

EZEKIEL 18:1-19:14 – “A FALSE PROVERB REFUTED; TURN AND LIVE; ISRAEL DEGRADED-THE SOUL THAT SINS!!”

OBSERVATION

Monday 7:30pm, H 106 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell # 714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column.

THE PLEA FOR REPENTANCE:

Eze 18:1 The word of the LORD came to me again, saying,

Eze 18:2 "What do you mean when you use this proverb concerning the land of Israel, saying: 'The fathers have eaten sour grapes, And the children's teeth are set on edge'? (Ex. 20:5; 34:7; Num. 14:18; Joshua 7:1,11))

Eze 18:3 "As I live," says the Lord GOD, "you shall no longer use this proverb in Israel.

Eze 18:4 "Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die.

Eze 18:5 But if a man is just And does what is lawful and right;

Eze 18:6 If he has not eaten on the mountains, Nor lifted up his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife, Nor approached a woman during her impurity;

Eze 18:7 If he has not oppressed anyone, But has restored to the debtor his pledge; Has robbed no one by violence, But has given his bread to the hungry And covered the naked with clothing;

Eze 18:8 If he has not exacted usury Nor taken any increase, But has withdrawn his hand from iniquity And executed true judgment between man and man;

Eze 18:9 If he has walked in My statutes— And kept My judgments faithfully— He is just; He shall surely live!" Says the Lord GOD.

Eze 18:10 "If he begets a son who is a robber Or a shedder of blood, Who does any of these things

Eze 18:11 And does none of those duties, But has eaten on the mountains Or defiled his neighbor's wife;

Eze 18:12 If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge, Lifted his eyes to the idols, Or committed abomination;

Eze 18:13 If he has exacted usury Or taken increase— Shall he then live? He shall not live! If he has done any of these abominations, He shall surely die; His blood shall be upon him.

INTERPRETATION

THE PROVERB THAT IS NOT TRUE: (vs. 1-4)

1 Again, it is clear that Ezekiel is not giving his own opinion. This is God's Word.

2 *The fathers have eaten sour grapes, and the children's teeth are set on edge?* - We have seen this proverb already, *Jer 31:29*, etc., and have considered its general meaning. But the subject is here proposed in greater detail, with a variety of circumstances, to adapt it to all those cases to which it should apply. It refers simply to these questions: How far can the moral evil of the parent be extended to his offspring? And, Are the faults and evil propensities of the parents, not only transferred to the children, but punished in them? Do parents transfer their evil nature, and are their children punished for their offenses?

3 I will now, by this present declaration, settle this question for ever. And hence God has sworn to what follows. After this, who will dare to doubt the judgment pronounced?

4 *All souls are mine* - Equally so; I am the Father of the spirits of all flesh, and shall deal impartially with the whole. *The soul that who sings shall die* - None shall die for another's crimes, none shall be saved by another's righteousness. Here is the general judgment relative to the righteousness and unrighteousness of men, and the influence of one man's state on that of another; particularly in respect to their moral conduct.

THE PRINCIPLES THAT WILL BLESS THE GODLY MAN-DON'T BLAME YOUR ANCESTORS!!!: (vs. 5-9)

5 If he be just or holy within, and do what is according to law and equity. What is meant by this, is immediately specified.

6 *Eaten, upon the mountains* - At the feast of idols, in contradiction to the command of *Deu 12:17*. *Idols of the house of Israel* - Idolatry was so popular that certain idols were counted as belonging to the people of Israel, of whom Yahweh was the true God.

7 - Has not used his power or influence to oppress, pain, or injure another. - Has carefully surrendered the pawn or pledge when its owner came to redeem it. As the pledge is generally of more worth than that for which it is pledged, an unprincipled man will make some pretense to keep it; which is highly abominable in the sight of God. - Either by robbery or personal insult. For a man may be spoiled both ways. - Has been kind-hearted and charitable; especially to them that are in the deepest want. - Has divided both his bread and his clothing with the necessitous. These are two branches of the same root.

8 -Money, or any other thing, which was forbidden the Jews to take of their brethren, though they might of strangers, or interest; or rather something over and above the interest money or use, as a gratuity for lending it upon the said interest; not only that now mentioned, but all others; who, having inadvertently engaged in that which is sinful, as soon as it appears to him to be so, gets out of it, and abstains from it as soon as possible; whether in office as a judge, who sits on the bench for that purpose; or as an arbitrator chosen to decide matters in controversy between one man and another, and that does everything just and right between man and man.

