet bare, covering the lips, and eating bread of mourning were all signs of grief (see Joshua 7:6; 2 Samuel 13:19; Isaiah 20:2–3; Micah 3:7; Hosea 9:4; Keil and Delitzsch, *Commentary*, 9:1:348–49.) “When Ezekiel thus abstained from all lamentation and outward sign of mourning on the death of his dearest one, the people conjectured that such striking conduct must have some significance, and asked him what it was that he intended to show thereby. He then announced to them the word of God (vers. 20–24). As his dearest one, his wife, had been taken from him, so should its dearest object, the holy temple, be taken from the nation by destruction, and their children by the sword. When this occurred, then would they act as he was doing now; they would not mourn and weep, but simply in their gloomy sorrow sigh in silence on account of their sins, and groan one toward another.” (Keil and Delitzsch, *Commentary*, 9:1:349.))

17 Forbear to cry, make no <sup>a</sup>mourning for the dead, bind the <sup>b</sup>tire of thine <sup>c</sup>head (Heb headdress (turban)) upon thee, and put on thy shoes upon thy feet, and <sup>d</sup>cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us <sup>a</sup>what these *things are* to us, that thou doest *so*?

20 Then I answered 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 <sup>a</sup>sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul <sup>b</sup>pitieth; and your <sup>c</sup>sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and <sup>a</sup>mourn one toward another.

24 Thus Ezekiel is unto you a <sup>a</sup>sign: according to all that he hath <sup>b</sup>done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 *That* he that <sup>a</sup>escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more <sup>a</sup>dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

## CHAPTER 25

*The Lord’s vengeance shall fall on the Ammonites, upon Moab and Edom, and upon the Philistines.*

1 THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the <sup>a</sup>Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, (*Aha* was used as an expression of malicious joy. Because the Ammonites rejoiced when Judah fell and the temple was profaned, the Lord was displeased and promised to punish them. (See Robert Young, *Analytical Concordance to the Bible*, s.v. “aha”; Ezekiel 26:2; 36:2.)) against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make <sup>a</sup>Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy <sup>a</sup>despite (or contempt (malice)) against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that <sup>a</sup>Moab and <sup>b</sup>Seir (Seir is the original name of the mountain ridge extending along the east side of the valley of Arabah, from the Dead Sea to the Gulf of Aqaba. This area was the dwelling place of the Edomites, the descendants of Esau. Seir in the Bible became synonymous with Edom. Compare this prophecy about Edom in Ezekiel 25:8–11 with those in Isaiah 16:1–5 (where *Sela*, which in Hebrew means “the rock,” is assumed to be Mount Seir) and in Jeremiah 49:7–22.) do say, Behold, the house of Judah *is* like unto all the <sup>c</sup>heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, <sup>a</sup>Beth-jeshimoth, <sup>b</sup>Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that <sup>a</sup>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 also stretch out mine hand upon <sup>a</sup>Edom, and will cut off man and beast from it; and I will make it <sup>b</sup>desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon <sup>a</sup>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.

15 ¶ Thus saith the Lord GOD; Because the <sup>a</sup>Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, (The word *cherethims* would better be translated “Cretans,” a branch of the sea peoples of whom the Philistines were a part. The Cretans dwelt in southwest Canaan. (See C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 9:1:369.)) and destroy the remnant of the <sup>a</sup>sea coast.

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.

## CHAPTER 26

*Because she rejoiced in the sorrows and fall of Jerusalem, Tyrus shall be destroyed.*

1 AND it came to pass in the eleventh <sup>a</sup>year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that <sup>a</sup>Tyrus hath said against <sup>b</sup>Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up <sup>a</sup>against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the <sup>a</sup>top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall <sup>a</sup>know that I *am* the LORD. (Korihor, the Book of Mormon anti-Christ, told Alma that “no man can know of anything which is to come” because “ye cannot know of things which ye do not see” (Alma 30:13, 15). Again and again in the Old Testament, one can find examples that prove Korihor wrong. The prophets foretold in great detail many future events. Ezekiel’s prophecies concerning Tyre (Tyrus) are some of the most remarkable. Tyre was situated on the coast about halfway between Carmel in Israel and Beirut in Lebanon. But it was a peculiar geographic feature of Tyre that gave it its most remarkable prophetic destiny. Merrill F. Unger noted that Tyre “once consisted of two parts—a rocky coast defense of great strength on the mainland, and a city upon a small but well-protected island, about half a mile from the shore” (*Unger’s Bible Dictionary*, s.v. “Tyre,” p. 1121). Ezekiel predicted that Nebuchadnezzar would lay siege to Tyre (see Ezekiel 26:7–11), but a skeptic like Korihor might say that this prediction was not remarkable since Nebuchadnezzar was conquering nearly every major city in the area, and Tyre was a particularly ripe plum because of its wealth. But “before a generation had passed away, according to Josephus, Philostratus, and Seder Olam, Nebuchadnezzar came up, as had been predicted [Ezekiel 26:7–15], making a fort, casting a mount, and lifting up the buckler. At the end of thirteen years [about 605 B.C.] he took the city, at least that on the mainland, and Tyre was forgotten seventy years, as had been foretold by Isaiah [23:15].” (Samuel Fallows, ed., *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, s.v. “Tyre,” p. 1682.) Some of Ezekiel’s peculiar promises seemed to be unfulfilled, including the following: “I will also scrape her dust from her” (Ezekiel 26:4). Tyre will become “like the top of a rock” (Ezekiel 26:4). “It shall be a place for the spreading of nets in the midst of the sea” (Ezekiel 26:5). “They shall lay thy stones and thy timber and thy dust in the midst of the water” (Ezekiel 26:12). “Thou shalt be built no more” (Ezekiel 26:14). For nearly three hundred years these prophecies appeared to be inaccurate. Nebuchadnezzar conquered the mainland city but was unable to subdue all of Tyre because of its strategic position on the island. After a few decades Tyre regained her wealth and splendor, though the ruined city on the shore was not rebuilt, and the island fortification became the central city. Then in 332 B.C., Alexander the Great swept out of the northern Mediterranean world. He moved south with his forces and camped on the ruins of ancient Tyre, isolating the inhabitants on the island offshore. Tyre had supposedly made a peaceful alliance with the Greeks, but when Alexander requested permission to bring his troops into Tyre to worship their gods and was refused, he laid siege to Tyre—a difficult task since the city lay on an island a half mile off the shore. James Hastings described what followed: “The memorable siege began. Alexander built a mole [causeway] 200 ft. wide out towards the island. It was repeatedly destroyed. The defense was desperate and successful, till Alexander invested the city with a fleet of 224 ships. Tyre was stormed, 8000 of her inhabitants massacred, 2000 crucified on the shore, and 30,000 sold into slavery. Tyre ceased to be an island, and henceforth was permanently joined to the mainland. Only a blunt headland to-day suggests the existence of the former island fortress. The mole is now 1/2 mile broad.” (*A Dictionary of the Bible*, s.v. “Tyre.”) Fallows noted how Ezekiel’s prophecy that Tyre would be scraped clean and made like the top of a rock was fulfilled: “So utterly were the ruins of old Tyre thrown into the sea, that its exact site is confessedly undeterminable, although the ruins of nearly fifty cities near Rome, which perished almost 2,500 years ago, testify that the extinction of every trace of a city is a sort of miracle.” (*Bible Encyclopedia*, s.v. “Tyre,” p. 1682.) Today there is no island opposite Tyre, but a close examination of the coastline in that vicinity will show a small peninsula jutting into the sea. Because of its configuration and the prevailing breezes, local fishermen come to the barren, rocky outcrop to spread their nets to dry. The prophet Ezekiel certainly met the criteria outlined in Deuteronomy 18:18–22 for determining whether a prophet speaks for the Lord. Institute Manual, 279-80)

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon <sup>a</sup>Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the <sup>b</sup>north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the <sup>a</sup>buckler (or shield) against thee.

9 And he shall set <sup>a</sup>engines of war (or battering rams) against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the <sup>a</sup>top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the <sup>a</sup>isles <sup>b</sup>shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the <sup>a</sup>princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast <sup>a</sup>strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the <sup>a</sup>isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a <sup>a</sup>desolate city, like the cities that are not inhabited; when I shall bring up the <sup>b</sup>deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou *shalt be* no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

## CHAPTER 27

*Ezekiel laments the fall of Tyrus and the loss of her riches and commerce.*

1 THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a <sup>a</sup>lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect <sup>a</sup>beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship* boards of fir trees of <sup>a</sup>Senir: (Mount Hermon) they have taken cedars from Lebanon to make masts for thee.

6 Of the <sup>a</sup>oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of <sup>a</sup>Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy <sup>a</sup>calkers (ie those who repair leaks in ships): all the ships of the sea with their mariners were in thee to <sup>b</sup>occupy (Heb trade, or exchange) thy merchandise.

10 They of Persia and of <sup>a</sup>Lud and of Phut (Lybia) were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 <sup>a</sup>Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, (Greece) Tubal, and <sup>a</sup>Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of <sup>a</sup>Togarmah (Armenia) traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan *were* thy merchants; many <sup>a</sup>isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 <sup>a</sup>Syria (Heb Aram) *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the <sup>a</sup>land of Israel, they *were* thy merchants: they traded in thy market wheat of <sup>b</sup>Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they <sup>a</sup>occupied (Heb traded) with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in all sorts *of things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The <sup>a</sup>ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the <sup>a</sup>east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, *that are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up <sup>a</sup>dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the <sup>a</sup>seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

## CHAPTER 28

*Tyrus and Zidon shall fall and be destroyed—The Lord will gather Israel to her own land—They shall then dwell safely.*

1 THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine <sup>a</sup>heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a <sup>b</sup>man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou *art* wiser than <sup>a</sup>Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great <sup>a</sup>wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their <sup>a</sup>swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a <sup>a</sup>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 <sup>b</sup>beauty.

13 Thou hast been in <sup>a</sup>Eden the garden of God (Ezekiel implies that Tyrus has been presumed to be an earthly paradise); 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.

14 Thou *art* the anointed <sup>a</sup>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.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

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.

17 Thine <sup>a</sup>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.



18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy <sup>a</sup>traffick; (Heb merchandise, or business dealings) therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against <sup>a</sup>Zidon, and prophesy against it, (Zidon, or Sidon, a sister city with Tyre, also had been a thorn in Israel's side. If the Israelites had followed Moses' instructions to destroy all the Canaanites (see Deuteronomy 7:1–5; Judges 1:31), Tyre and Sidon would have been Israelite cities for nearly eight centuries by Ezekiel's time and their history significantly different. Institute Manual, 280)

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall <sup>a</sup>be judged (Heb fall) in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a <sup>a</sup>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.

25 Thus saith the Lord GOD; When I shall have <sup>a</sup>gathered the house of <sup>b</sup>Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the <sup>c</sup>heathen, (Heb nations, or gentiles) then shall they dwell in their <sup>d</sup>land that I have given to my servant Jacob.

26 And they shall dwell <sup>a</sup>safely therein, and shall build houses, and plant vineyards; yea, they shall dwell <sup>b</sup>with confidence (Heb in safety), 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.

## CHAPTER 29

*Egypt shall be overthrown by Babylon—When she rises again, she shall be the basest of kingdoms.*

1 IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all <sup>a</sup>Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great <sup>a</sup>dragon that lieth in the midst of his rivers, which hath said, <sup>b</sup>My river (ie the Nile) *is* mine own, and I have made *it* for myself.

4 But I will put <sup>a</sup>hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will <sup>a</sup>leave thee *thrown* (Heb cast thee off) into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of <sup>a</sup>reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to <sup>a</sup>be at a stand. (or come to a standstill)

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, <sup>a</sup>from the tower of Syene (Heb from Migdol to Syene) even unto the border of <sup>b</sup>Ethiopia. (Heb Cush)

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will <sup>a</sup>scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At the end of forty years will I <sup>a</sup>gather the Egyptians from the people whither they were scattered:

14 And I will <sup>a</sup>bring again the captivity of Egypt (Heb return from exile the Egyptians), and will cause them to return *into* the land of Pathros, into the land of their <sup>b</sup>habitation (Heb origin); and they shall be there a <sup>c</sup>base (or lowly) kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against <sup>a</sup>Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, 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 *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the horn of the house of Israel to <sup>a</sup>bud forth (Heb metaphor meaning power, capacity), and I will give thee the <sup>b</sup>opening of the mouth (Heb idiom meaning 'authority to speak.') in the midst of them; and they shall know that I *am* the LORD.

## CHAPTER 30

*Egypt and her helpers shall be made desolate by Babylon.*

1 THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, <sup>a</sup>Woe worth the day! (Heb alas for the day!)

3 For the day *is* near, even the day of the LORD *is* near, a <sup>a</sup>cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in <sup>a</sup>Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 <sup>a</sup>Ethiopia, (Heb Cush) and <sup>b</sup>Libya, (Heb Phut, or Put) and <sup>c</sup>Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: <sup>a</sup>from the tower of Syene (Heb from Migdol to Syene) shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless <sup>a</sup>Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their <sup>a</sup>swords against Egypt, and fill the land with the slain.

