



# EZEKIEL 18

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2/08/2019  
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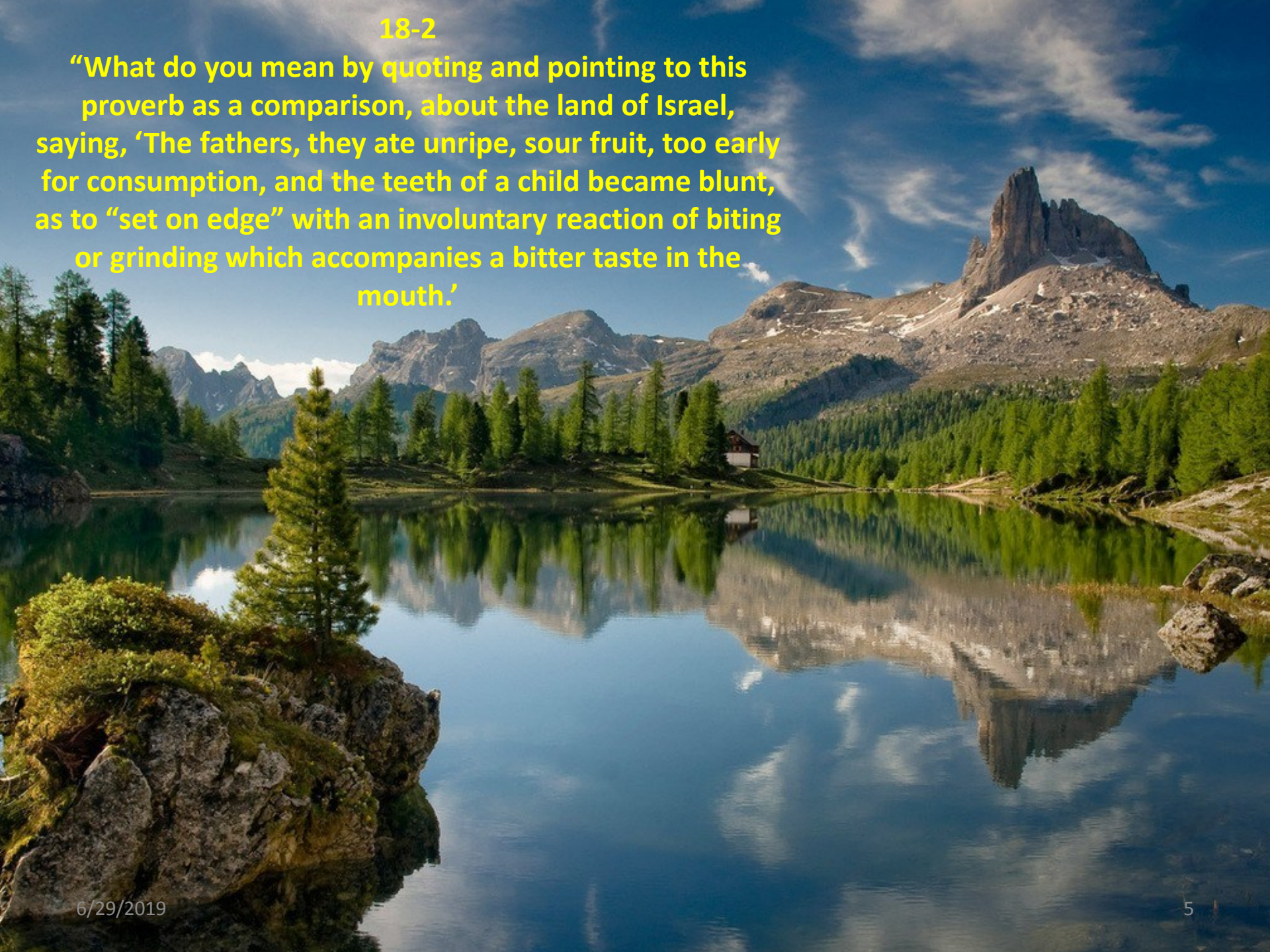
**18:1**

**Then the word,  
communication of  
happened to me,  
commanding  
expectation of**

**a message and  
Yahuah came,  
saying and  
with an  
being answered,**

18-2

**“What do you mean by quoting and pointing to this proverb as a comparison, about the land of Israel, saying, ‘The fathers, they ate unripe, sour fruit, too early for consumption, and the teeth of a child became blunt, as to “set on edge” with an involuntary reaction of biting or grinding which accompanies a bitter taste in the mouth.’**



**18:3**

**As I live and exist, declares Almighty Yahuah, it will surely not any longer be appropriate for you to quote or repeat this mocking verse, proverb in Israel!**



**18:4**

**Look and behold! ALL lives, souls and breath in totality are mine. The lives, souls and breaths of the fathers and the sons alike are mine. The person sinning, missing the mark, having an opinion that is the wrong view will die, be destroyed.**



**18:5**

**And if a man is righteous, upright and in accordance with a proper standard, innocent and guiltless and does justice, which is a state and a condition of fairness in disputes and righteousness and sinless,**