THE PRACTICES THAT WILL CONDEMN THE SON OF A GODLY MAN: (vs. 10-13)

9- 13 Live ... die - In the writings of Ezekiel there is a development of the meaning of “life” and “death.” In the holy land the sanctions of divine government were in great degree temporal; so that the promise of “life” for “obedience,” the threatening of “death” for “disobedience,” in the Books of Moses, were regarded simply as temporal and national. In their exile this could not continue in its full extent, and the universality of the misfortune necessarily made men look deeper into the words of God. The word “soul” denotes a “person” viewed as an “individual,” possessing the “life” which God breathed into man when he became a “living soul” *Gen 2:7*; i. e., it distinguishes “personality” from “nationality,” and this introduces that fresh and higher idea of “life” and “death,” which is not so much “life” and “death” in a future state, as “life” and “death” as equivalent to communion with or separation from God - that idea of life and death which was explained by our Lord in the Gospel of John. John 8. and by Paul in Rom. 8.

APPLICATION

We must listen to the LORD as He speaks to us!

Responsibility (“a detachable burden, easily transferred to the shoulders of God, Fate, Fortune, luck, or one’s neighbor!!!) is one of the major themes in the next 4 chapters. The Jewish exiles were blaming the sins of their fathers for their captivity by Babylon. A false belief had developed by using this proverb: Our fathers sinned and disobeyed God and we, the children, are suffering because of it. Oh how we will see in this study that each is responsible for their own sin—not that of their parents—or for the sins of their children!! In chapter 18, Ezekiel will explain that God judges people individually for their own sins and not for somebody else’s sins. In chapter 19, the foolish decisions that the Jewish leaders had made will be pointed out. By dealing with the subject of personal and national responsibility, Ezekiel was able to answer the frequent complaints of the people that the Lord was treating them unfairly.

Violent Iniquity; Marital Infidelity; Religious Idolatry; Personal Indifference

EZEKIEL 18:1-19:14 – “A FALSE PROVERB REFUTED; TURN AND LIVE; ISRAEL DEGRADED-THE SOUL THAT SINS!!”

OBSERVATION

Monday 7:30pm, H 106 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell # 714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column.

Eze 18:14 "If, however, he begets a son Who sees all the sins which his father has done, And considers but does not do likewise;

Eze 18:15 Who has not eaten on the mountains, Nor lifted his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife; Eze 18:16 Has not oppressed anyone, Nor withheld a pledge, Nor robbed by violence, But has given his bread to the hungry And covered the naked with clothing;

Eze 18:17 Who has withdrawn his hand from the poor And not received usury or increase, But has executed My judgments And walked in My statutes He shall not die for the iniquity of his father; He shall surely live!

Eze 18:18 "As for his father, Because he cruelly oppressed, Robbed his brother by violence, And did what is not good among his people, Behold, he shall die for his iniquity.

Eze 18:19 "Yet you say, 'Why should the son not bear the guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.

Eze 18:20 (KEY VERSE!) The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

Eze 18:21 "But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.

Eze 18:22 None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.

Eze 18:23 Do I have any pleasure at all that the wicked should die?" says the Lord GOD, "and not that he should turn from his ways and live?

Eze 18:24 "But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

INTERPRETATION

PUNISHMENT (not eternal punishment, but rather physical death) FOR AN UNGODLY FATHER WILL NEVER BE PUT ON A GODLY SON: (vs.14-18)
14 - Lays to heart the evil of his father's life, and the dreadful consequences of a life of rebellion against God. - Is quite a different man in moral feeling and character; and acts up to the thirteen points already laid down.

15-18 The third case: a son who walks not in the steps of an unrighteous father, but in the ways of God; for example, Josiah, the pious son of guilty Amon; Hezekiah, of Ahaz (2Ki 16:1-20; 2Ki 18:1-37; 21:1-22:20). **sees ... and considers** — The same *Hebrew* stands for both verbs, “seeth ... yea, seeth.” The repetition implies the attentive observation needed, in order that the son may not be led astray by his father's bad example; as sons generally are blind to parents sins, and even imitate them as if they were virtues.