12 And I will make the rivers <sup>a</sup>dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also destroy the <sup>a</sup>idols, and I will cause *their* images to cease out of <sup>b</sup>Noph; (ie Memphis – in lower Egypt) and there shall be no more a <sup>c</sup>prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan (City of Rameses in lower Egypt), and will execute judgments in <sup>a</sup>No. (ie Thebes)

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. (The city of Thebes In upper Egypt)

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven (The city of Heliopolis or On in lower Egypt) and of Pi-beseth (a town in lower Egypt, the same as Bubastis, about 40 miles from Memphis) shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a <sup>a</sup>roller (Heb bandage) to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will <sup>a</sup>scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

## CHAPTER 31

*Pharaoh's glory and fall compared to that of the Assyrians.*

1 AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of <sup>a</sup>Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ¶ Behold, the <sup>a</sup>Assyrian *was* a <sup>b</sup>cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of <sup>a</sup>Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his <sup>a</sup>heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to <sup>a</sup>the nether parts (Heb the earth underneath; ie the grave) of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

## CHAPTER 32

*Ezekiel laments for the fearful fall of Pharaoh and of Egypt.*

(Ezekiel 32 is written in poetic and figurative style and relates to Egypt's pending downfall and the decimation of her people, especially the leaders—the "bright lights" (v. 8). In verse 22 the Lord says Ashur (Assyria) is already in hell, which was where Egypt was headed. The reference to the "nether parts of the earth" in verses 18 and 24 is typical of the ancient belief that hell is below the earth. Pharaoh was to join the kings of Tyre, Sidon, Damascus, Assyria, Persia, Idumea, and so forth, in hell, with their

armies, and be comforted to know that they share a common fate (see v. 31; Clarke, *Commentary*, 4:510).)

1 AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of <sup>a</sup>Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a <sup>b</sup>whale (Heb monster) in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and <sup>c</sup>fouledst their rivers.

3 Thus saith the Lord GOD; I will therefore <sup>a</sup>spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy <sup>a</sup>height. (ie heaps of corpses)

6 <sup>a</sup>I will also water with thy blood (ie I will irrigate the land of your flood plains with your blood) the land wherein thou swimdest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall <sup>a</sup>put thee out (Heb extinguish thee), I will <sup>b</sup>cover the heaven, and make the <sup>c</sup>stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also <sup>a</sup>vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the <sup>a</sup>nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of <sup>a</sup>hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There *is* <sup>a</sup>Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their <sup>b</sup>shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the <sup>a</sup>mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their <sup>b</sup>iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

## CHAPTER 33

*Watchmen who raise the warning voice save their own souls—Repentant sinners are saved—The righteous who turn to sin are damned—The Jews in Jerusalem are destroyed because of their sins.*

1 AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their <sup>a</sup>watchman: (Ezekiel 33:2–9 reiterates the teachings about the watchman found in Ezekiel 3:17–21. Elder Spencer W. Kimball explained the need to have a watchman: “I am sure that Peter and James and Paul found it unpleasant business to constantly be calling people to repentance and warning them of dangers, but they *Sites in ancient Egypt* continued unflinchingly. So we, your leaders, must be everlastingly at it; if young people do not understand, then the fault may be partly ours. But, if we make the true way clear to you, then we are blameless [Ezekiel 33:3–6]. “So, I wish today to help define meanings of words and acts for you young people, to fortify you against error, anguish, pain and sorrow.” (*Love versus Lust*, Brigham Young University Speeches of the Year [5 Jan. 1965], pp. 6–7.))

3 If when he seeth the sword come upon the land, he blow the trumpet, and <sup>a</sup>warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his <sup>a</sup>blood shall be upon his <sup>b</sup>own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not <sup>a</sup>warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I <sup>b</sup>require at the watchman’s hand.

7 So thou, O son of man, I have set thee a <sup>a</sup>watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou <sup>a</sup>warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his <sup>b</sup>iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord GOD, I have no <sup>a</sup>pleasure in the <sup>b</sup>death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye <sup>c</sup>die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his <sup>a</sup>transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he <sup>a</sup>trust to his own righteousness, and commit <sup>b</sup>iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely <sup>a</sup>die; if he <sup>b</sup>turn from his sin, and do that which is lawful and right;

15 *If* the wicked <sup>a</sup>restore the <sup>b</sup>pledge, give again that he had robbed, walk in the <sup>c</sup>statutes of life, without committing iniquity; he shall surely live, he shall not die. (Repentance)

16 None of his <sup>a</sup>sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The <sup>a</sup>way of the Lord is not <sup>b</sup>equal: (Heb right or just) but as for them, their way is not <sup>c</sup>equal.

18 When the righteous <sup>a</sup>turneth from his <sup>b</sup>righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. (Ezekiel 33:12–19 says that one’s righteous deeds will not cancel out one’s works of iniquity. If a sinner “turn from his sin, and do that which is lawful and right” (v. 14), however, his sins will not be mentioned on his account (v. 16). Repentance is not to be procrastinated (see Alma 34:32–34), nor is it to be “trifled with every day,” said Joseph Smith. “Daily transgression and daily repentance [incomplete or insincere] is not that which is pleasing in the sight of God.” (*Teachings of the Prophet Joseph Smith*, p. 148.) But the Prophet also said, “There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin.” (*Teachings*, p. 191.) Elder Spencer W. Kimball further commented on the need to provide restitution for sin, as noted in Ezekiel 33:15: “When one is humble in sorrow, has unconditionally abandoned the evil, confessed to those assigned by the Lord, he should next restore insofar as possible that which was damaged. If he burglarized, he should return to the rightful owner that which was stolen. Perhaps one reason murder is unforgivable is that having taken a life, the murderer cannot restore it. Restitution in full is not possible. . . . “However, the truly repentant soul will usually find things which can be done to restore to some extent. The true spirit of repentance demands this. Ezekiel taught: [Ezekiel 33:15]. . . . “A pleading sinner must also forgive all people of all offenses committed against himself. The Lord is under no obligation to forgive us unless our hearts are fully purged of all hate, bitterness and accusations against all others.” (*Be Ye Clean*, Brigham Young University Speeches of the Year, 4 May 1954, p. 11.))

20 ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will <sup>a</sup>judge you every one after his ways.

21 ¶ And it came to pass in the <sup>a</sup>twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had <sup>b</sup>escaped out of Jerusalem came unto me, saying, The <sup>c</sup>city is smitten.

22 Now the <sup>a</sup>hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more <sup>b</sup>dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those <sup>a</sup>wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the <sup>a</sup>blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye <sup>a</sup>stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that *are* in the wastes shall fall by the <sup>a</sup>sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they <sup>a</sup>hear thy words, but they will not do them: for with their <sup>b</sup>mouth they shew much love, *but* their heart goeth after their <sup>c</sup>covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And <sup>a</sup>when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them. (“The news did not take Ezekiel by surprise. God had already given him back his speech, as promised [Ezekiel 24:27], by the time the messenger arrived. Some texts have ‘eleventh year’ for ‘twelfth’ in verse 21, in which case the news takes the more likely time of six months to reach them. Those left behind in Judah, far from repenting, were busy annexing other people’s property. And in Babylonia the exiles who seemed to lap up Ezekiel’s words came simply for entertainment. They neither believed them nor acted on them: a depressing state of affairs after all that had happened!” (Alexander and Alexander, *Eerdmans’ Handbook*, p. 426.) It was unfortunate that the Jews in Babylonia did not appreciate at that time “that a prophet hath been among them” (Ezekiel 33:33). Institute Manual, 281)

## CHAPTER 34

*The Lord reproves those shepherds who do not feed the flock—In the last days, the Lord will gather the lost sheep of Israel—The Messiah shall be their Shepherd—The Lord will make his gospel covenant with them.*

Ezekiel switches from prophesying about the destruction of Jerusalem to prophecies of the last days and the Millennium.

1 AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the <sup>a</sup>shepherds of Israel that do feed themselves! should not the shepherds <sup>b</sup>feed the flocks? (Who are the shepherds? Home and visiting teachers, stake presidents, bishops, quorum leaders, fathers in Israel, all who hold the priesthood. President Ezra Taft Benson,



Come Unto Christ, p. 65-69)

3 Ye eat the <sup>a</sup>fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was <sup>a</sup>sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with <sup>b</sup>cruelty have ye ruled them.

5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered. (Israel scattered)

6 My <sup>a</sup>sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the <sup>a</sup>shepherds <sup>b</sup>fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will <sup>a</sup>require my flock at their hand, and cause them to <sup>b</sup>cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. (In a tone very similar to Jeremiah's (see Jeremiah 23:1–8), Ezekiel condemned the pastors, or shepherds, of the Lord's spiritual flock, the religious leaders of Ezekiel's day. In contrast to the Lord's care of His flock, the shepherds of Israel fed themselves but not the flock. The negligent shepherds did not strengthen the sick, bind up the broken, bring back again those who were driven away, or seek for the lost sheep—all of which any real shepherd would do for his own sheep. Instead, they ruled the sheep with force and cruelty and let them wander to become a prey to beasts. President Spencer W. Kimball, in a priesthood session of general conference, charged the present shepherds—priesthood leaders—of the kingdom to be concerned about the welfare of the flock: “As we read and study the scriptures, we are made conscious of the fact that the Savior has always been concerned about the welfare of the members of his flock, both individually and collectively. It is about that principle of caring for and ministering to the needs of the Church membership in these troubled days that I desire to speak to you brethren tonight. “Bishops and branch presidents, please be ever alert to the needs of the precious individuals and families who make up the membership of your wards and branches. You are the nurturing shepherds of our people. To the greatest extent possible, let your counselors and others who serve and work under your direction be the managers of programs. If you will pursue this emphasis, you will often be able to detect very early some of those members who have serious difficulties, while their challenges and problems are still small and manageable. Be conscious of the little tensions and problems you may see in families so that you can give the required attention, counsel, and love when it is most needed. An hour with a troubled boy or girl now may save him or her, and is infinitely better than the hundreds of hours spent in their later lives in the reclamation of a boy or girl if they become inactive. “As we have said so many times, delegate those tasks which others can do so that you are free to do those things which you, and you alone, can do. Home teachers are to help watch over the flock. Even though they don't counsel as bishops and branch presidents do, home teachers can render much appropriate and preventive help under the direction of the quorum leaders and bishoprics. “Stake presidents, bishops, and branch presidents, please take a particular interest in improving the quality of teaching in the Church. The Savior has told us to feed his sheep (see John 21:15–17). I fear that all too often many of our members come to church, sit through a class or meeting, and they then return home having been largely uninformed. It is especially unfortunate when this happens at a time when they may be entering a period of stress, temptation, or crisis. We all need to be touched and nurtured by the Spirit, and effective teaching is one of the most important ways this can happen. We often do vigorous enlistment work to get members to come to church but then do not adequately watch over what they receive when they do come.” (In Conference Report, Oct. 1980, p. 67; see also *Ensign*, Nov. 1980, pp. 45–46.))

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both <sup>a</sup>search my sheep, and seek them out.

12 As a <sup>a</sup>shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I <sup>b</sup>seek out my <sup>c</sup>sheep, and will deliver them out of all places where they have been <sup>d</sup>scattered in the <sup>e</sup>cloudy and <sup>f</sup>dark day. (The gathering of Israel)

13 And I will <sup>a</sup>bring them out from the people, and <sup>b</sup>gather them from the countries, and will bring them to their own <sup>c</sup>land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited 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 <sup>a</sup>lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was <sup>a</sup>lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was <sup>b</sup>sick: but I will destroy the <sup>c</sup>fat and the strong; I will feed them with <sup>d</sup>judgment.

17 And *as for* you, O my <sup>a</sup>flock, thus saith the Lord GOD; Behold, I <sup>b</sup>judge <sup>c</sup>between cattle and cattle, (Heb between sheep and sheep ie between one sheep and another) between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must <sup>a</sup>foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have <sup>a</sup>trodde[n] with your feet; and they drink that which ye have fouled with your feet. (The sheep will also be judged)

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my <sup>a</sup>flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up <sup>a</sup>one <sup>b</sup>shepherd over them, (the millennial reign of Christ) and he shall feed them, *even* my servant <sup>c</sup>David; he shall feed them, and he shall be their shepherd.

24 And I <sup>a</sup>the LORD (Heb Jehovah) will be their <sup>b</sup>God, and my servant <sup>c</sup>David a <sup>d</sup>prince among them; I the LORD have spoken *it*.

25 And I will make with them a <sup>a</sup>covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell <sup>b</sup>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 <sup>a</sup>shower to come down in his season; there shall be showers of <sup>b</sup>blessing.

27 And the tree of the field shall yield her fruit, and the <sup>a</sup>earth shall yield her increase, and they shall be <sup>b</sup>safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their <sup>c</sup>yoke, and delivered them out of the hand of those that <sup>d</sup>served themselves of them. (Heb enslaved them)

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell <sup>a</sup>safely, and none shall make *them* afraid.

29 And I will raise up for them a <sup>a</sup>plant of renown, and they shall be no more consumed with hunger in the land, neither bear the <sup>b</sup>shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my <sup>a</sup>flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

(Jehovah was the good Shepherd. John 10: 11 and 14 11 I am the good <sup>a</sup>shepherd: the good <sup>b</sup>shepherd giveth his life for ~~the~~ (his) sheep. (Ezekiel 37:23 & 31 talks about the Messiah being the good shepherd. The Jews understood that saying he was the good shepherd meant that he was the Messiah. 23 And I will set up <sup>a</sup>one <sup>b</sup>shepherd over them, and he shall feed them, *even* my servant <sup>c</sup>David; he shall feed them,

and he shall be their shepherd. 31 And ye my <sup>a</sup>flock, the flock of my pasture, *are men, and I am your God, saith the Lord GOD.*)

12 ~~But he that is an hireling, and not the shepherd,~~ (And the shepherd is not as a hireling,) whose own the sheep are not, (who) seeth the wolf coming, and <sup>a</sup>leaveth the sheep, and fleeth: and the wolf catcheth ~~them~~ (the sheep) and scattereth ~~the sheep~~ (them).

