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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Ezekiel 19.

(2014)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

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Ezekiel 19.

Topics.

- A lamentation for the kings of Israel.
- Jerusalem raises her cubs.
- Jerusalem (the lioness) raises a cub.
- Jerusalem (the lioness) raises another cub.
- Jerusalem is like a vine.

Introduction to the Book of Ezekiel: Ezekiel, a prophet and priest, was exiled to Babylon in 597 B.C. His ministry extended over at least twenty-three years. The book opens with his first dramatic vision of the “likeness” of the LORD”. Ezekiel was keenly aware of God’s presence and power in human affairs. He addressed both the exiles and the people left in Judah with messages of warning and judgment, predicting the fall of Jerusalem.

After its fall (586), Ezekiel prophesied of hope and reassurance for the people of Judah, who had then lost the focus of God’s covenant and the temple in Jerusalem. His vision of the valley of dry bones (ch. 37) is a classic picture of God’s ability to breathe new life into those who are spiritually dead. Ezekiel is prophesying about the Jews that did not go into captivity to Babylon, but remained against the word of the LORD in Jerusalem.

NOTE: Ezekiel’s message is primarily directed to the people in the land of Judah and the inhabitants of Jerusalem (the two tribes), but often it is difficult to separate the message from Judah and Israel (the ten tribes) because much of what the LORD says can be applied to both Judah and Israel because the two are so intertwined and both nations were guilty of the same gross sins.

FOR INFORMATION: concerning people, places and the meaning of words see the title: “Map Locations and People of the Bible,” and the title: “Bible Dictionary” on Website Menu.

The scope of this chapter is to foretell and lament the ruin of the house of David, the royal family of Judah, in the calamitous end of the four sons and grandsons of Josiah-Jehoahaz, Jehoiakim, Jeconiah, and Zedekiah, in whom that illustrious line of kings was cut off, which Ezekiel is ordered to lament.

A Lamentation for the Kings of Israel.

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

The word lamentation means to express sadness, grief or sorrow about something. Israel is called to pronounce a lamentation for all the kings, officials and rulers of Israel.

Jerusalem Raises Her Cubs.

Ezekiel 19:2 ----- ²and say: What was your (Israel’s) mother? A lioness! Among lions she crouched; in the midst of young lions she reared her cubs.

The mother of Israel: is Jerusalem.

A lioness among lions: means a nation amongst nations. Jerusalem is personified as a mother lioness that has raised cubs (kings) who are to their own subjects, cruel and oppressive and who made themselves a terror to those whom they should have been protecting.

Jerusalem (the lioness) raises a Cub.

Ezekiel 19:3-4 ----- ³And she (Jerusalem) brought up one of her cubs; he became a young lion, and he learned to catch prey; he devoured men. ⁴The nations heard about him; he was caught in their pit, and they brought him with hooks to the land of Egypt.

Jehoahaz is the lioness cub: when Josiah was killed the people of Judah passed by Jehoiakim (originally named Eliakim) and made his youngest brother Jehoahaz king after Josiah. Jehoahaz reigned for three months in Jerusalem, when Pharaoh Necho in displeasure bound Jehoahaz in chains at Riblah in the north of Syria, then sent him to Egypt where he died.

Jehoaz roaring was manifested in the following two ways: -

1. He became cruel and oppressive to his people.
2. He was cunning and fiercely conquered nations.

Jerusalem (the lioness) raises another Cub.

Ezekiel 19:5-9 ----- ⁵When she (Jerusalem) saw that (her cub was taken into Egypt) she waited in vain, that her hope was lost, she took another of her cubs and made him a young lion. ⁶He prowled among the lions (other kings); he became a young lion, and he learned to catch prey (nations); he devoured men, ⁷and seized their widows. He laid waste their cities, and the land was appalled and all who were in it at the sound of his roaring. ⁸Then the nations set against him (the king of Judah) from provinces on every side; they spread their net over him; he was taken in their pit. ⁹With hooks they put him in a cage and brought him to the king of Babylon; they brought him into custody, that his voice should no more be heard on the mountains of Israel.

Jehoiakim is the other cub: when Jehoahaz (Shallum) died the king of Egypt took Eliakim (elder half-brother of Jehoahaz) and changed his name to Jehoiakim and made him king over Jerusalem, but Jehoiakim used his power for his own gain, instead of taking notice of the fate of his brother and using his authority for good of his people.

Jehoiakim manifested his roaring in the following seven ways: -

1. Consulting and listening to those that were fierce and furious like himself.
2. Destroying nations and laying waste their cities.
3. Killing men and taking their widows.
4. Seizing his subjects' estates, fining and imprisoning them.
5. Oppressing the poor and the less fortunate.
6. Filling his treasury by force and seizing other people's property.
7. Burning the book of Jeremiah because the words displeased him (for the story of the burning of the book see Jeremiah chapter 36).

God brought the Syrians, Moabites, and Ammonites, with the Chaldees against Jehoiakim and he was taken bound him chains to Nebuchadnezzar king of Babylon (2 Kings 24:2) (2 Chron. 36:6). Though Jehoiakim had been a lion he died in disgrace and was buried with the burial of an ass (Jer. 22:19).

Jerusalem is like a Vine.

Ezekiel 19:10-14 ----- ¹⁰Your mother (Jerusalem) was like a vine in a vineyard planted by the water, fruitful and full of branches by reason of abundant water. ¹¹Its strong stems became rulers' scepters; it towered aloft among the thick boughs; it was seen in its height with the mass of its branches. ¹²But the vine was plucked up in fury, cast down to the ground; the east wind

dried up its fruit; they were stripped off and withered. As for its strong stem, fire consumed it. ¹³Now it is planted in the wilderness, in a dry and thirsty land. ¹⁴And fire has gone out from the stem, of its shoots, has consumed its fruit, so that there remains in it no strong stem, no scepter for ruling. This is a lamentation and has become a lamentation.

Jerusalem and the kingdom of Judah are compared to a vine, and its kings to the branches, which had been strong and flourishing, but are now broken off and burnt.

Scepter: means a ceremonial staff or rod used as an emblem of royalty or a monarch's royal or imperial authority.

The meaning of the Symbols.

Branches: are symbols of the inhabitants of Jerusalem.

The abundant water: is a symbol of God's laws statutes and teachings.

The strong stems: symbolises kings and rulers.

Towered aloft among the thick boughs: means they stood above the surrounding nations.

The east wind: symbolises Babylon.

Planted in the wilderness, in a dry and thirsty land: means they are in captivity to Babylon.

Fire has gone out from the stem of its shoots: means all the kings of Jerusalem have been consumed.

There remains no strong stem in Jerusalem: means there is no king to rule the people.

The story: Jerusalem towered above all nations, but she became corrupt and turned from God, so the LORD used the armies of Nebuchadnezzar king of Babylon (who God called His army) to punish the inhabitants of the city of Jerusalem. Babylon's armies slaughtered the inhabitants, burned the city and took its kings, officials, rulers and the people captive to Babylon. Nebuchadnezzar left the extremely poor remaining in the city of Jerusalem, so there was no strong king or royal authority remaining in the city for ruling. This is why the LORD in verse one tells Ezekiel to take up a lamentation for the princes of Israel.

End.