THE PLEASURE OF GOD IS FOUND IN THOSE WHO LIVE GODLY BEFORE HIM: (vs.19-23)

19 Here the Jews object to the prophet's word and in their objection seem to seek a continuance of that very thing which they had originally made a matter of complaint. Therefore translate, “Wherefore doth not the son bear the iniquity of his father?” It now would seem a consolation to them to think the son might suffer for his father's misdeeds; for it would soothe their self-love to regard themselves as innocent sufferers for the guilt of others and would justify them in their present course of life, which they did not choose to abandon for a better.

20 — that is, the reward for righteousness ... the punishment of wickedness. “Righteousness” is not used as if any were *absolutely* righteous; but, of such as have it *imputed* to them for Christ's sake, though not under the Old Testament themselves understanding the ground on which they were regarded as righteous, but sincerely seeking after it in the way of God's appointment, so far as they then understood this way.

21 - And afterwards walk according to the character of the righteous already specified shall he find mercy, and be forever saved? Yes.

22 - Shall be so completely forgiven by God's mercy, that they shall not be even mentioned to him; and if he live and die in this recovered state, he shall live with God to all eternity. And why? Hear the reason: -

23 No! That is foreign to him whose name is love, and whose nature is mercy. On the contrary he “wills that he should return from his evil ways and live.” And if God can have no pleasure in the death of the wicked, he cannot have made a decree to abandon him to the evil of his nature, and then damn him for what he could not avoid: for as God can do nothing with which he is not pleased, so he can decree nothing with which he is not pleased. But he is “not pleased with the death of a sinner,” therefore he cannot have made a decree to bring him to this death.

THE PROBLEM OF A RIGHTEOUS MEAN WHO TURNS AWAY FROM THE LORD: (v. 24)

24 But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. That is, the false opinion that the hypocrites have of their righteousness.

APPLICATION

The godly son, though he has a godless father, Chooses to avoid his father's example

He cares about those in need. He commits himself to follow the Lord His life is a contrast to his father's

The answer God gives to those who live Godly before him. Their own unbelief and idolatry were responsible for the position they found themselves in.

The acceptance of a wicked man who repents is what God wants.

Vs.24- Ezekiel isn't dealing with what theologians call “the security of the believer,” because the issue is physical life or death, as stated in God's covenant (Deut. 30:15-20; Jer. 21:8). The righteous man who adopted a sinful lifestyle in defiance of God's law would suffer for that decision. It wasn't possible for the Jews to “accumulate points” with God and then lose a few of them when they sinned. People have the idea that God measures our good works against our bad works, and deals with us according to whichever is the greater. But from Adam to the end of time, people are saved only by faith in what God revealed to them, and their faith is demonstrated in a consistently godly life.

EZEKIEL 18:1-19:14 – “A FALSE PROVERB REFUTED; TURN AND LIVE; ISRAEL DEGRADED-THE SOUL THAT SINS!!”

OBSERVATION

Eze 18:25 "Yet you say, 'The way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?"

Eze 18:26 When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.

Eze 18:27 Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.

Eze 18:28 Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.

Eze 18:29 Yet the house of Israel says, 'The way of the Lord is not fair.' O house of Israel, is it not My ways which are fair, and your ways which are not fair?"

Eze 18:30 "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin.

Eze 18:31 Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?"

Eze 18:32 For I have no pleasure in the death of one who dies," says the Lord GOD. "Therefore turn and live!"

Eze 19:1 "Moreover take up a lamentation for the princes of Israel,

Eze 19:2 and say: 'What is your mother? A lioness: She lay down among the lions; Among the young lions she nourished her cubs.

INTERPRETATION

THE POSITION OF THE LORD TOWARD BOTH THE RIGHTEOUS AND THE WICKED: (vs. 25-30)

25 Yet you say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? In punishing the father with the children.

26 This is repeated for the further confirmation of it, and to raise their attention to it; to make it more plain and manifest to them, and to fix it upon their minds: or, "he shall die for them"; both for his turning away from his righteousness, and for his committing iniquity; in both respects. This is repeated to denote the certainty of it.