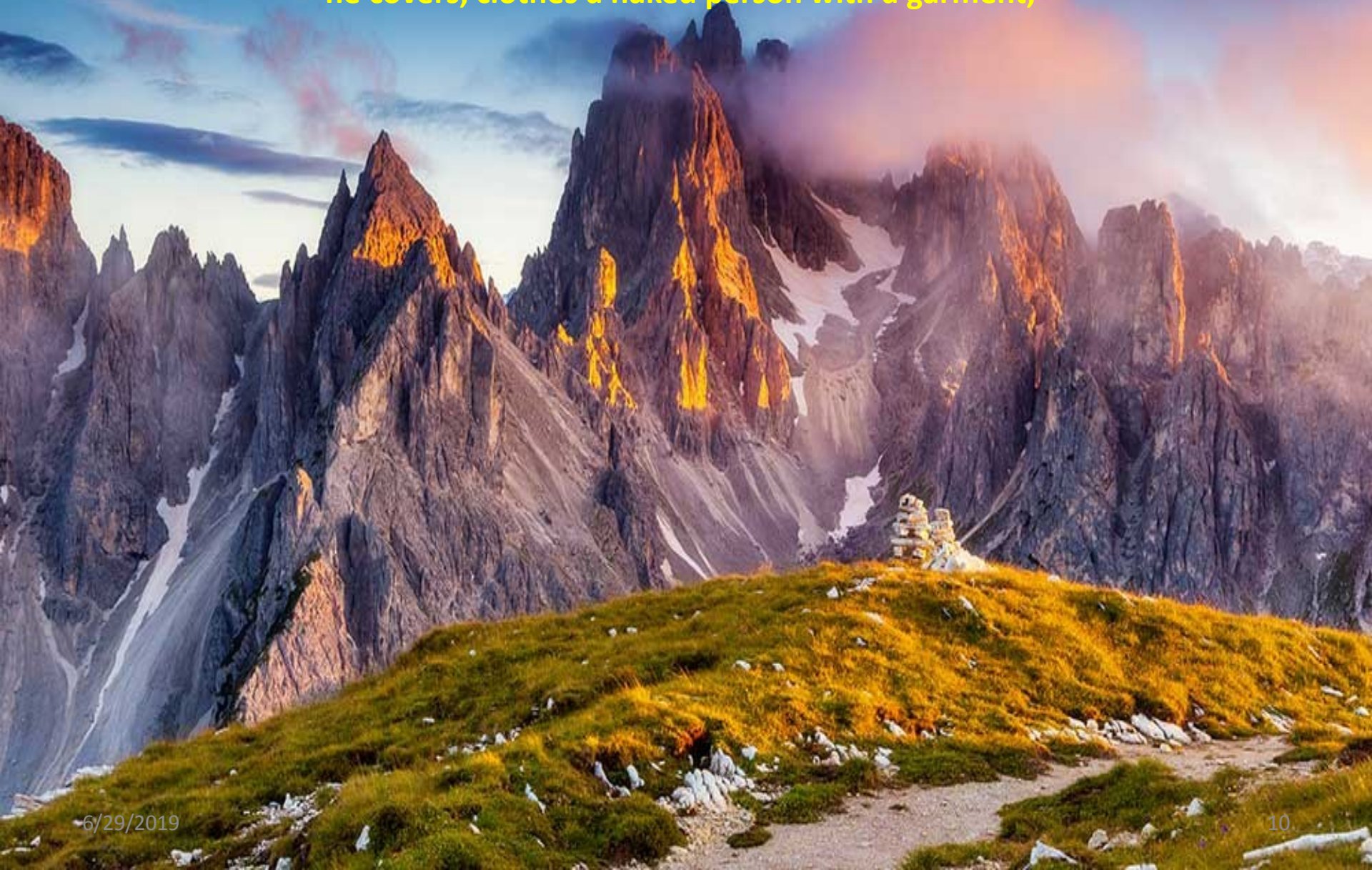


18:6

On the mountains he does not offer sacrifice or eat and he does not lift up or raise his eyes to the idols of Israel, and the wife of his neighbor he does not defile, making unclean with sexual behavior and he does not approach, come near a woman of menstruation,

18:7

**And he oppresses or mistreats no-one, he returns a pledge, collateral for his loan, he commits no robbery, taking things by force, he gives his bread, nourishment to the hungry, he covers, clothes a naked person with a garment,**