13 ~~The~~ (But he who is a) <sup>a</sup>hireling fleeth, because he is an hireling, and careth not for the sheep.

14 (For) I am the good <sup>a</sup>shepherd, and <sup>b</sup>know my <sup>c</sup>sheep, and am known of mine. (Verses 13 & 14 are reversed in the JST.)

15 As the Father knoweth me, even so <sup>a</sup>know I the Father: and I lay down my <sup>b</sup>life for the sheep. (“A natural effect of His immortal origin, as the earth-born Son of an immortal Sire, was that He was immune to death except as He surrendered thereto. The life of Jesus the Christ could not be taken save as He willed and allowed. The power to lay down His life was inherent in Himself, as was the power to take up His slain body in an immortalized state.” Jesus the Christ, p. 389)

16 And <sup>a</sup>other <sup>b</sup>sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be <sup>c</sup>one fold, *and one shepherd.* (We know that He spoke here of the Nephites and Lamanites on the American continent. 3 Nephi 15: 12 Ye are my <sup>a</sup>disciples; and ye are a <sup>b</sup>light unto this people, who are a remnant of the house of <sup>c</sup>Joseph. 13 And behold, this is the <sup>a</sup>land of your inheritance; and the Father hath given it unto you. 14 And not at any time hath the Father given me commandment that I should <sup>a</sup>tell it unto your brethren at Jerusalem. 15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the <sup>a</sup>other tribes of the house of Israel, whom the Father hath led away out of the land. 16 This much did the Father <sup>a</sup>command me, that I should tell unto them: 17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one <sup>a</sup>shepherd. 18 And now, because of <sup>a</sup>stiffneckedness and <sup>b</sup>unbelief they <sup>c</sup>understood not my word; therefore I was commanded to say no more of the <sup>d</sup>Father concerning this thing unto them. 19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were <sup>a</sup>separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. 20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. 21 **And verily I say unto you, that ye are they of whom I said: <sup>a</sup>Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one <sup>b</sup>shepherd. 22 And they understood me not, for they supposed it had been the <sup>a</sup>Gentiles; for they understood not that the Gentiles should be <sup>b</sup>converted through their preaching. 23 And they understood me not that I said they shall hear my voice; and they understood me not that the <sup>a</sup>Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the <sup>b</sup>Holy Ghost. 24 But behold, ye have both heard <sup>a</sup>my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath <sup>b</sup>given me.)**

17 Therefore doth my Father <sup>a</sup>love me, because I <sup>b</sup>lay down my life, that I might <sup>c</sup>take it again.

18 No man <sup>a</sup>taketh it from me, but I lay it down of myself. I have <sup>b</sup>power to lay it down, and I have <sup>c</sup>power (Gr authority, full power) to take it again. This commandment have I <sup>d</sup>received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter (around December. An 8 day feast celebrating the dedication of the temple around 163 BC. This is today Chanakuh. Three months after the feast of the Tabernacles.).

23 And Jesus walked in the temple in Solomon’s <sup>a</sup>porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to <sup>a</sup>doubt? If thou be the Christ, tell us plainly. (“He could not well answer their inquiry by a simple unqualified affirmation, for by such He would have been understood as meaning that He claimed to be the Messiah

according to their conception, the earthly king and conqueror for whom they professed to be looking. He was no such Christ as they had in mind.” Jesus the Christ, p. 454)

25 Jesus answered them, I told you, and ye <sup>a</sup>believed not: the <sup>b</sup>works that I do in my Father’s <sup>c</sup>name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My <sup>a</sup>sheep hear my voice, and I know them, and they <sup>b</sup>follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which <sup>a</sup>gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father’s hand. (“The scriptures indicate that the tendency to accept or reject Christ’s voice in premortality carries over into this mortal life, for Christ has said that “whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me.” (D&C 84:51-52) Lamar Garrard, Studies in Scriptures, 6:331. Bruce R. McConkie said: “The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages... This is the doctrine of election. They were true and faithful in the premortal life, and they earned the right to be born as the Lord’s people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: ‘My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.’ (John 10:27-28.)” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 182.))

30 I and my Father are <sup>a</sup>one. (He again forcefully testifies that he is the Son of God.)

31 Then the Jews took up <sup>a</sup>stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (For which of my works/miracles am I worthy of death?)

33 The Jews answered him, saying, For a good work we stone thee not; but for <sup>a</sup>blasphemy; and because that thou, being a man, makest thyself <sup>b</sup>God.

34 Jesus answered them, Is it not written in your law, I said, Ye are <sup>a</sup>gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath <sup>a</sup>sanctified, and <sup>b</sup>sent into the world, Thou blasphemest; because I said, I am the <sup>c</sup>Son of God? (Do you not understand the plan of salvation that was revealed to your fathers? Do you not know that all of the children of the Father have power to advance and progress and become like him? Have you never read that those who received your law in olden times had the promise that they could attain godhood and be gods themselves? Why accuse me of blasphemy for testifying that I was sanctified and sent into the world by the Father? Does it offend you to hear me say that I am the Son of God? Do you not know that every righteous person to whom the word of God comes, and who then obeys the fullness of that law, shall become like the Father and be a god himself? MM, 3:220)

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, <sup>a</sup>believe the works: that ye may know, and believe, that the <sup>b</sup>Father *is* in me, and I in him.

39 Therefore they <sup>a</sup>sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

Jesus states that He is the Good Shepherd. This was not just a declaration that He was a shepherd, but that He is God. President Kimball said: “Home teachers are to help watch over the flock. Even though

they don't counsel as bishops and branch presidents do, home teachers can render much appropriate and preventive help under the direction of the quorum leaders and bishoprics. Stake presidents, bishops, and branch presidents, please take a particular interest in improving the quality of teaching in the Church. The Savior has told us to feed his sheep. I fear that all too often many of our members come to church, sit through a class or meeting, and they then return home having been largely uninformed. It is especially unfortunate when this happens at a time when they may be entering a period of stress, temptation, or crisis. We all need to be touched and nurtured by the Spirit, and effective teaching is one of the most important ways this can happen. We often do vigorous enlistment work to get members to come to church but then do not adequately watch over what they receive when they do come. CR Oct 1980, p. 67)

## CHAPTER 35

*Judgment shall fall upon mount Seir and all Idumea for hatred of Israel.*

(Edom to be destroyed)

1 MOREOVER the word of the LORD came unto me, saying,  
2 Son of man, set thy <sup>a</sup>face against mount <sup>b</sup>Seir, and prophesy against it,  
3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.  
4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.  
5 Because thou hast had a perpetual <sup>a</sup>hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had* an end:  
6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: <sup>a</sup>sith (since) thou hast not hated blood, even blood shall pursue thee.  
7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.  
8 And I will fill his mountains with his <sup>a</sup>slain *men*: in thy hills, and in thy valleys, and in all thy <sup>b</sup>rivers, (Heb ravines) shall they fall that are slain with the sword.  
9 I will make thee perpetual desolations, and thy <sup>a</sup>cities shall not return: and ye shall know that I *am* the LORD.  
10 Because thou hast said, These two nations and these two countries shall be mine, and we will <sup>a</sup>possess it; whereas the LORD was there:  
11 Therefore, *as* I live, saith the Lord GOD, I will even 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 have judged thee.  
12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy <sup>a</sup>blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.  
13 Thus with your mouth ye have <sup>a</sup>boasted against me, and have multiplied your words against me: I have heard *them*.  
14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.  
15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I <sup>a</sup>do unto thee: thou shalt be desolate, O mount Seir, and all <sup>b</sup>Idumea, *even* all of it: and they shall know that I *am* the LORD.

## CHAPTER 36

*In the last days all the house of Israel shall be gathered to their own lands—The Lord will give them a new heart and a new spirit—They shall have his gospel law.*

(The only verses in Ezekiel 36 that do not deal with the last days are those that explain why the Lord scattered Israel (see vv. 16–22). None of the following events have fully transpired, though today is the day when these prophecies are being fulfilled: • Those men who will multiply upon the land are from all the house of Israel, not just the kingdom of Judah (see v. 10). • Israel is to walk upon the land which shall “no more henceforth bereave them of men” (v. 12; see also vv. 13–14). • Those who return will be gathered from the heathen and from all countries (see v. 24). • They are to be cleansed from their filthiness (see v. 25). • They are to be converted to the Lord and receive His Spirit (see vv. 26–27). Verses 28–38 explain that the recovery of Israel will be quite remarkable and will be done for the Lord’s reasons, not because Israel has earned it (see v. 32). The Israel of the future must be spiritually worthy and must submit themselves to the Lord’s will. Institute Manual, 282)

1 ALSO, thou son of man, prophesy unto the <sup>a</sup>mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the <sup>a</sup>enemy hath said against you, Aha, even the ancient high places are ours in <sup>b</sup>possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

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 <sup>a</sup>rivers, (Heb ravines) and to the valleys, to the desolate <sup>b</sup>wastes, and to the cities that are forsaken, which became a prey and <sup>c</sup>derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely in the fire of my <sup>a</sup>jealousy have I spoken against the residue of the heathen, and against all <sup>b</sup>Idumea, (Heb Edom) which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, 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 <sup>a</sup>shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your <sup>a</sup>branches, and yield your fruit to my people of Israel; for they are <sup>b</sup>at hand to come.

9 For, behold, I *am* for you, and I will <sup>a</sup>turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be <sup>a</sup>inhabited, and the <sup>b</sup>wastes shall be <sup>c</sup>builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old <sup>a</sup>estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall <sup>a</sup>possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast <sup>a</sup>bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they <sup>a</sup>defiled it by their own way and by their doings: their way was before me as the <sup>b</sup>uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had <sup>a</sup>shed upon the land, and for their <sup>b</sup>idols *wherewith* they had <sup>c</sup>polluted it:

19 And I <sup>a</sup>scattered them among the <sup>b</sup>heathen, and they were <sup>c</sup>dispersed through the countries: according to their way and <sup>d</sup>according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they <sup>a</sup>profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of ~~his~~ <sup>(this)</sup> land.

21 ¶ But I had <sup>a</sup>pity <sup>(Heb concern)</sup> for mine holy <sup>b</sup>name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your <sup>a</sup>sakes, O house of Israel, but for mine holy <sup>b</sup>name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the <sup>a</sup>heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be <sup>b</sup>sanctified in you before their eyes.

24 For I will take you from among the heathen, and <sup>a</sup>gather you out of all countries, and will bring you into your own <sup>b</sup>land.

25 ¶ Then will I <sup>a</sup>sprinkle clean water upon you, and ye shall be clean: from all your <sup>b</sup>filthiness, and from all your <sup>c</sup>idols, will I cleanse you.

26 A <sup>a</sup>new <sup>b</sup>heart also will I <sup>c</sup>give you, and a new <sup>d</sup>spirit will I put within you: and I will take away the stony <sup>e</sup>heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my <sup>a</sup>spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the <sup>a</sup>land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleanness: and I will <sup>a</sup>call for the corn <sup>(Heb summon the grain)</sup>, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye <sup>a</sup>remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your <sup>b</sup>iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the <sup>a</sup>desolate land shall be <sup>b</sup>tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the <sup>a</sup>garden of Eden; and the waste and desolate and ruined cities *are become* <sup>b</sup>fenced, <sup>(or fortified)</sup> and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD <sup>a</sup>build the ruined *places*, and plant that ~~that~~ <sup>(which)</sup> was desolate: I the LORD have spoken *it*, and I will <sup>b</sup>do *it*.

37 Thus saith the Lord GOD; I will yet *for* this be <sup>a</sup>enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the <sup>a</sup>holy flock <sup>(Heb flock for sacrifices)</sup>, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

## CHAPTER 37

*Israel shall inherit the land in the resurrection—The stick of Judah (Bible) and the stick of Joseph (Book of Mormon) become one in the Lord's hand—Israel shall be gathered and cleansed—The Messiah shall reign over them—They shall receive the everlasting gospel covenant.*

Ezekiel gives two prophecies, but they are one in meaning.

