

Ezekiel Part 42 (Ezekiel 36-Overview)

1. **36:1–7** presents three accusations against Edom and the nations. (note the repeated “because” or “for” and “therefore”)
2. Four promises of restoration are given Israel in verses 8-15. (note “but you” in v. 8 and the recurring “I will”).
3. **36:8–12** Four promises to Israel regarding the land:
 - a. First, the land will again be fruitful (vv. 8–9; cf. 6:8–10).
 - b. Second, all the house of Israel will return and multiply in the land (vv. 10–11).
 - c. Third, their return to the land will be permanent (vv. 12–14).
 - d. Fourth, God’s people will never again be ridiculed and scorned (v. 15).
4. But, ownership of the land was by divine commission. Every family was entrusted with a portion of land protected by the law of the Jubilee Year (Lev 25:8–24), when all property was restored to the original owner or surviving family.
5. Therefore, the land was viewed as a divine stewardship. It was this reason, for example, that Naboth refused to sell his portion of land to Ahab. (1 Kings 21:3; Leviticus 25:23)
6. In this way divine ownership of the land was acknowledged. When an enemy claimed possession of the land, they claimed ownership of what was not theirs to take. It was God’s land.
7. Edom and the nations including Babylon took the land by force in spite of God giving the land to Israel. The land became an object of contempt and malicious talk (vv. 3–4).
8. The use of “my land” in 36:5 called attention to the fact that the land was God’s. “My people” affirmed the unique relationship that Israel had with God. (v. 12)
9. Ezekiel said the people would “soon” return (v. 8). “Soon” was used in a relative sense given from the prophet’s perspective.
10. After the return they will multiply and prosper in the land (vv. 10–11, 13) and will never again be separated from it (v. 12).
11. This promise obviously applied to some period of time after the initial return from Babylon under Zerubbabel, Ezra, and Nehemiah. (the Jews were scattered in A.D. 70)
12. The permanent return to the land, which Ezekiel saw, as well as other aspects of these promises, have a fulfillment later down the road.
13. **36:13–15** God promised that in the restoration the land would no longer “devour” its inhabitants. (Ezekiel 36:14)

14. No longer will people taunt Israel in it; no longer will they scorn them nor cause them to fall (v. 15). God assured them that these things would “never” happen again.
15. The destruction of Edom as a judgment for their opposition to God, His work, and His people is a sobering testimony to the fate of those who aggressively oppose Him.
16. Edom missed no opportunity to attack God’s people. Consequently, they would suffer annihilation, and their land would be desolate.
(Ezekiel 34:1–15; cf. Isaiah 34:5–17; Jeremiah 49:7–22 and Obadiah)
17. God promised that the restoration would reverse the physical consequences of judgment for Israel. The land would again be fruitful and productive.
(Ezekiel 36:8–15; cf. Amos 9:11–15)