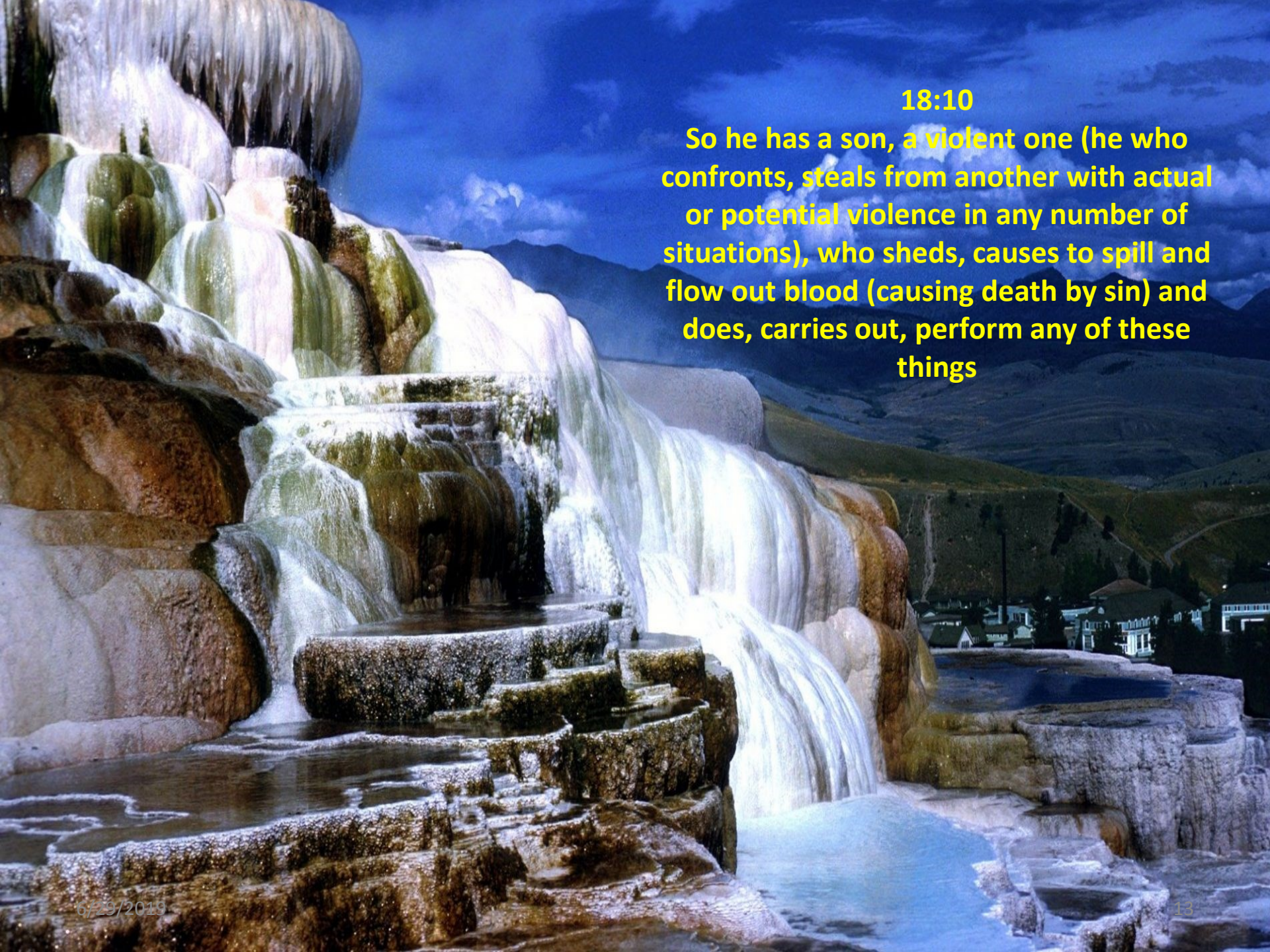
**18:8**  
**He does not charge interest and  
takes no usury, adding an extra  
charge or interest, he holds back  
his hand from injustice, iniquity,  
wickedness and sin, he executes a  
judgement, decision and justice of  
fairness, trustworthiness and  
honesty between persons,**