1 THE <sup>a</sup>hand of the LORD was upon me, and <sup>b</sup>carried me out in the <sup>c</sup>spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, (The valley was the Kidron valley in between the old city of Jerusalem and the Mount of Olives. The dry bones represent that the ancient body of true religion has died, leaving a skeleton – the sticks of the body. Judasim with its Old Testament is what is left, or the stick of Judah, the skeleton of true religion. In latter-days, the skeleton is clothed with a new body, the Book of Mormon, and breath (the Spirit of the Lord) is given so that the true religion is resurrected. The body is alive again, never to die. The covenant is restored anew, never to die again, the “New and Everlasting Covenant.” Often prophetic utterances have dual meanings. Such is the case for the well-known allegory of the scattered dry bones. The beauty of prophecy is that the Lord can reveal to those who are spiritually alert more than one truth in one prophecy. Sidney B. Sperry wrote the following commentary on the dual nature of this prophecy: “It will be seen from this passage that the doctrine of the resurrection from the dead . . . is invoked to symbolize the restoration of Israel’s exiles to their own land. The exiles are represented—so it seems to me—as having lost hope (their bones are dried up) of ever living again as a nation. But the Lord shows them that they can be restored through His mighty power even as the dead will be raised in the resurrection. The doctrine of the resurrection of the body is assumed. Some writers contend that the idea of resurrection was not known among the Hebrews at this early time. But the fact that Ezekiel speaks as he did would seem to me an indication that the doctrine had long been understood in Israel. Any true prophet would understand the doctrine of the resurrection, so Latter-day Saints believe, and Israel had had many prophets long before Ezekiel’s time.” (*The Voice of Israel’s Prophets*, pp. 225–26.) The symbolic meaning of this prophecy as it relates to the gathering of Israel is apparent: The bones represent Israel in its lost and scattered state; the graves indicate where Israel is as well as its condition of spiritual death. The spirit, or *ruach* in Hebrew (see Ezekiel 37:9), means the new spirit of righteousness the people will have when they have been resurrected, that is, restored from their fallen state. The source of this new life will be the Holy Ghost. But Ezekiel’s account of the Resurrection is literal, as well as symbolic of the future gathering of Israel. Elder Bruce R. McConkie testified: “There is nothing more real, more literal, more personal than the resurrection, as Ezekiel then beheld in vision. He saw the dead live again, live literally and personally, each one becoming in physical makeup as he had been in mortality. It was with each of them as it would be with their Lord, when he, having also come forth from his valley of dry bones, stood in the upper room with his disciples, ate before them, and permitted them to handle his physical body. To his people the Lord’s voice came: ‘I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.’ (Ezek. 37:1–14.) He who shall do all this, as we are now acutely aware, is the Lord Jesus Christ who is the God of Israel.” (*The Promised Messiah*, pp. 270–71.))

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones <sup>a</sup>live? (or resurrect) And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause <sup>a</sup>breath to enter into you, and ye shall live:



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.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, <sup>a</sup>bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the <sup>a</sup>wind, (Heb spirit, breath, or wind) prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four <sup>b</sup>winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the <sup>a</sup>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, and our hope is <sup>a</sup>lost: we are cut off for our parts.

12 Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your <sup>a</sup>graves, and cause you to <sup>b</sup>come up out of your graves, and <sup>c</sup>bring you into the <sup>d</sup>land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my <sup>a</sup>spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD. (Israel will be gathered in the last days.)

**SCRIPTURE MASTERY:** 15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one <sup>a</sup>stick, (Heb wood. Wooden writing tablets were in common use in Babylon in Ezekiel's day) and <sup>b</sup>write upon it, For <sup>c</sup>Judah, and for the children of Israel his companions: then take another stick, and <sup>d</sup>write upon it, For <sup>e</sup>Joseph, the <sup>f</sup>stick of Ephraim, and *for* all the house of Israel his companions: [(D&C 27:5 - 5 Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will <sup>a</sup>drink of the fruit of the <sup>b</sup>vine with you on the earth, and with <sup>c</sup>Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the <sup>d</sup>record of the <sup>e</sup>stick of <sup>f</sup>Ephraim;)

17 And join them one to another into one stick; and they shall become <sup>a</sup>one in thine hand. (Joseph of old prophesied of the book of Joseph: JST Gen 50:31 -31 Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. Elder Boyd K. Packer said: "The stick or record of Judah – the Old and New Testament – and the stick of Ephraim – the Book of Mormon, which is another testament of Jesus Christ – are now woven together in such a way that as you pore over one you are drawn to the other, as you learn from one you are enlightened by the other. They are indeed one in our hands." CR Oct 1982, p. 75)

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us <sup>a</sup>what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of <sup>a</sup>Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. (This passage is another example of the dual nature of prophecy. Sperry explained: "What is the meaning of these 'sticks' and what is their significance? Most commentators simply believe that each piece of wood represents one of the two kingdoms, either Judah or Israel (Ephraim), which are to be bound together or united under the Lord's direction. This act symbolizes the reunion of Ephraim and Judah into one kingdom. . . . However, the Latter-day Saints insist that such an interpretation is by no means complete. . . . What they do believe is that each of the sticks represents a scripture, a significant piece of writing. The Bible represents the

scripture of Judah. To an average person not of our faith this conclusion may seem reasonable, but he will ask immediately what scripture represents the stick of Ephraim. To which we reply, the Book of Mormon. The Nephite scripture is the record of the descendants upon this continent of Joseph who was sold into Egypt.” (*Voice of Israel’s Prophets*, pp. 226–27.) The Doctrine and Covenants and the Book of Mormon affirm that Ezekiel’s prophecy deals with the Bible and the Book of Mormon being joined together. Doctrine and Covenants 27:5 teaches that the Book of Mormon is the stick of Ephraim. The Book of Mormon, in 1 Nephi 13:40–41; 2 Nephi 29:10–14; and Mormon 7:8–9 speaks of the records of the Jews and the records of the Nephites being gathered together into one. The sign that Jesus Christ gave the Nephites that the restoration of the tribes of Israel was at hand was the coming forth of the Book of Mormon, which made the combining of the records possible (see 3 Nephi 20:46; 21:1–7; 29:1). This truth is sustained by Elder Bruce R. McConkie: “Because [the Book of Mormon] came forth, as the seeric insight of Ezekiel has so plainly set forth, latter-day Israel would be gathered, her people would become clean before the Lord, he would make with them again his everlasting gospel covenant, and his tabernacle and temple would be in their midst forevermore. (Ezek. 37:15–28.)” (*Promised Messiah*, p. 146.))

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the <sup>a</sup>heathen, (Heb nations or gentiles) whither they be gone, and will <sup>b</sup>gather them on every side, and bring them into their own land;

22 And I will make them <sup>a</sup>one <sup>b</sup>nation in the land upon the mountains of Israel; and <sup>c</sup>one king shall be king to them all: and they shall be no more <sup>d</sup>two nations (The tribes led by Judah and by Ephraim were historically adversaries (after events of 1 Kings 12:16-20). In the latter days this enmity will be healed), neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their <sup>a</sup>idols, nor with their detestable things, nor with any of their transgressions: but I will <sup>b</sup>save them out of all their dwellingplaces, wherein they have sinned, and will <sup>c</sup>cleanse them: so shall they be my people, and I will be their God.

24 And <sup>a</sup>David my servant *shall be* king over them; and they all shall have one <sup>b</sup>shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the <sup>a</sup>land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children’s children for <sup>b</sup>ever\*: and my servant David *shall be* their <sup>c</sup>prince for ever.

26 Moreover I will make a <sup>a</sup>covenant of peace with them; it shall be an <sup>b</sup>everlasting <sup>c</sup>covenant with them: and I will place them, and multiply them, and will set my <sup>d</sup>sanctuary in the midst of them for evermore.

27 My <sup>a</sup>tabernacle also shall be with them: yea, I will be their <sup>b</sup>God, and they shall be my people.

28 And the <sup>a</sup>heathen shall <sup>b</sup>know that I the LORD do <sup>c</sup>sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (President Joseph Fielding Smith said: “Ezekiel predicted the building of a temple in Jerusalem which will be used for ordinance work after the gathering of Israel from the long dispersion and when they are cleansed from their transgressions.” *Doctrines of Salvation*, 2:244. See Ezekiel 40-47 for a description of the latter day temple in Jerusalem.)

Some Bible scholars say that Hebrew scripture, mainly the Old Testament, contains a minimum of five layers of meaning. The analogy of the sticks has more.

Layer one – It’s just a story of two sticks magically turned into one.

Layer two – Combining the sticks is the same as gathering people. Verse 21 is the explanation.

Layer three – Now it’s about two nations ruled by two kings. The two sticks are two scepters that become one.

Layer four – The two kings become one king to a unification of the two lands into one.

Layer five – deals with the birthright leadership of the House of Israel. Judah and Ephraim had become the leaders of the split kingdoms. They will be combined into one kingdom.

Layer six – The one king is representative of one God. Idolatry will be gone and they will worship the true God.

Layer seven – If they have only one God, then there is only one religion, the everlasting covenant.

Layer eight – The unified religion will bring unity to two books of scripture, namely the Bible and Book of Mormon.

The meaning of the chapter: The gathering of the dispersed of Israel, their establishment in promised lands, the restoration of Judah and Israel into one nation, the restoration of their status as a worthy covenant people before the Lord, and the restoration of the Lord himself to his rightful position as Israel's divine king.

Judah is the Jews who are scattered in most nations of the earth. Israel is the Church of Jesus Christ of Latter-day Saints, the vast majority of whose members belong, either by birth or by adoption, to the chief northern tribes of Ephraim and Manasseh. The prophesied reunification of Judah and Israel will come when the Jews accept the covenants of the gospel of Jesus Christ and join the Lord's Church. The complete fulfillment of this prophecy will not be seen until after the Second Coming.

There is an interesting story of an eyewitness of a resurrection that follows. This is taken from a collection of rare "folk stories" held by the Utah State University Special Collections & Archives. Actual names have been removed to protect the privacy of those persons involved.

February 1976, Provo, Utah: Jennifer is a sixteen year old student at Provo High School. As she was being interviewed she went down to her room and brought up a pink sheet of paper. On the paper was written this related story. Jennifer said that she received this story from her Seminary teacher at school. Her reaction to this story was one of mixed emotion because she wanted to believe it, but at the same time it seemed a little too much. The story was told to "strengthen the testimony of the student" concerning the Gospel of Jesus Christ.

I have been requested to relate an experience I had in 1908 or 1909 in San Juan County. I was just making a home in Blanding and the whole country there was covered with trees and sagebrush. I was working to clear the ground to plant a few acres of corn. We had five acres cleared and had started to plant the corn. I would plow around the piece of ground and then he would plant the furrow with corn. Then I would cover it and plow it again. While I was plowing on that piece of ground I discovered there were ancient houses – the remains of them.

As I was plowing around I noticed that my plow had turned out the skeleton of a small child. The skull and the backbone, most of the bones, of course were decayed and gone. Part of the skeleton was there, so I stopped immediately as the plow had passed it a little. I turned and looked back against the bar of the plow between the handles. As I was looking at the little skeleton that I had plowed up wondering, all of a sudden to my surprise I saw the bones wiggle and they began to change position and to take on a different color, and within a minute there lay a beautiful skeleton. It was a perfect little skeleton. Then I saw the inner parts of the natural body come in – the entrails, etc. I saw the flesh coming on, and I saw skin come on the body when the inner parts of the body were complete. A beautiful head of hair adorned the top of the head and in about a half minute after the hair was on the head, the child raised up on her feet. She was lying a little on her side with her back toward me. Because of this, I wasn't able to discern the sex of the child, but as she raised a beautiful robe come down over her left shoulder, and I saw it must be a girl.

She looked up and I looked at her for a quarter of a minute – we just looked at each other smiling. Then in my desire to get hold of her I said, “Oh you beautiful child!” and I reached as if I would embrace her, and she disappeared.

That was all I saw, and I stood there and wondered. And I thought for a few minutes. My little boy was wondering why I was there, because he was down at the other end of the row, anxious to come plant the corn. Now, I couldn't tell that story to anyone because it was so mysterious to me and such. Why should I have such a miraculous experience! I couldn't feature a human being in such a condition to accidentally plow that little thing up and see it come to life, the body of a child five to seven years old, I'd say.

I couldn't tell the story to anyone until finally one day I met a dear friend of mine, Stake Patriarch Wayne of Blanding. He stopped me on the street and said, “Zeke, you have had an experience on this mesa you won't tell. I want you to tell it to me. Well, I told it to him, then he had me tell it to meeting houses and many socials, fast meetings, and at conference time.

I wondered, and it worried me for years as to why I was allowed to see it, a common man like me, uneducated. Why was I, a common man, allowed to see such a marvelous manifestation of God's power!

One day as I was walking alone with my hoe on my shoulder going to hoe some corn something said, stop under the shade of that tree for a few minutes and rest. This just came to me and I thought I would, so I stopped there and this was given to me.

It was in answer to my prayer. I prayed incessantly for an answer as to why I was privileged to see that resurrection. I was told why. When the child was buried there it is either in a time of war with a different tribe or it was winter time when the ground was frozen and they had no tools to dig deep graves. If it were during time of war they couldn't possibly take time to dig a deep grave, they just planted that little body as deep as they could under the circumstances. When it was done the sorrowing mother knew that it was such a shallow little grave, the first beast that comes along will smell her body and will dig her up and scatter her to the four winds. Her bones will be scattered all over the flats. There just happened to be a man present holding the priesthood (a Nephite or a Jaredite) I don't know which because they had both been in this country. I've been in their houses and knew it.

This man said, sister, calm your sorrow. Whenever the little body is disturbed or uncovered, the Lord will call her up and she will leave, since that time I have taken great comfort, great cheer and consolation, and satisfaction with praise in my hearty soul, until I haven't the words to express it, that it was I that uncovered that little body.

Thank you for listening to me, I just can't tell this without crying.  
Zeke, son of Joel. Experience related on November 5, 1954.