27 Repents of his sins, and forsakes the vicious course of life he has lived: or "judgment" and "righteousness"; that which is agreeable to the law and will of God, and is just and right between man and man: from famine, pestilence, the sword, or captivity; he shall be preserved, and not be involved in calamities and distress: or, "shall quicken his own soul"; which, in a spiritual sense, is only done by the Spirit and grace of God, and not by man himself; nor is the enjoyment of eternal life by the works of men, but through the grace of God, and righteousness of Christ.

28 *considers* — the first step to repentance; for the ungodly do not consider either God or themselves

29 Though God's justice is so plainly manifested, sinners still object to it because they do not wish to see it (Mic 2:7; Mat 11:18, Mat 11:19).

30 There is still life; still a God that has no pleasure in the death of a sinner. one who is ever ready to give his Holy Spirit to all them that ask him; therefore "repent and turn, so iniquity shall not be your ruin."

THE PROCLAMATION OF THE LORD: (vs. 31-32)

31 The teaching of this chapter answers the new psychology we have today. Psychology argues that the reason a person is a brat or an oddball is because his mother didn't treat him right but neglected him and didn't love him. My friend, you stand alone. You are a sinner because you are a sinner yourself. There's an old bromide that is rather crude, but it certainly expresses it well: Every tub must sit on its own bottom. Every individual will stand before God, and he won't be able to blame his papa and mama at that time. Ezekiel makes it very clear that the Israelite will be judged in this life on the basis of the life he lived, whether he was a believer or not.

32 Again, this refers to physical death. God does not take any delight today in seeing anyone die. That is something that is foreign to Him; He didn't intend death for mankind. Remember that the Lord Jesus *wept* at the tomb of Lazarus, even though He was going to bring him back into this life. By man came death, not through the working of God, but because of man's sin.

LEADERS OF ISRAEL WHO LED THE PEOPLE AWAY FROM GOD: (vs. 1-14)

1 These words are directed to the Prophet Ezekiel, to compose a doleful ditty, a mournful song, such as was used at funerals; and by it represent the lamentable state of the nation of the Jews and their governors, in order to affect them with it, with what was past, and present, and yet to come: or, "concerning them"; the princes meant are Jehohaz, Jehoikim, Jeconiah, and Zedekiah, who were kings, though called princes, these words being synonymous; or, if so called by way of diminution, the reason might be, because they were tributary, either to the king of Egypt, or king of Babylon. 2 Judea may here be the mother; the lioness, Jerusalem. Her lying down among lions, her having confederacy with the neighboring kings; for lion here

APPLICATION

The contrast between God's ways and our ways.

The call to repentance- this is central to the passage!

Here is a great proclamation from the Lord: “I have no pleasure in the death of one who dies, say the Lord GOD. Therefore turn and live!” God is just! He is no respecter of persons! (Dt. 10:17; 32:4; Ez. 18:23, 32; 1 Tim. 2:4; 2 Peter 3:9)

Be separate or apart from all that is wrong. Seek to have a new heart and a new spirit.

We see pictures of the leaders of Israel who led the people away from God

It was a lamentation- something to cry, mourn about!

It was a lioness.

Jehohaz (Shallum) (2 Ki. 23:31-35)

Jehoichin (2 Ki. 24:8-16; Jer. 28-19) (The soul that sins shall surely die!)

EZEKIEL 18:1-19:14 – “A FALSE PROVERB REFUTED; TURN AND LIVE; ISRAEL DEGRADED-THE SOUL THAT SINS!!”

OBSERVATION

Eze 19:3 She brought up one of her cubs, And he became a young lion; He learned to catch prey, And he devoured men.

Eze 19:4 The nations also heard of him; He was trapped in their pit, And they brought him with chains to the land of Egypt.

Eze 19:5 'When she saw that she waited, that her hope was lost, She took another of her cubs and made him a young lion.

Eze 19:6 He roved among the lions, And became a young lion; He learned to catch prey; He devoured men.

Eze 19:7 He knew their desolate places, And laid waste their cities; The land with its fullness was desolated By the noise of his roaring.

Eze 19:8 Then the nations set against him from the provinces on every side, And spread their net over him; He was trapped in their pit.

Eze 19:9 They put him in a cage with chains, And brought him to the king of Babylon; They brought him in nets, That his voice should no longer be heard on the mountains of Israel.

Eze 19:10 'Your mother was like a vine in your bloodline, Planted by the waters, Fruitful and full of branches Because of many waters.