**18:9**

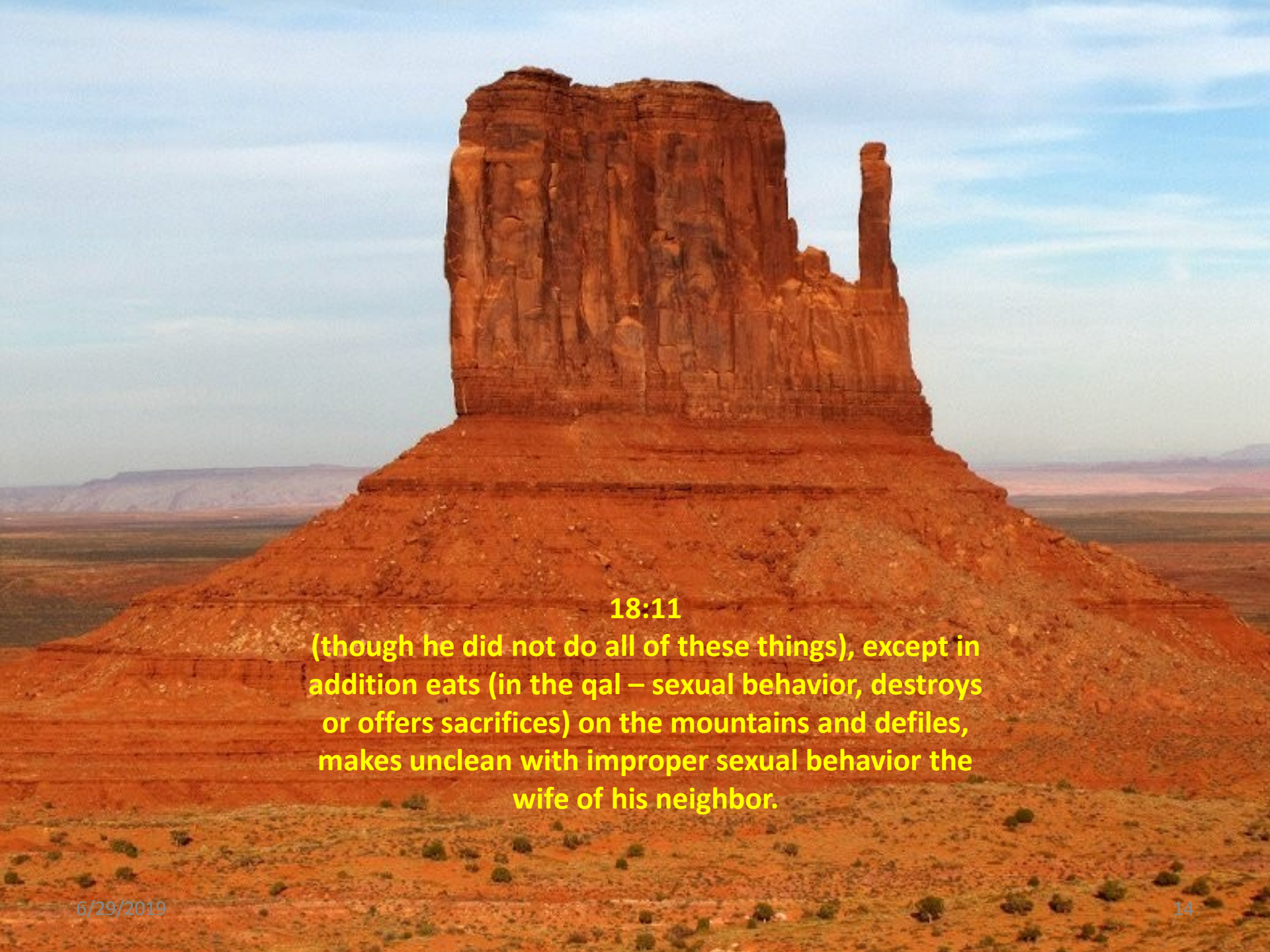
**In My statutes, ordinances, clear prescription of what one is to do, he goes about and My regulations and judgements he keeps, performing faithfully, reliably, and with trustworthiness – he is righteous and upright, guiltless, and certainly he will live,” declares with authority Eternal Yahuah.**





**18:10**

**So he has a son, a violent one (he who confronts, steals from another with actual or potential violence in any number of situations), who sheds, causes to spill and flow out blood (causing death by sin) and does, carries out, perform any of these things**



**18:11**

**(though he did not do all of these things), except in addition eats (in the qal – sexual behavior, destroys or offers sacrifices) on the mountains and defiles, makes unclean with improper sexual behavior the wife of his neighbor.**

The background of the slide features a large, weathered wooden cross standing in a field. The cross is made of two simple wooden beams. In the foreground, a rolled-up scroll with a white core and a brown, textured outer layer lies on the ground. The scene is set against a backdrop of green grass and a clear blue sky with some light clouds. The overall lighting is bright, suggesting a sunny day.