## **OVERVIEW:**

The battle of Gog and Magog against Israel shall usher in the Second Coming—The Lord will come amid war and pestilence, and all men shall shake at his presence. Gog and Magog destroyed—For seven years they burn the weapons of war—For seven months they bury the dead—Then comes the supper of the great God and the continued gathering of Israel. A heavenly ministrant shows Ezekiel in vision a city wherein is the temple—He is shown the form and size of the temple and its courts. Ezekiel sees the inner

temple and the holy of holies, and is shown their form and size. Ezekiel sees in the temple the chambers for the priests. The glory of God fills the temple—His throne is there and he promises to dwell in the midst of Israel forever—Ezekiel sees the altar and sets forth the ordinances thereof. The glory of the Lord filled the house of the Lord—No strangers may enter the sanctuary—Services of the priests in the temple are set forth. Portions of land shall be provided for the sanctuary and the dwellings of the priests—The people are to offer their sacrifices and oblations and keep their feasts. Ordinances of worship and of sacrificial performances are set forth. Waters issue from the house of the Lord and heal the Dead Sea—The Lord shows the borders of the land. Portions of land for the tribes are named—Gates of the city bear the names of the tribes—Name of the city shall be: The Lord is there.

The last nine chapters of Ezekiel record a great vision of a temple, its priesthood and sacrifices, and the division of the land among the tribes and the dimensions of the land and the city. Ezekiel was transported in his vision from Babylonia to a very high mountain which overlooked Jerusalem and its temple to the south. (40:2) The guide brought with him a measuring stick to make precise measurements. Water comes from under the Temple in Jerusalem and heals the Dead Sea. If we continually go to the Temple, we too will be healed and obtain the Living Waters.

### SCRIPTURES:

THE BOOK OF THE PROPHET  
EZEKIEL  
CHAPTER 38

*The battle of Gog and Magog against Israel shall usher in the Second Coming—The Lord will come amid war and pestilence, and all men shall shake at his presence.*

(The following from Elder Bruce R. McConkie sums up the events of the battle of Armageddon: “Our Lord is to come again in the midst of the battle of Armageddon, or in other words during the course of the great war between Israel and *Gog and Magog*. At the Second Coming all nations of the earth are to be engaged in battle, and the fighting is to be in progress in the area of Jerusalem and Armageddon. (Zech. 11; 12; 13; Rev. 16:14–21.) The prophecies do not name the modern nations which will be fighting for and against Israel, but the designation Gog and Magog is given to the combination of nations which are seeking to overthrow and destroy the remnant of the Lord’s chosen seed. “The 38th and 39th chapters of Ezekiel record considerable prophetic detail relative to this great war. It should be noted that it is to take place ‘in the latter years’; that it will be fought in the ‘mountains of Israel’ against those who have been gathered to the land of their ancient inheritance; that the land of Israel shall be relatively unprotected, a ‘land of unwallled villages’; that Gog and Magog shall come ‘out of the north parts’ in such numbers as ‘to cover the land’ as a cloud; that the Lord will then come, and all men shall shake at his presence; that there will be such an earthquake as has never before been known, which will throw down the mountains; that there will be pestilence, blood, fire, and brimstone descend upon the armies; that the forces of Gog and Magog will be destroyed upon the mountains of Israel; that the Supper of the Great God shall then take place as the beasts and fowls eat the flesh and drink the blood of the fallen ones (Rev. 19:17–18; D. & C. 29:18–21); and that the house of Israel will be seven months burying the dead and seven years burning the discarded weapons of war. “In the light of all this and much more that is prophetically foretold about the final great battles in the holy land, is it any wonder that those who are scripturally informed and spiritually enlightened watch world events with great interest as troubles continue to foment in Palestine, Egypt, and the Near East?” (*Mormon Doctrine*, pp. 324–25.) That the battle before the Millennium, which is known as the battle of Armageddon, makes reference to Gog and Magog may at first be confusing since the last great battle at the end of the Millennium is called the battle of Gog and Magog by John (see Revelation 20:7–9). But the names

“Gog” and “Magog” are used for both battles because they symbolize an alliance of great, evil power. President Joseph Fielding Smith clarified this point as follows: “Before the coming of Christ, the great war, sometimes called Armageddon, will take place as spoken of by Ezekiel, chapters 38 and 39. Another war of Gog and Magog will be after the millennium.” (*Doctrines of Salvation*, 3:45.) Obviously the battle seen by Ezekiel will be one of the greatest events of the world’s history, and so it is not surprising that the prophets speak of it again and again. Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Zechariah, and John the Revelator all speak of it in some detail, and it is mentioned in several places in latter-day scripture. Institute Manual, 284. Ezekiel and Jeremiah indicated areas that will be involved and named Israel as the target of the war: 1. Ezekiel named Gog of the land of Magog, the prince of Meshech and Tubal, as the leader of the forces that would come against Israel (see Ezekiel 38:1–3). Magog, Meshech, and Tubal were ancient peoples in the northern part of Asia Minor (see Notes and Commentary on Ezekiel 38:2–6). *Gog* is a symbolic name for the leader or leaders of this great evil power that will arise in the last days. 2. Ezekiel named Persia, Ethiopia, Libya, Gomer, and Togarmah as being in alliance with Gog (see Ezekiel 38:2–6; see also Notes and Commentary on Ezekiel 38:2–6 and the Bible Dictionary). These designations refer to general areas of the ancient world, so a list of modern nations fighting in Armageddon cannot be compiled from these sources. Elder Bruce R. McConkie said: “The prophecies do not name the modern nations which will be fighting for and against Israel, but the designation Gog and Magog is given to the combination of nations which are seeking to overthrow and destroy the remnant of the Lord’s chosen seed.” (*Mormon Doctrine*, p. 298.) 3. The prophets agreed that all nations should be joined in this alliance in one way or another (see Jeremiah 25:26; Joel 3:1; Zechariah 14:2; Revelation 16:14). 4. The strategic objective of this great and evil alliance is clearly the nation of Israel (see Ezekiel 38:8, 15–16; Joel 2:1; 3:1–2; Zechariah 14:2.)

1 AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against <sup>a</sup>Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, (The terms *Gog* and *Magog* are often joined together, as, for example, in the phrase the “battle of Gog and Magog” (see Revelation 20:8). Thus, many people assume the terms refer to two people by those names. Ezekiel 38:1–2 shows clearly, however, that *Gog* is a name of a person and *Magog* the land from which he comes. Technically, “Gog of Magog” is the correct way to say it. Over the centuries, however, the names have come to mean the combination of nations that will fight against Israel in the last days. Institute Manual, 284)

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put <sup>a</sup>hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, even a great company with bucklers and shields, all of them handling swords:

5 Persia, <sup>a</sup>Ethiopia, (Heb Cush and Phut) and Libya with them; all of them with shield and helmet: (Ezekiel specifically told his readers where Gog, the great military and political leader or leaders of the last days, would come from and with whom he would be allied in the war against Israel. He used names that were current in Old Testament times, though many of these names are not familiar to modern readers. Magog, Meshech, and Tubal were in **northern Asia Minor** (see v. 2). Persia was in **eastern Asia Minor**, and Ethiopia and Libya (Cush and Phut) were in **Africa** (see v. 5). Gomer and Togarmah have been associated with peoples in **Asia Minor and Europe** (see v. 6; see Hastings, *Dictionary of the Bible*; Fallows, *Bible Encyclopedia*; *Encyclopaedia Judaica*; Keil and Delitzsch, *Commentary*, 9:2:159–60.) That these nations would come from north and south, east and west, represents the teaching that **all nations will fight against Israel** (compare Zechariah 14:2). Institute Manual, 285)

6 <sup>a</sup>Gomer, and all his bands; the house of <sup>b</sup>Togarmah of the north quarters, and all his bands: *and* many people with thee.

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.

8 ¶ After many days thou shalt be <sup>a</sup>visited (or mustered): in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* <sup>b</sup>gathered out of many people, against the <sup>c</sup>mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell <sup>d</sup>safely all of them.

9 Thou shalt ascend and come like a <sup>a</sup>storm, thou shalt be like a <sup>b</sup>cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy <sup>a</sup>mind, and thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of <sup>a</sup>Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

15 And thou shalt come from thy place out of the <sup>a</sup>north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up <sup>a</sup>against my people of Israel, as a cloud to cover the land; it shall be in the <sup>b</sup>latter days, and I will bring thee against my land, that the <sup>c</sup>heathen may know me, when I shall be sanctified <sup>d</sup>in thee (Heb through thee), O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my <sup>a</sup>fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great <sup>a</sup>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 earth, 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 <sup>a</sup>brother.

22 And I will <sup>a</sup>plead against him with <sup>b</sup>pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great <sup>c</sup>hailstones, <sup>d</sup>fire, and brimstone. (As did Ezekiel, John the Revelator also saw great hailstones raining down on the vast army at Armageddon. He gave their weight at one talent (see Revelation 16:21), which is approximately 75.6 pounds, or 34.3 kilograms (see Bible Dictionary, s.v. "weights and measures"). Ezekiel 38:22 is the verse referred to in Doctrine and Covenants 29:21. Institute Manual, 286)

23 Thus will I magnify myself, and <sup>a</sup>sanctify myself; and I will be <sup>b</sup>known in the eyes of many nations, and they shall know that I *am* the LORD.

## CHAPTER 39

*Gog and Magog destroyed—For seven years they burn the weapons of war—For seven months they bury the dead—Then comes the supper of the great God and the continued gathering of Israel.*

1 THEREFORE, thou son of man, prophesy against <sup>a</sup>Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the <sup>a</sup>north parts, and will bring thee upon the mountains of Israel: (83% of Gog's army will be destroyed.)

3 And I will <sup>a</sup>smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. (Weapons will be destroyed.)

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured. (The dead bodies will be eaten by birds and beasts)

5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a <sup>a</sup>fire on Magog, and among them that dwell <sup>b</sup>carelessly (Heb securely, confidently, without care) in the <sup>c</sup>isles: and they shall know that I *am* the LORD.

7 So will I make my holy name <sup>a</sup>known in the midst of my people Israel; and I will not *let them* <sup>b</sup>pollute my holy name any more: and the <sup>c</sup>heathen shall <sup>d</sup>know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: (It will take 7 years to burn up the fuel from the enemy.)

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall <sup>a</sup>spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the <sup>a</sup>passengers (Heb travelers) on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-gog. (Ezekiel 39:11 depicts a future event and is not making reference to a known location of that day. *Hamon* in Hebrew means "multitude" (see William Wilson, *Old Testament Word Studies*, s.v. "multitude"). The name *Hamongog* therefore means the "multitude of Gog," indicating that the valley will be so called because of the vast numbers buried there. Since the final battle centers around Jerusalem (see Enrichment I), it is assumed that the valley of Hamongog is somewhere nearby. Institute Manual, 286)

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them <sup>a</sup>a renown (Heb a name; ie famous) the day that I shall be glorified, saith the Lord GOD.

14 And they shall <sup>a</sup>sever out men of continual employment, passing through the land to bury with the <sup>b</sup>passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *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 also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every <sup>a</sup>beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. (Live so that you are not on the menu.)



18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the <sup>a</sup>heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the <sup>a</sup>heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore <sup>b</sup>hid I my face from them, and gave them into the hand of their <sup>c</sup>enemies: so fell they all by the sword.

24 <sup>a</sup>According to their <sup>b</sup>uncleanness and according to their <sup>c</sup>transgressions have I done unto them, and hid my face from them. (Heb restore Jacob from exile)

25 Therefore thus saith the Lord GOD; Now will I <sup>a</sup>bring again the captivity of Jacob, and have mercy upon the whole house of <sup>b</sup>Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and <sup>a</sup>gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I <sup>a</sup>hide my face any more from them: for I have <sup>b</sup>poured out my spirit upon the house of Israel, saith the Lord GOD.

## CHAPTER 40

*A heavenly ministrant shows Ezekiel in vision a city wherein is the temple—He is shown the form and size of the temple and its courts. (At the end of the lesson, I have added some pictures of artists' renderings of what this temple may look like when built.*

(In one of the most remarkable visions of the Old Testament, Ezekiel had the privilege of being carried away by the Spirit to the holy city of Jerusalem to behold on the temple mount the magnificent temple to be built there in the latter days. In Ezekiel 40:3, Ezekiel was introduced to a “man” who subsequently showed him the temple and its measurements. This “man” was probably not the Lord but an authorized messenger. Elder James E. Talmage described the main features of this temple: “In the twenty-fifth year of the Babylonian captivity, while yet the people of Israel were in exile in a strange land, the word of the Lord came to the prophet Ezekiel; the power of God rested upon him; and he saw in vision a glorious Temple, the plan of which he minutely described. As to whether the prophet himself considered the design so shown as one to be subsequently realized, or as but a grand yet unattainable ideal, is not declared. Certain it is that the Temple of the vision has not yet been builded. “In most of its essential features Ezekiel’s ideal followed closely the plan of Solomon’s Temple; so close, indeed, is the resemblance, that many of the details specified by Ezekiel have been accepted as those of the splendid edifice destroyed by Nebuchadnezzar. A predominant characteristic of the Temple described by Ezekiel was the spaciousness of its premises and the symmetry of both the Holy House and its associated buildings. The area was to be a square of five hundred cubits, walled about and provided with a gateway and arches on each of three sides; on the west side the wall was to be unbroken by arch or portal. At each of the gateways were little chambers regarded as lodges, and provided with porches. In the outer

court were other chambers. The entire area was to be elevated, and a flight of steps led to each gateway. In the inner court was seen the great altar, standing before the House, and occupying the center of a square of one hundred cubits. Ample provision was made for every variety of sacrifice and offering, and for the accommodation of the priests, the singers, and all engaged in the holy ritual. The main structure comprised a Porch, a Holy Place, and an inner sanctuary or Most Holy Place, the last named elevated above the rest and reached by steps. The plan provided for even greater exclusiveness than had characterized the sacred area of the Temple of Solomon; the double courts contributed to this end. The service of the Temple was prescribed in detail; the ordinances of the altar, the duties of the priests, the ministry of the Levites, the regulations governing oblations and feasts were all set forth. "The immediate purpose of this revelation through the vision of the prophet appears to have been that of awakening the people of Israel to a realization of their fallen state and a conception of their departed glory." (*The House of the Lord*, pp. 37–38.)