Eze 19:11 She had strong branches for scepters of rulers. She towered in stature above the thick branches, And was seen in her height amid the dense foliage.

Eze 19:12 But she was plucked up in fury, She was cast down to the ground, And the east wind dried her fruit. Her strong branches were broken and withered; The fire consumed them.

Eze 19:13 And now she is planted in the wilderness, In a dry and thirsty land.

Eze 19:14 Fire has come out from a rod of her branches And devoured her fruit, So that she has no strong branch—a scepter for ruling.' " This is a lamentation, and has become a lamentation.

Questions: 1. Where does the subject proverb regarding grapes come from? What do Ex. 20:5; 34:7; Num. 14:18 mean? which says, “For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me”, mean? (Does it mean the Lord punishes the children, if they commit the sins their fathers committed?)

2. What accountability, responsibility do you see in the statement, “The soul who sins shall die?” Do you believe “Like father, like son?”

INTERPRETATION

3 Jehoahaz, son of Josiah, whose father was conquered and slain by Pharaoh-necho, king of Egypt. - His reign was a reign of oppression and cruelty. He made his subjects his prey, and devoured their substance.

4 Egypt, in the case of Jehoahaz, who probably provoked Pharaoh by trying to avenge the death of his father by assailing the bordering cities of Egypt. — image from the *pitfalls* used for catching wild beasts. — or hooks, which were fastened in the noses of wild beasts.

5 that is, that her long-awaited-for hope was disappointed, Jehoahaz not being restored to her from Egypt. Jehoiakim, brother of Jehoahaz, who was placed on the throne by Pharaoh, according to the wish of Judah.

6 — imitated the recklessness and tyranny of the surrounding kings — to do evil, gratifying his lusts by oppression.

7 — that is, *claimed as his own* their palaces, which he then proceeded to “desolate.” The *Hebrew*, literally “widows”; hence *widowed palaces*, “He knew (carnally) the widows of those whom he devoured. But thus the metaphor and the literal reality would be blended: the *lion* being represented as *knowing widows*. The reality, however, often elsewhere thus breaks through the veil.-- all that it contained; its inhabitants.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. Nebuchadnezzar with his great army which was gathered from various nations.

9 He continued in prison many years, till the reign of Evil-merodach, who set him at liberty, but never suffered him to return to the mountains of Israel. The unhappy fate of these princes is a just subject of lamentation.

10 Your mother is like a vine in your blood, planted by the waters: she was fruitful and full of branches by reason of many waters. He speaks this in the reproach of this wicked king, in whose blood, that is in the race of his predecessors, Jerusalem would have been blessed according to God's promise and flourished as a fruitful vine.

11 Zedekiah, and his many sons. - Zedekiah grew proud of his numerous offspring and prosperity; and although he copied the example of Jehoiakim, yet he thought he might safely rebel against the king of Babylon.

12 Jerusalem; taken after a violent and most destructive siege; Nebuchadnezzar being violently enraged against Zedekiah for breaking his oath to him. - Jerusalem was totally ruined, by being burned to the ground. - The children of Zedekiah were slain before his eyes, and after that his own eyes pulled out; and he was laden with chains, and carried into Babylon.

13 In the land of Chaldea, whither the people have been carried captives; and which, compared with their own land, was to them a dreary wilderness.

14 And fire hath gone out of a rod of her branches, which had devoured her fruit, so that she hath no strong rod to be a scepter to rule. This is a lamentation, and shall be for a lamentation. Destruction is come by Zedekiah, who was the opportunity for this rebellion.

(Questions-continued)

3. In God's economy do people determine their own character and destiny by the decisions that they make or that are made by their parents or others?

4. If God desires all to be saved, (Ez. 18:32), why aren't all people saved? Is He obliged to invade our hearts and our minds to force us to love Him?

5.. What is Ezekiel referring to (Ez. 19:14), when we are told “she has no strong branch—a scepter for ruling”?

APPLICATION

It was a likeness to a withered vine. (Jer. 31:27-37)

Gen. 49:10 Ezekiel is predicting the judgment of Jerusalem and Israel. Solomon's line was cursed and cut off!

Summary: How accountable or responsible are you? Is there anything in your life that you need to repent of and let go of? God wants us all to be saved, but He won't force us to love Him!!!