**18:12**

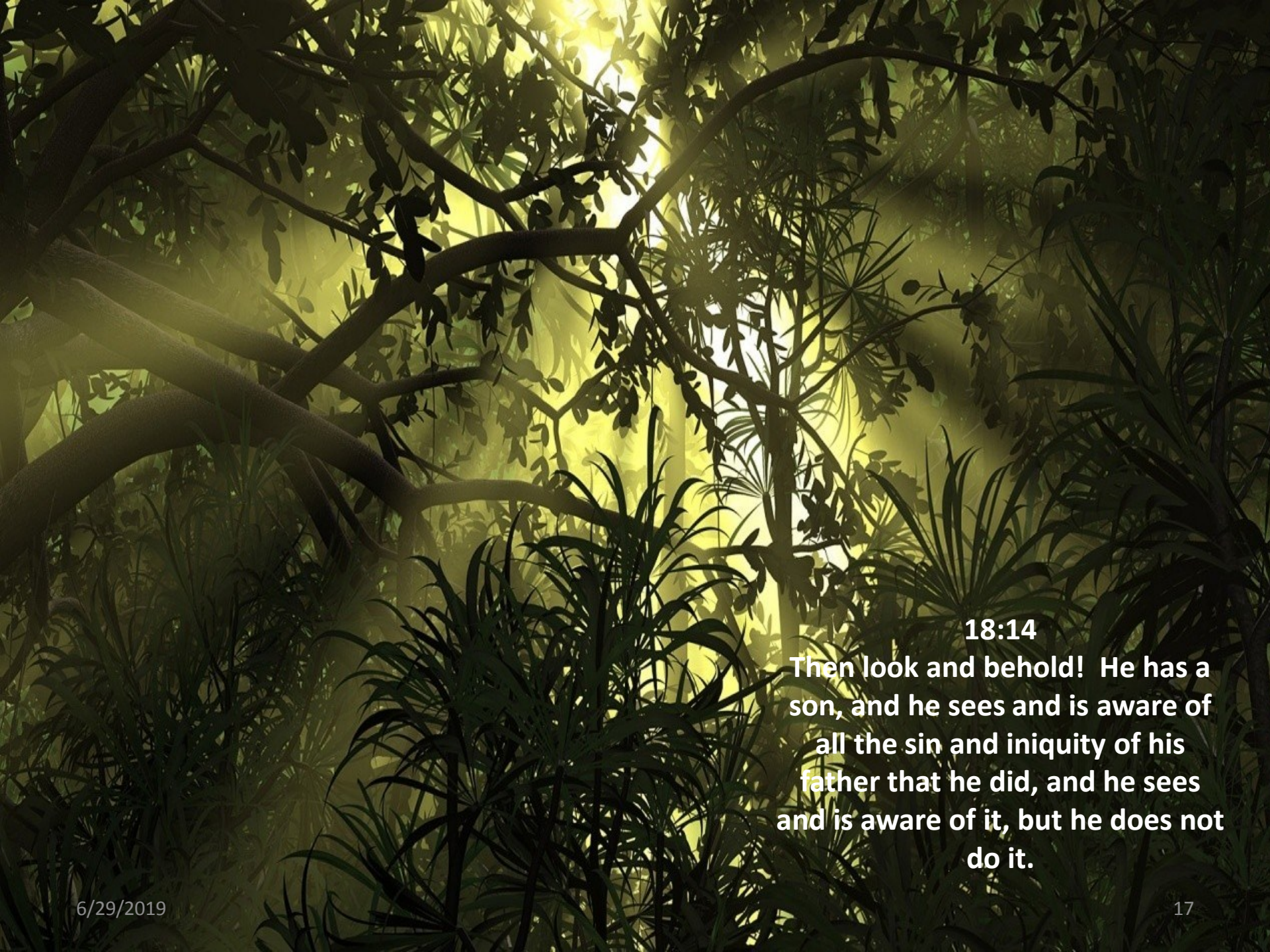
**He oppresses, mistreats, takes advantage of the needy, humble, and gentle and the poor who has nothing, he commits, steals and seizes by robbery, he does not return or restore a pledge or collateral for a loan, he lifts , exalting his eyes to idols so he does a detestable, loathsome, repulsive and abhorrent thing.**



**18:13**

**He charges interest (charge for borrowing money) and takes usury (excessive and extra interest). So then, shall he live? He shall not live for he did all these detestable, loathsome, repulsive and abhorrent things. Surely he will die! His blood, guilt and sin will be on him.**





**18:14**

**Then look and behold! He has a son, and he sees and is aware of all the sin and iniquity of his father that he did, and he sees and is aware of it, but he does not do it.**



**18:15**

**On the mountains he does not eat (engaging in sexual behavior, idolatry, and destruction), he does not lift up, exalting his eyes to the idols of the house of Israel, the wife of his neighbor he does not defile making unclean with improper sexual behavior.**



**18:16**

**Indeed he oppresses,  
mistreats or takes  
advantage of no one;  
needs no pledge or  
collateral for a loan, and  
does not commit or steal  
by robbery; he gives his  
bread to the hungry, and  
he covers the naked  
person with a garment.**



**18:17**

**He brings, returns his hand from iniquity, the oppressed, the unfortunate; he does not take interest and usury; he does MY regulations and statutes. He will not die because of the guilt, sin and iniquity of his father; he will surely live!**

## Ezekiel 18:18

Because his father oppressed, mistreated and took advantage and tormented severely; he stole from his brother; that which is not good and of a favorable circumstance he did in the midst of his people, and look and behold! He will die through his guilt, sin and wickedness.

## Matthew Henry's Commentary – Ezekiel 18

Perhaps, in reading some of the foregoing chapters, we may have been tempted to think ourselves not much concerned in them (though they also were written for our learning); but this chapter, at first view, appears highly and nearly to concern us all, very highly, very nearly; for, without particular reference to Judah and Jerusalem, it lays down the rule of judgment according to which **Yahuah** will deal with the children of men in determining them to their everlasting state, and it agrees with that very ancient rule laid down: **Gen: 4:7 -**

“If you do well, in a state of having the proper characteristics or performing an expected function, will I not accept, honor and lift you up? But then if you do not do well, sin, evil, wickedness and iniquity is crouching and lying at the door. And its desire and longing is for you, but you must rule, taking dominion over it.”