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 <sup>a</sup>hand of the LORD was upon me, and brought me thither.

2 In the <sup>a</sup>visions of God brought he me into the land of Israel, and set me upon a very high <sup>b</sup>mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of <sup>a</sup>brass, with a line of flax in his hand, and a <sup>b</sup>measuring <sup>c</sup>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 thine <sup>a</sup>heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: <sup>b</sup>declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the <sup>a</sup>house round about, and in the man's hand a measuring reed of six <sup>b</sup>cubits *long* <sup>c</sup>by the cubit and an hand breadth (six long cubits, of a cubit plus a hand breadth each. Thus each would be about 21 inches or 53 cm.; and the total length of the measuring reed is about 10 ½ feet or 3.2 cm.): so he <sup>d</sup>measured the <sup>e</sup>breadth of the building, one reed; and the height, one reed. (From Revelation we learn that whatever the messenger measures is protected by the Lord, and that includes people. The following is the very detailed measurements of the temple.)

6 ¶ Then came he unto the <sup>a</sup>gate which <sup>b</sup>looketh (faces) toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the <sup>a</sup>length (or height) of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the <sup>a</sup>face (or front) of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about,

and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* <sup>a</sup>palm trees.

17 Then brought he me into the outward court, and, lo, *there were* <sup>a</sup>chambers, and a pavement made for the court round about: thirty chambers <sup>b</sup>were upon (Heb faced) the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the <sup>a</sup>outward court that looked toward the <sup>b</sup>north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* <sup>a</sup>over against (opposite) the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the <sup>a</sup>utter (or outer) court; and palm trees *were* upon the posts thereof (:) and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side (:) and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they <sup>a</sup>washed the burnt <sup>b</sup>offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the <sup>a</sup>burnt offering and the <sup>b</sup>sin offering and ~~the~~ <sup>c</sup>trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And <sup>a</sup>without (or outside) the inner gate *were* the chambers of the <sup>b</sup>singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the <sup>a</sup>keepers of the charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the <sup>a</sup>priests, the keepers of the <sup>b</sup>charge of the altar: these *are* the sons of <sup>c</sup>Zadok among the sons of Levi, which <sup>d</sup>come near to the LORD to minister unto him. (The heavenly messenger explained to Ezekiel that the Levites who would keep charge of the holy house would be the sons of Zadok. Zadok was a righteous high priest in the days of King Solomon. Zadok replaced Abiathar (see 1 Kings 2:26–27, 35) because of his loyalty to David and Solomon. Zadok was the first high priest to officiate in Solomon’s temple. Apparently the Lord desired the descendants of the righteous Zadok to officiate in the latter-day temple in Jerusalem (see Ezekiel 44:15; 48:11). Institute Manual, 287)

47 So he measured the court, an hundred cubits long, and an <sup>a</sup>hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the <sup>a</sup>porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* <sup>b</sup>pillars by the posts, one on this side, and another on that side.

## CHAPTER 41

*Ezekiel sees the inner temple and the holy of holies, and is shown their form and size.*

1 AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the <sup>a</sup>door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the <sup>b</sup>breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, *This is the most <sup>a</sup>holy place.*

5 After he measured the wall of the <sup>a</sup>house, (or temple) six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side <sup>a</sup>chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great <sup>a</sup>cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the <sup>a</sup>chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an <sup>a</sup>hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building <sup>a</sup>over against (or facing, or opposite) the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the <sup>a</sup>galleries round about on their three stories, over against the door, <sup>b</sup>cieled (paneled, or veneered) with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And *it was* made with <sup>a</sup>cherubims and <sup>b</sup>palm trees, so that a <sup>c</sup>palm tree *was* between a cherub and a cherub; and *every* <sup>d</sup>cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The <sup>a</sup>posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The <sup>a</sup>altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the <sup>b</sup>table that *is* before the LORD.

23 And the temple and the sanctuary had two <sup>a</sup>doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick <sup>a</sup>planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

## CHAPTER 42

*Ezekiel sees in the temple the chambers for the priests.*

1 THEN he brought me forth into the <sup>a</sup>utter court, the way toward the north<sup>(;)</sup>;—and he brought me into the chamber that *was* <sup>b</sup>over against (or opposite) the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 <sup>a</sup>Over against (or adjoining) the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the ~~utter~~ (outer) court, *was* <sup>b</sup>gallery against gallery in three *stories*.

4 And before the <sup>a</sup>chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the ~~utter~~ (outer) court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the ~~utter~~ (outer) court *was* fifty cubits<sup>(;)</sup>; and, lo, before the temple *were* an <sup>a</sup>hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the ~~utter~~ (outer) court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the <sup>a</sup>priests that approach unto the LORD shall <sup>b</sup>eat the most holy things: there shall they lay the most holy things, and the <sup>c</sup>meat offering, and the <sup>d</sup>sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their <sup>a</sup>garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the <sup>a</sup>gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the <sup>a</sup>measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He <sup>a</sup>measured it by the four sides: it had a wall round about, <sup>b</sup>five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the <sup>c</sup>profane (common) place.

## CHAPTER 43

*The glory of God fills the temple—His throne is there and he promises to dwell in the midst of Israel forever—Ezekiel sees the altar and sets forth the ordinances thereof.*

1 AFTERWARD he brought me to the gate, *even* the <sup>a</sup>gate that <sup>b</sup>looketh (or faces) toward the east: (Ezekiel was facing east and saw the glory of the Lord coming from the east approaching the temple. At

the Second Coming, Christ will come from the east.)

2 And, behold, the <sup>a</sup>glory of the God of Israel came from the way of the <sup>b</sup>east: and his <sup>c</sup>voice *was* like a noise of many <sup>d</sup>waters: and the earth <sup>e</sup>shined with his <sup>f</sup>glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the <sup>a</sup>vision that I saw by the river Chebar; and I fell upon my face. (Here Ezekiel is referring to a previous vision recorded in 9:3, 10:18-19; 11:22-23 In the first vision, he saw the temple in corruption.)

4 And the glory of the LORD <sup>a</sup>came into the <sup>b</sup>house by the way of the gate <sup>c</sup>whose prospect *is* toward the (or which faces) east.

5 So the <sup>a</sup>spirit took me up, and brought me into the inner court; and, behold, the <sup>b</sup>glory of the LORD filled the house. (Christ comes to His temple to reign as king of kings during the Millennium.)

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, (the temple is where the Lord's throne is) and the place of the soles of my <sup>a</sup>feet, (the Lord walks the temples) where I will dwell in the midst of the children of Israel for ever, (the Lord will dwell among us in the temple) and my holy name, shall the house of Israel no more <sup>b</sup>defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy <sup>a</sup>name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, <sup>a</sup>shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the <sup>b</sup>pattern. (or arrangement, plan)

11 And if they be ashamed of all that they have done, shew them the form of the <sup>a</sup>house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the <sup>b</sup>ordinances thereof, and do them. (the law of the Lord will go forth from the temple)

12 This *is* the law of the house; Upon the top of the <sup>a</sup>mountain the whole limit thereof round about *shall be* most holy. (the grounds of the temple will be holy) Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a <sup>a</sup>cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower <sup>a</sup>settle (or ledge, border) *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof. (An 18X18 or 324 square foot altar)

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; (21X21 or 441 square feet) and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to <sup>a</sup>sprinkle blood thereon. (Ezekiel is shown the exact measurements of the altar, and that sacrifices would once again be offered at the altar as anciently.)

19 And thou shalt give to the <sup>a</sup>priests the Levites that be of the seed of <sup>b</sup>Zadok, (Zadok was the high priest during the reign of King David. The lineage of Israel's legitimate high priests descended from his

line, through which John the Baptist came into the world.) which approach unto me, to minister unto me, saith the Lord GOD, a young <sup>c</sup>bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns <sup>a</sup>of it (of the altar), and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and <sup>a</sup>he (the officiating priest) shall <sup>b</sup>burn it in the appointed place of the house, <sup>c</sup>without the sanctuary. (or outside the Holy Place)

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast <sup>a</sup>salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 <sup>a</sup>Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the <sup>a</sup>eighth day, and *so* forward, the priests shall make your burnt <sup>b</sup>offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD. (The vision may not be literal, but an idealized portrait of restored Israel. As we know, the scriptures make it clear that the Law of Moses and its sacrifices by the shedding of blood were ended with the atonement of Jesus Christ. (Alma 34:13-14; Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a <sup>a</sup>stop to the shedding of <sup>b</sup>blood; then shall the <sup>c</sup>law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away. 14 And behold, this is the whole <sup>a</sup>meaning of the <sup>b</sup>law, every whit <sup>c</sup>pointing to that great and last <sup>d</sup>sacrifice; and that great and last <sup>e</sup>sacrifice will be the Son of God, yea, <sup>f</sup>infinite and eternal. Hebrews 10:18 Now where <sup>a</sup>remission of these *is*, *there is* no more offering for sin.) Given this fact it seems unlikely that a temple for the performance of Mosaic animal offerings will ever again be built, especially during the Millennium, when there will be no death. Future temples, both before and after the Second Coming, will presumably be similar to those with which we are familiar in the Church now, in which ordinances of the Melchizedek Priesthood will be performed for the living and the dead. Joseph Smith taught that to make the Restoration complete, “all things had under the Authority of the Priesthood at any former period shall be had again.” He included the restoration of sacrifice in his discussion, though not of those sacrifices that were revealed with the Law of Moses. Given the clear message from the scriptures that animal sacrifice ended with Christ, perhaps we can view the sacrifice of which the Prophet spoke as a short-term or one-time event in fulfillment of Malachi 3:3 and 4, And he shall sit *as* a <sup>a</sup>refiner and purifier of silver: and he shall <sup>b</sup>purify the <sup>c</sup>sons of <sup>d</sup>Levi, and purge them as gold and silver, that they may offer unto the LORD an <sup>e</sup>offering in righteousness. 4 Then shall the offering of <sup>a</sup>Judah and Jerusalem be <sup>b</sup>pleasant unto the LORD, as in the days of old, and as in former years. to signal that the Levites are again in the covenant and have assumed their rightful priesthood function in the house of Israel. Joseph Fielding Smith said: “When these temples [the temple seen by Ezekiel and others to be built in the New Jerusalem] are built, it is very likely that provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored. Sacrifice by the shedding of blood was instituted in the days of Adam and of necessity will have to be restored. The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fullness of the restoration in this dispensation. Afterwards sacrifice will be of some other character. Doctrines of Salvation, 3:93-94)



## CHAPTER 44

*The glory of the Lord filled the house of the Lord—No strangers may enter the sanctuary—Services of the priests in the temple are set forth.*

1 THEN he brought me back the way of the <sup>a</sup>gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath <sup>a</sup>entered in by it, therefore it shall be shut.

3 *It is* for the <sup>a</sup>prince; the prince, he shall sit in it to eat <sup>b</sup>bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the <sup>a</sup>north gate before the house: and I looked, and, behold, the <sup>b</sup>glory of the LORD filled the house of the LORD: and I <sup>c</sup>fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the <sup>a</sup>rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* <sup>a</sup>strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to <sup>b</sup>pollute it, *even* my house, when ye offer my <sup>c</sup>bread, the <sup>d</sup>fat and the <sup>e</sup>blood, and they have broken my <sup>f</sup>covenant because of all your abominations.

8 ~~And~~ Ye have not kept the charge of mine holy things<sup>(;)</sup>; but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, <sup>a</sup>uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel. (Only the worthy can enter the temple.)

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their <sup>a</sup>iniquity. (or guilt)

11 Yet they shall be ministers in my <sup>a</sup>sanctuary, *having* charge at the gates of the house, and <sup>b</sup>ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. (The sons of Levi will serve in the temple)

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD and they shall bear their iniquity.

13 And they shall not come <sup>a</sup>near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most <sup>b</sup>holy *place*: but they shall bear their <sup>c</sup>shame, and their abominations which they have committed.

14 But I will make them <sup>a</sup>keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the <sup>a</sup>priests the <sup>b</sup>Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall <sup>c</sup>come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my <sup>a</sup>table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they <sup>a</sup>enter in at the gates of the inner court, they shall be clothed with <sup>b</sup>linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. (Special temple clothes)

18 They shall have linen <sup>a</sup>bonnets upon their heads, and shall have linen <sup>b</sup>breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

19 And when they go forth into the ~~utter~~ (outer) court, *even* into the ~~utter~~ (outer) court to the people, they shall put off their <sup>a</sup>garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they <sup>a</sup>shave their heads, nor suffer their locks to grow long; they shall only <sup>b</sup>poll (or cut, trim) their heads.

21 Neither shall any <sup>a</sup>priest drink <sup>b</sup>wine, when they enter into the inner court.

22 Neither shall they take for their wives a <sup>a</sup>widow, nor her that is <sup>b</sup>put away (or divorced); but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall <sup>a</sup>teach my people *the* <sup>b</sup>difference between the <sup>c</sup>holy and profane, and cause them to discern between the <sup>d</sup>unclean and the clean.