Evil manners, we say, beget good laws; and in like manner sometimes unjust reflections occasion just vindications; evil proverbs beget good prophecies. Here is,

An evil proverb commonly used by the **Hebrews** in their captivity. We had one before (ch. 12:22- "Son of man, what is this proverb you people have about the land of Israel, saying, 'The days are prolonged, and every vision has come to nothing.'") and a reply to it; here we have another. That sets **Yah's** justice at defiance: "The days are prolonged and every vision fails; the threatening's are a jest." This charges him with injustice, as if the judgments executed were a wrong: "You use this proverb concerning the land of Israel, now that it is laid waste by the judgments of **Yahuah**, saying, The fathers have eaten sour grapes and the children's teeth are set on edge; we are punished for the sins of our ancestors, which is as great an absurdity in the divine regimen as if the children should have their teeth set on edge, or stupefied, by the fathers' eating sour grapes, whereas, in the order of natural causes, if men eat or drink any thing amiss, they only themselves shall suffer by it."

It must be owned that there was some occasion given for this proverb. **Yah** had often said that He would visit the iniquity of the fathers upon the children, especially the sin of idolatry, intending thereby to express the evil of sin, of that sin, His detestation of it, and just indignation against it, and the heavy punishments He would bring upon idolaters, that parents might be restrained from sin by their affection to their children and that children might not be drawn to sin by their reverence for their parents. He had likewise often declared by His prophets that in bringing the present ruin upon Judah and Jerusalem he had an eye to the sins of Manasseh and other preceding kings; for, looking upon the nation as a body politic, and punishing them with national judgments for national sins, and admitting the maxim in our law that a corporation never dies, reckoning with them now for the iniquities of former ages was but like making a man, when he is old, to possess the iniquities of his youth, Job 13:26. And there is no unrighteousness with **Yahuah** in doing so

**Job 13:26 – “Indeed, you write bitter things against me, and you make me reap, take possession of the iniquities, sins and wickedness of my childhood.”**



They intended it as a reflection upon *Yah*, and an impeachment of his equity in his proceedings against them. Thus far that is right which is implied in this proverbial saying, *That those who are guilty of willful sin eat sour grapes; they do that which they will feel from, sooner or later.* The grapes may look well enough in the temptation, but they will be bitter as bitterness itself in the reflection. They will set the sinner's teeth on edge. When conscience is awake, and sets the sin in order before them, it will spoil the relish of their comforts as when the teeth are set on edge. But they suggest it as unreasonable that the children should smart for the fathers' folly and feel the pain of that which they never tasted the pleasure of, and that *Yah* was unrighteous in thus taking vengeance and could not justify it. See how wicked the reflection is, how daring the impudence; yet see how witty it is, and how sly the comparison.

That the use of the proverb should be taken away. This is said, it is sworn (v. 3): You shall not have occasion any more to use this proverb; or (as it may be read), You shall not have the use of this parable. The taking away of this parable is made the matter of a promise, Jer. 31:29.

“In those days they will say no longer, ‘Parents have eaten unripe fruit, sour grapes, and the teeth of the children are set on edge, a bitter taste in the mouth.’”

Here it is made the matter of a threatening. There it intimates that **Yah** will return to them in ways of mercy; here it intimates that **Yah** would proceed against them in ways of judgment. He will so punish them for this impudent saying that they shall not dare to use it any more; as in another case, Jer. 23:34, 36. **Yah** will find out effectual ways to silence those **malcontents**.

Jer.: 23:34

And the prophet,  
and the priest, and  
the people who say,  
'The burden and  
hardship of bearing  
Yahuah,' I will punish  
that man and his  
house.

Jer.: 23:36

But the burden and hardship of bearing  
Yahuah you shall not mention again, for the  
burden and hardship is to each one his word,  
and so you twist, change, destroy and  
overthrow the words of the living Eternal,  
Yahuah of Hosts, our Almighty.

Or Yah will so manifest both to themselves and others that they have wickedness of their own enough to bring all these desolating judgments upon them that they shall no longer for shame lay it upon the sins of their fathers that they were thus dealt with: "Your own consciences shall tell you, and all your neighbors shall confirm it, that you yourselves have eaten the same sour grapes that your fathers ate before you, or else your teeth would not have been set on edge.

**Yah does not punish the children for the fathers' sins unless they tread in their fathers' steps and fill up the measure of their iniquity (Mt. 23:32), and then they have no reason to complain, for, whatever they suffer, it is less than their own sin has deserved. And, when Yah speaks of visiting the iniquity of the fathers upon the children, that is so far from putting any hardship upon the children, to whom he only renders according to their works, that it accounts for Yah's patience with the parents, whom he therefore does not punish immediately, because he lays up their iniquity for their children, Job 21:19.**

**MT: 23:32**

**And you-fill up and  
make complete the  
measure and standard  
of your fathers!**

**Job 21:19**

**"Yah stores up and hides His iniquity,  
power and strength for his children?"**

**Then let Him repay (an act of just  
repayment – negative or positive) it to  
him that he may know and become  
aware of.**

It is only in temporal calamities that children (and sometimes innocent ones) fare the worse for their parents' wickedness, and **Yah** can alter the property of those calamities, and make them work for good to those that are visited with them; but as to spiritual and eternal misery (and that is the death here spoken of) the children shall by no means smart for the parents' sins. This is here shown at large; and it is a wonderful piece of condescension that **Almighty Yah** is pleased to reason the case with such wicked and unreasonable men, that He did not immediately strike them dumb or dead, but vouchsafed (*verb meaning to offer something in a condescending way*) to state the matter before them, that he may be clear when he is judged.



**18:19**

**“Yet you say, ‘Why does the son not bear the guilt, sin, wickedness and punishment of the father?’ And the son does justice and righteousness and he keeps and guards all my statutes and does them, he shall surely live!**



**18:20**

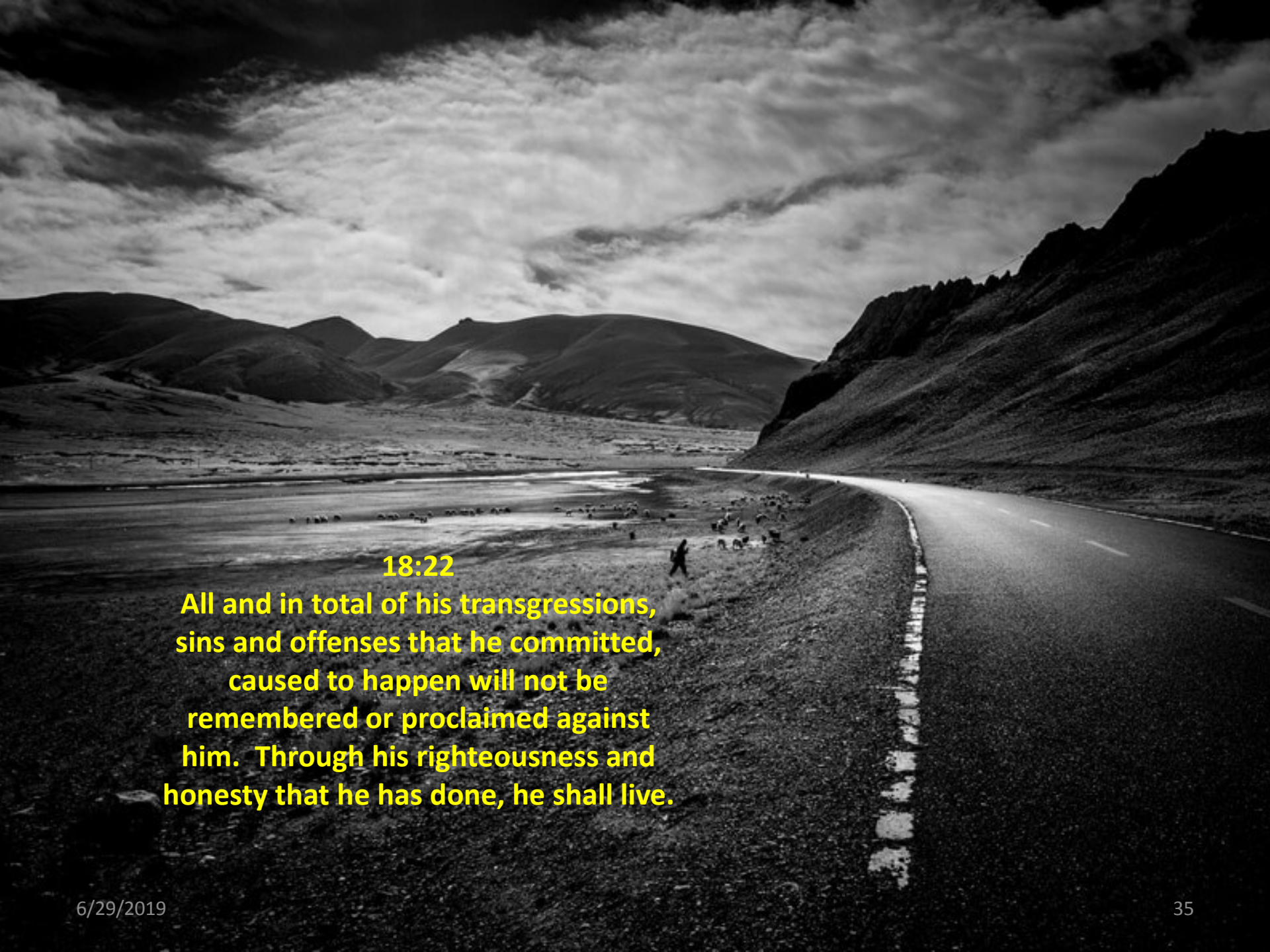
**The person, the one who is sinning, bears the blame and is guilty, will die. A son shall not bear the guilt, iniquity and punishment of the father, and the father shall not the guilt, iniquity and punishment of the son. The righteousness, honesty and innocence of the righteous and**  
6/29/2019 **guiltless shall be on him, the wickedness and evil of the wicked and evil shall be on him.** 32



18:21

But if the wicked, evil and unrighteous returns (yiqtol) turns back or turns around from all of his sins and iniquity that he has done and caused to happen, he keeps and guards all of my statutes and instructions and he does justice and righteous by keeping what is required as a standard (the Torah), he shall surely live; he shall not die!