24 And in <sup>a</sup>controversy they shall stand in judgment; *and* they shall <sup>b</sup>judge it according to my <sup>c</sup>judgments: and they shall keep my laws and my statutes in all mine <sup>d</sup>assemblies; and they shall hallow my <sup>e</sup>sabbaths.

25 And they shall come at no <sup>a</sup>dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is <sup>a</sup>cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

28 And <sup>a</sup>it (the temple service) shall be unto them for an <sup>b</sup>inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the <sup>a</sup>meat (or grain, or flour) offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the <sup>a</sup>firstfruits of all *things*, and every <sup>b</sup>oblation (offering) of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your <sup>c</sup>dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is <sup>a</sup>dead of itself, or torn, whether it be fowl or beast.

## CHAPTER 45

*Portions of land shall be provided for the sanctuary and the dwellings of the priests—The people are to offer their sacrifices and oblations and keep their feasts.*

1 MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the <sup>a</sup>length *shall be* the length of five and twenty thousand <sup>b</sup>reefs, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, <sup>a</sup>square round about; and fifty cubits round about for the <sup>b</sup>suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the <sup>a</sup>sanctuary *and* the most <sup>b</sup>holy *place*.

4 The holy *portion* of the land shall be for the <sup>a</sup>priests the ministers of the sanctuary, which shall <sup>b</sup>come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the <sup>a</sup>Levites, the <sup>b</sup>ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the <sup>a</sup>city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And a <sup>a</sup>portion *shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the

possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 <sup>a</sup>In the <sup>b</sup>land shall be his possession in Israel (or It shall be his possession in the land of Israel): and my <sup>c</sup>princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their <sup>d</sup>tribes.

9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and <sup>a</sup>justice, take away your <sup>b</sup>exactions (or expropriations; ie illegal taking away of property or possessions) from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just <sup>a</sup>ephah, and a just bath. (Everyone will be honest)

11 The ephah and the <sup>a</sup>bath shall be of one measure, that the bath may contain the tenth part of an <sup>b</sup>homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the <sup>a</sup>shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the <sup>a</sup>oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and <sup>a</sup>drink offerings, in the feasts, and in the new <sup>b</sup>moons, and in the sabbaths, in all <sup>c</sup>solemnities of the house of Israel: he shall prepare the <sup>d</sup>sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that <sup>a</sup>ereth, and for *him that is* simple: so shall ye <sup>b</sup>reconcile the house.

21 In the first *month*, in the <sup>a</sup>fourteenth day of the month, ye shall have the passover, a feast of seven days; <sup>b</sup>unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a <sup>a</sup>kid of the goats daily *for* a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of <sup>a</sup>oil for an ephah.

25 In the <sup>a</sup>seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

## CHAPTER 46

*Ordinances of worship and of sacrificial performances are set forth.*

1 THUS saith the Lord GOD; The <sup>a</sup>gate of the inner court that <sup>b</sup>looketh (or faces) toward the east shall be shut the six working days; but on the <sup>c</sup>sabbath it shall be opened, and in the day of the new <sup>d</sup>moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the <sup>a</sup>post of the gate, and the priests shall prepare his burnt <sup>b</sup>offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the <sup>a</sup>sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn <sup>a</sup>feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the <sup>a</sup>solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a <sup>a</sup>voluntary burnt offering or peace <sup>b</sup>offerings <sup>c</sup>voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt <sup>a</sup>daily prepare a burnt offering unto the LORD *of* a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to <sup>a</sup>temper (or moisten, soften) with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; *it shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of <sup>a</sup>liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's <sup>a</sup>inheritance by <sup>b</sup>oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy <sup>a</sup>chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the <sup>a</sup>trespass offering and the sin offering, where they shall <sup>b</sup>bake the meat offering; that they bear *them* not out into the ~~utter~~ (outer) court, to sanctify the people.

21 Then he brought me forth into the ~~utter~~ (outer) court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure.

23 And *there was* a row of <sup>a</sup>building (or masonry) round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the <sup>a</sup>ministers of the house shall boil the sacrifice of the people.

## CHAPTER 47

*Waters issue from the house of the Lord and heal the Dead Sea—The Lord shows the borders of the land.*

1 AFTERWARD he brought me again unto the <sup>a</sup>door of the house; and, behold, <sup>b</sup>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 <sup>c</sup>house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the ~~utter~~ (outer) <sup>a</sup>gate by the way that looketh eastward; and, behold, *there ran out waters on the right side.*

3 And when the man that had the <sup>a</sup>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. (1500 feet)

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. (3000 feet) Again he measured a thousand, and brought me through; the waters *were* to the loins. (4500 feet)

5 Afterward he measured a thousand; *and it was* a river (6000 feet) that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. (The more we attend the temple, the more fully immersed we become in the Gospel and the more we will understand about the temple and its symbolism.)

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.

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.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the <sup>a</sup>sea: *which being* brought forth into the sea, the <sup>b</sup>waters shall be healed.

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.

10 And it shall come to pass, *that* the fishers shall stand <sup>a</sup>upon it (or by it) from En-gedi even unto Englaim; 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.

11 But the miry places thereof and the <sup>a</sup>marishes (or marshes, swamps) thereof shall not be healed; they shall be given to salt.

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 <sup>a</sup>leaf thereof for <sup>b</sup>medicine. (There are other scriptures that mention water coming from the temple. Joel 3:18, ¶ And it shall come to pass in that day, *that* the <sup>a</sup>mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a <sup>b</sup>fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.)

Zechariah 14:8 And it shall be in that day, *that* <sup>a</sup>living <sup>b</sup>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. Revelation 22:1-3 AND he shewed me a pure river of <sup>a</sup>water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, *was there the* <sup>a</sup>tree of <sup>b</sup>life, (in Lehi and Nephi's vision of the tree of life, it represented the love of God. 1 Nephi 8:10-11 And it came to pass that I beheld a <sup>a</sup>tree, whose <sup>b</sup>fruit was desirable to make one <sup>c</sup>happy. 11 And it came to pass that I did go forth and partake of the <sup>a</sup>fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the <sup>b</sup>whiteness that I had ever seen. and 11:25 And it came to pass that I beheld that the <sup>a</sup>rod of iron, which my father had seen, was the <sup>b</sup>word of God, which <sup>c</sup>led to the fountain of <sup>d</sup>living waters, or to the <sup>e</sup>tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God. How can the love of God heal us?) which bare twelve *manner of* fruits, and yielded her fruit every month: and the <sup>e</sup>leaves of the tree were for the healing of the nations. 3 And there shall be no more <sup>a</sup>curse: but the <sup>b</sup>throne of God and of the <sup>c</sup>Lamb shall be in it; and his servants shall serve him: The symbolic waters seem to convey the idea of truth, life, and healing emanating from the Lord's house to fill the world. Isaiah said that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah 11:9 They shall not <sup>a</sup>hurt nor <sup>b</sup>destroy in all my holy <sup>c</sup>mountain: for the <sup>d</sup>earth shall be full of the <sup>e</sup>knowledge of the LORD, as the waters cover the sea. Water coming from the temple is a metaphor of the Lord coming from his abode (the temple, after all, is His house – a part of heaven on earth) to heal all the imbalances of the world. The most imbalanced water in the world is in the Dead Sea. It is 27% salt and minerals. The oceans as well as the Mediterranean are approximately 3.5% to 3.8% salt. The salinity of the Great Salt Lake increased to about 22% in its time and is now diluted to about 10%. The Great Salt Lake averages between 5 and 15 feet deep. The Dead Sea reaches a depth of 1300 feet. There are some who believe that the Dead Sea will still be salt water, but it will be healed to support life. The Prophet Joseph Smith said: "Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead See be healed. It will take some time to rebuild the walls of the city and the temple, etc., and all this must be done before the Son of Man will make His appearance." TPJS, p. 286. The waters issuing forth from under the temple and the healing of the Dead Sea may occur when the Lord himself sets foot upon the Mount of Olives, causing this mountain to divide in two and create a large valley. Zechariah 14:4, And his <sup>a</sup>feet shall <sup>b</sup>stand in that day upon the <sup>c</sup>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. D&C 133:20-24 For behold, he shall <sup>a</sup>stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. 21 And he shall <sup>a</sup>utter his voice out of <sup>b</sup>Zion, and he shall speak from Jerusalem, and his <sup>c</sup>voice shall be heard among all people; 22 And it shall be a voice as the <sup>a</sup>voice of many waters, and as the voice of a great <sup>b</sup>thunder, which shall <sup>c</sup>break down the mountains, and the valleys shall not be found. 23 He shall command the great deep, and it shall be driven back into the north countries, and the <sup>a</sup>islands shall become one land; 24 And the <sup>a</sup>land of Jerusalem and the land of <sup>b</sup>Zion shall be turned back into their own place, and the <sup>c</sup>earth shall be like as it was in the days before it was <sup>d</sup>divided.)

13 ¶ (Dividing of the lands) Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve <sup>a</sup>tribes of Israel: <sup>b</sup>Joseph shall have two portions. (One for Ephraim and one for Manasseh. Although much of Joseph's inheritance will be on the American continent, many will also live in Palestine.)

14 And ye shall inherit it, one as well as another: concerning the which I <sup>a</sup>lifted up mine hand (made an oath, or covenant) to give it unto your fathers: and this land shall fall unto you for <sup>b</sup>inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the <sup>a</sup>coast (Heb border) of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the <sup>a</sup>east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to the waters of <sup>a</sup>strife *in* Kadesh, the river to the great sea. And *this is* the south side southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall <sup>a</sup>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 <sup>b</sup>born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. (Non Israel adopted in.)

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.

## CHAPTER 48

*Portions of land for the tribes are named—Gates of the city bear the names of the tribes—Name of the city shall be: The Lord is there.*

1 NOW these *are* the names of the <sup>a</sup>tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* <sup>b</sup>Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* <sup>a</sup>Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* <sup>a</sup>Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the <sup>a</sup>sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the <sup>a</sup>priests that are sanctified of the sons of Zadok; which have <sup>b</sup>kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the <sup>a</sup>Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not <sup>a</sup>sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a <sup>a</sup>profane (or common) *place* for the city, for dwelling, and for <sup>b</sup>suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ¶ And the <sup>a</sup>residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have a portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have a portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of <sup>a</sup>strife in Kadesh (Heb Meribah), *and* to the river toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for <sup>a</sup>inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the <sup>a</sup>gates of the <sup>b</sup>city *shall be* after the names of the tribes of Israel: three gates northward; one gate of <sup>c</sup>Reuben, one gate of Judah, one gate of Levi.

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.

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.

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.

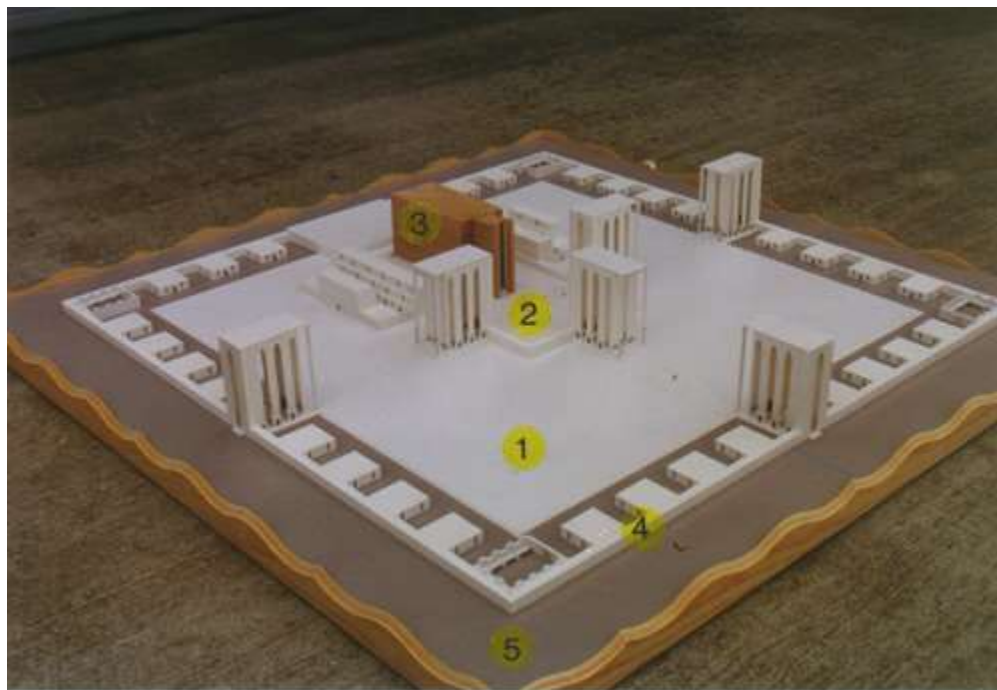
35 *It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be* (called, Holy; for), The <sup>a</sup>LORD ~~is~~ (shall be) there.



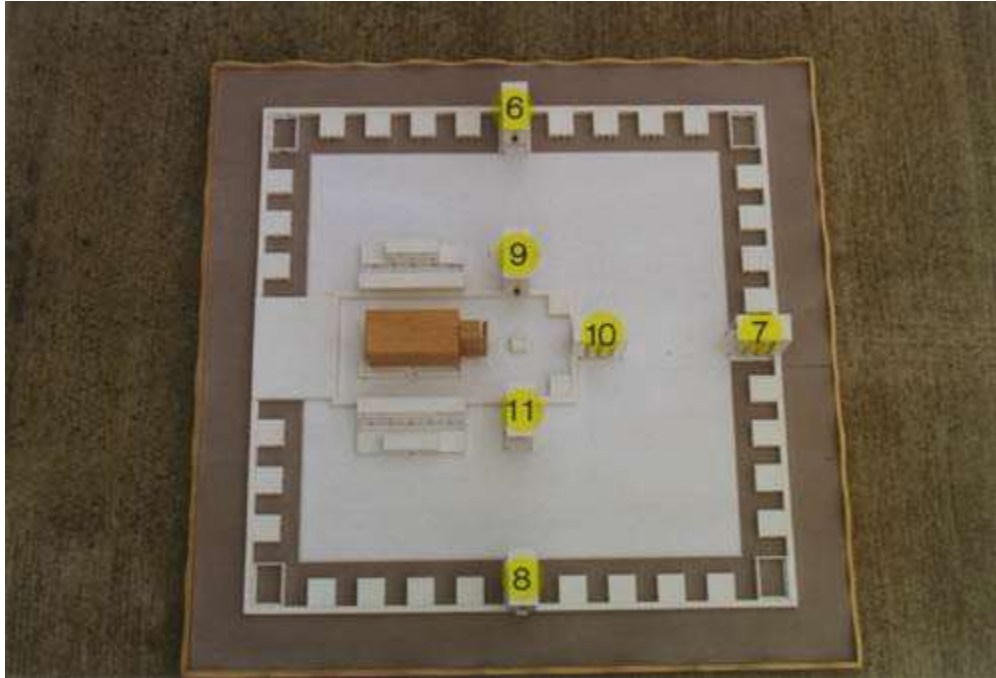
Bible scholars' renderings of the Ezekiel Temple:

**The Millennial Temple**  
*A Study of Ezekiel chapters 40-48*  
**2. Photo Description**

This section will show eight different pictures of my scale model of Ezekiel's temple. Each photo is labeled with numbers which coordinate with a brief explanation of the main components of the temple listed underneath the photo. Links will be made to these pictures throughout this study so the reader can see photos of the components being discussed. The scripture reference, from the book of Ezekiel, is listed after each temple component.



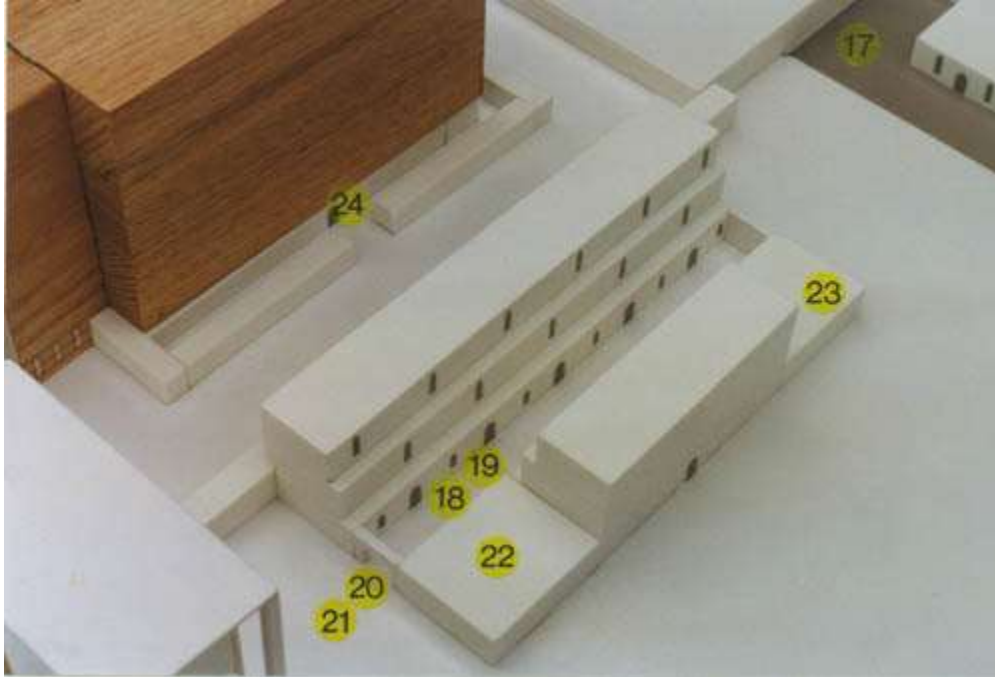
1. Outer Court - 40:17-19
  2. Inner Court - 40:44-47
  3. The Temple or Sanctuary - 41:1-26
  4. Wall around the outside of the temple - 40:5 (42:15-20, 45:2)
  5. Fifty cubits of open space - 45:2
-



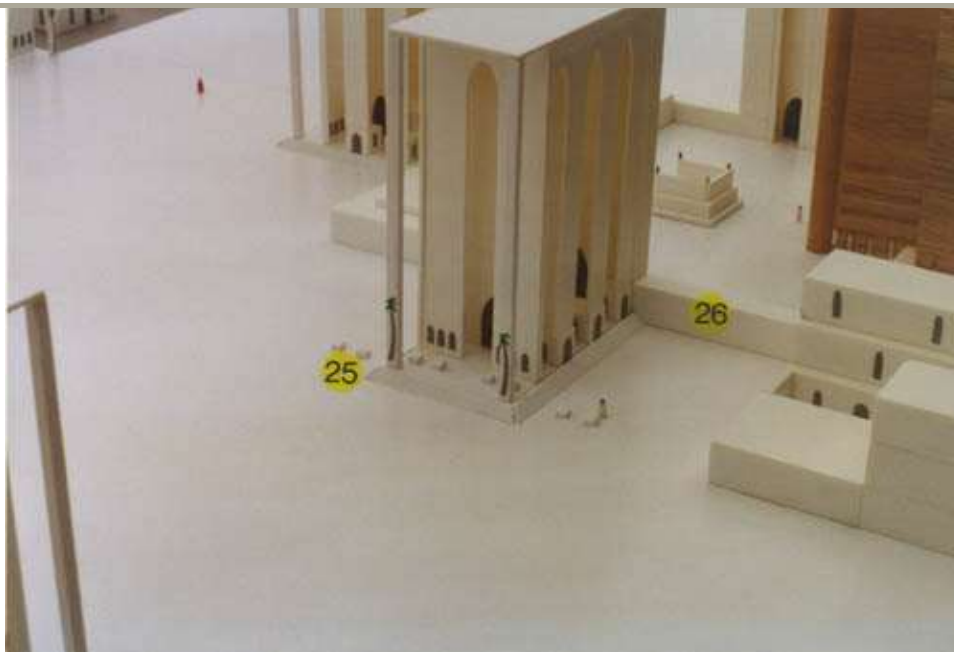
- 6. Outer Court Northern Gateway - 40:20-23
- 7. Outer Court Eastern Gateway - 40:6-16
- 8. Outer Court Southern Gateway - 40:24-27
- 9. Inner Court Northern Gateway - 40:35-37
- 10. Inner Court Eastern Gateway - 40:32-34
- 11. Inner Court Southern Gateway - 40:28-31



- 12. Building at the Western End - 41:12
- 13. Four Kitchens (one in each corner of the outer court) - 46:21-24
- 14. Outer Court Chambers (30 total) - 40:17
- 15. Northern Priests Chambers in three story Galleries - 42:1-8
- 16. Southern Priests Chambers in three story Galleries - 42:10-14



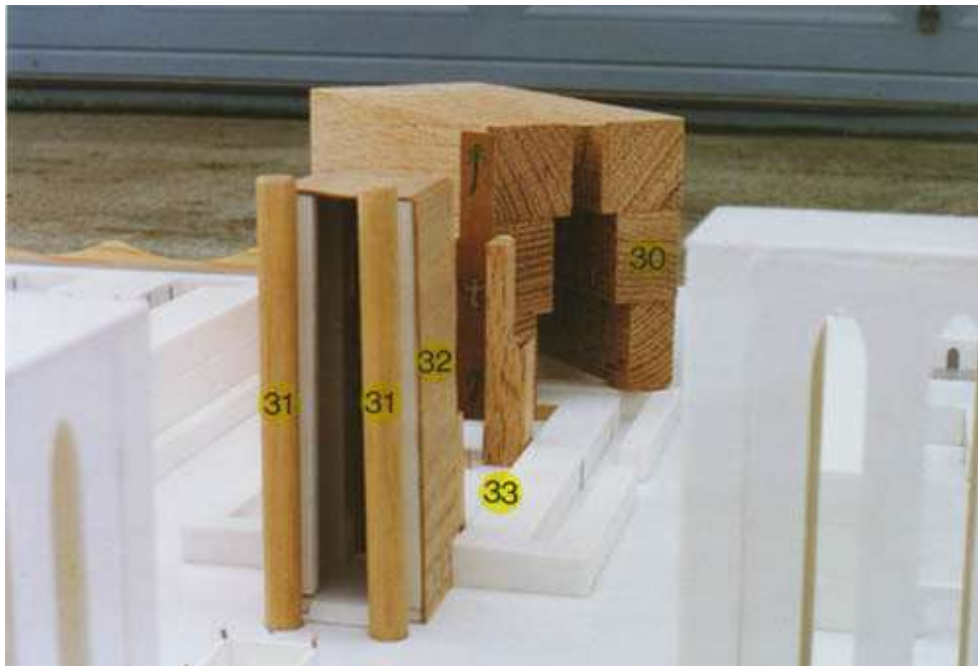
17. Lower Pavement of the Outer Court - 40:17-18  
 18. Walkway of Northern Priests Chambers - 42:4  
 19. Walkway of Southern Priests Chambers is the same on the opposite side of temple - 42:11  
 20. East side Entrance of the Northern Priests Chambers - 42:9  
 21. East side Entrance of the Southern Priests Chambers is the same on opposite side - 42:12  
 22. Chamber where they wash the Burnt Offering - 40:38  
 23. Priest's Boiling and Baking Room - 46:19-20  
 24. Foundation of the Temple Side Chambers - 41:8



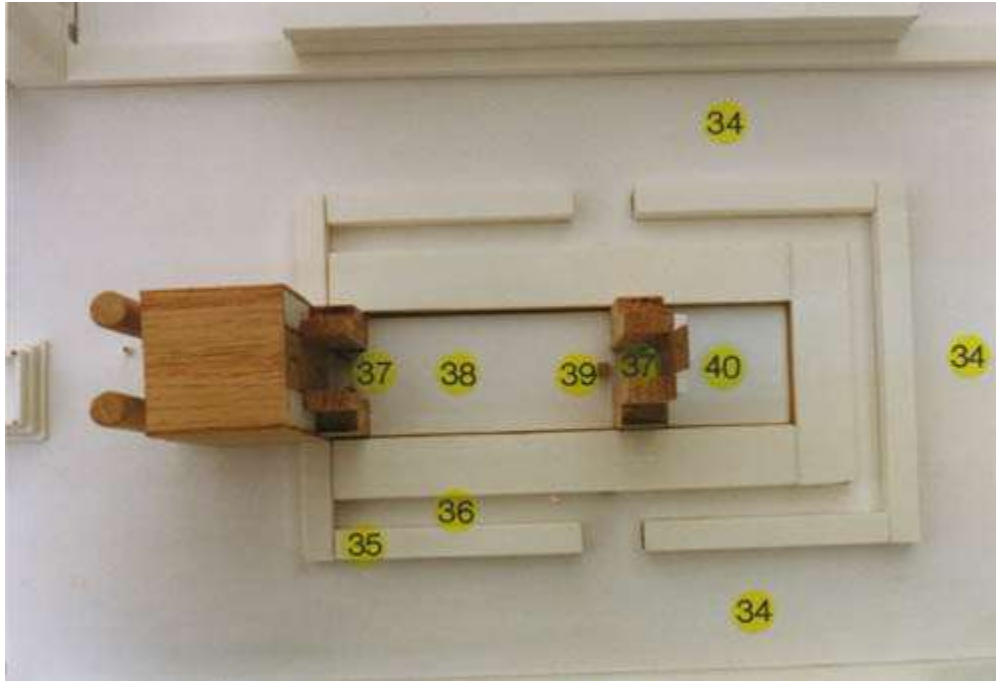
25. Eight tables in the Northern Gateway to slay the Burnt Offering - 40:39-43  
 26. Wall of the inner Court - 41:10



27. Two Inner Court Chambers for the Singers (the other is on opposite side of east gate) - 40:44-46  
 28. Altar of Sacrifice - 43:13-17 (40:47)  
 29. Water flowing east from under the south side of the temple - 47:1-12



30. Temple Side Chambers or Galleries in three stories (30 chambers per story) - 41:5-8 (They have Cherubim & Palm Tree Carvings all around on the inside - 41:16-20)  
 31. Two Pillars - 40:49  
 32. Vestibule of the Temple - 40:48-49 (with windows, wooden canopy, and palm trees carved on the inside - 41:25-26)  
 33. Wall of the temple - 41:5



34. Separating Courtyard - 41:13-15  
35. Outer Wall of the Side chambers - 41:9  
36. Terrace around the Galleries - 41:9-11  
37. Two Temple Doors that were bi-fold with cherubim & trees carved in them - 41:23-25  
38. Sanctuary or Holy Place - 41:1-2  
39. Wooden Altar or Table Before the Lord - 41:22  
40. Inner Sanctuary or Most Holy Place - 41:3-4

## EZEKIEL'S TEMPLE, COURTS, WALLS, AND GATES