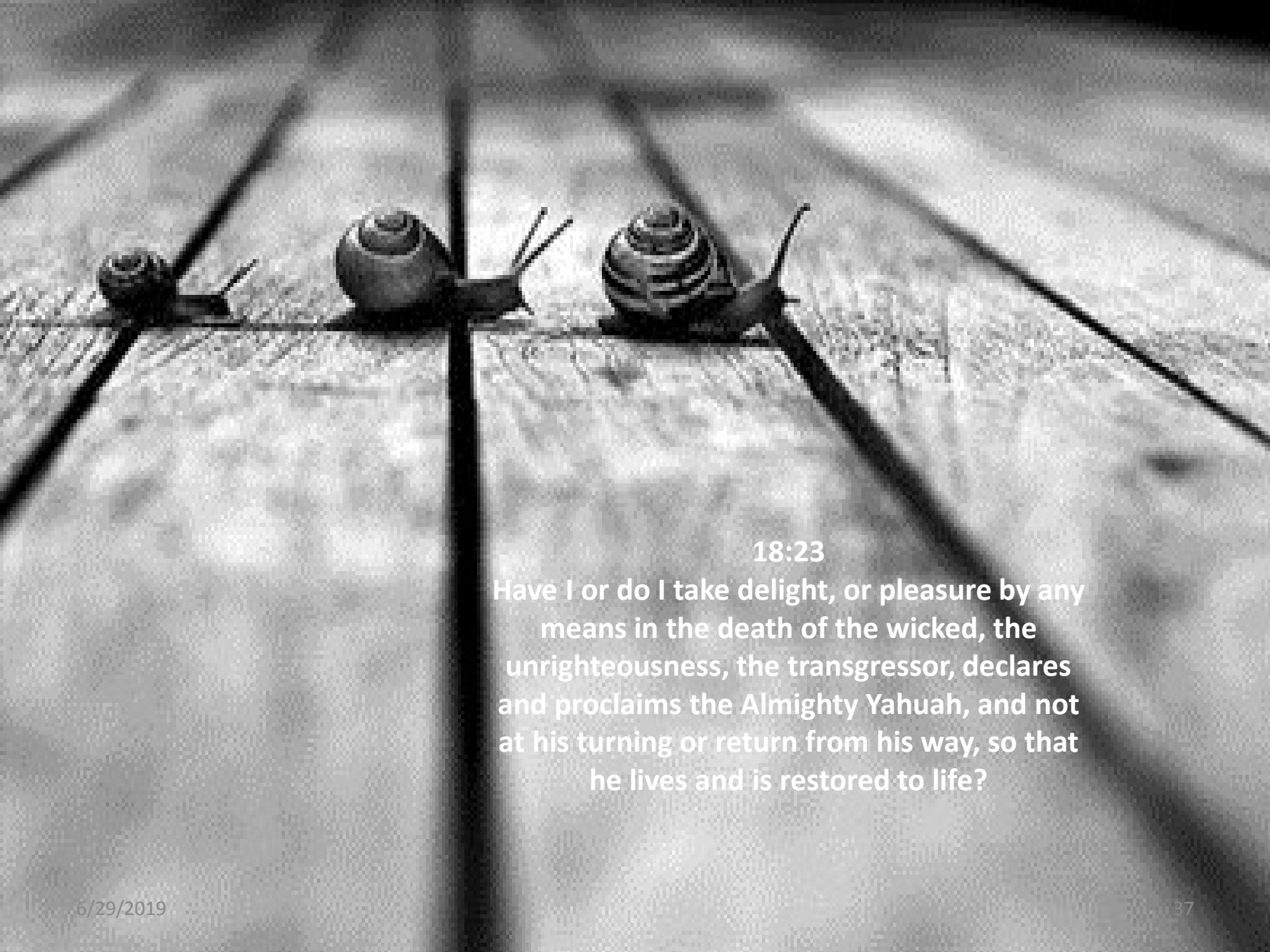
We have here another rule of judgment which Yahuah will go by in *dealing with us*, by which is further demonstrated the equity of his government. The former showed that Yah will reward or punish according to the change made in the family or succession, for the better or for the worse; here he shows that he will reward or punish according to the change made in the person himself, whether for the better or the worse. While we are in this world we are in a state of probation; the time of trial lasts as long as the time of life, and according as we are found at last it will be with us to eternity.



**18:22**

**All and in total of his transgressions,  
sins and offenses that he committed,  
caused to happen will not be  
remembered or proclaimed against  
him. Through his righteousness and  
honesty that he has done, he shall live.**

What encouragement a repenting returning sinner has to hope for pardon and life according to this promise. He is conscious to himself that his obedience for the future can never be a valuable compensation for his former disobedience; but he has this to support himself with, that Yah's nature, property, and delight, is to have mercy and to forgive. He has *not pleasure* in the ruin of sinners, for he would rather *they should turn from their ways and live*; He is better pleased when His mercy is glorified in their salvation than when His justice is glorified in their damnation.

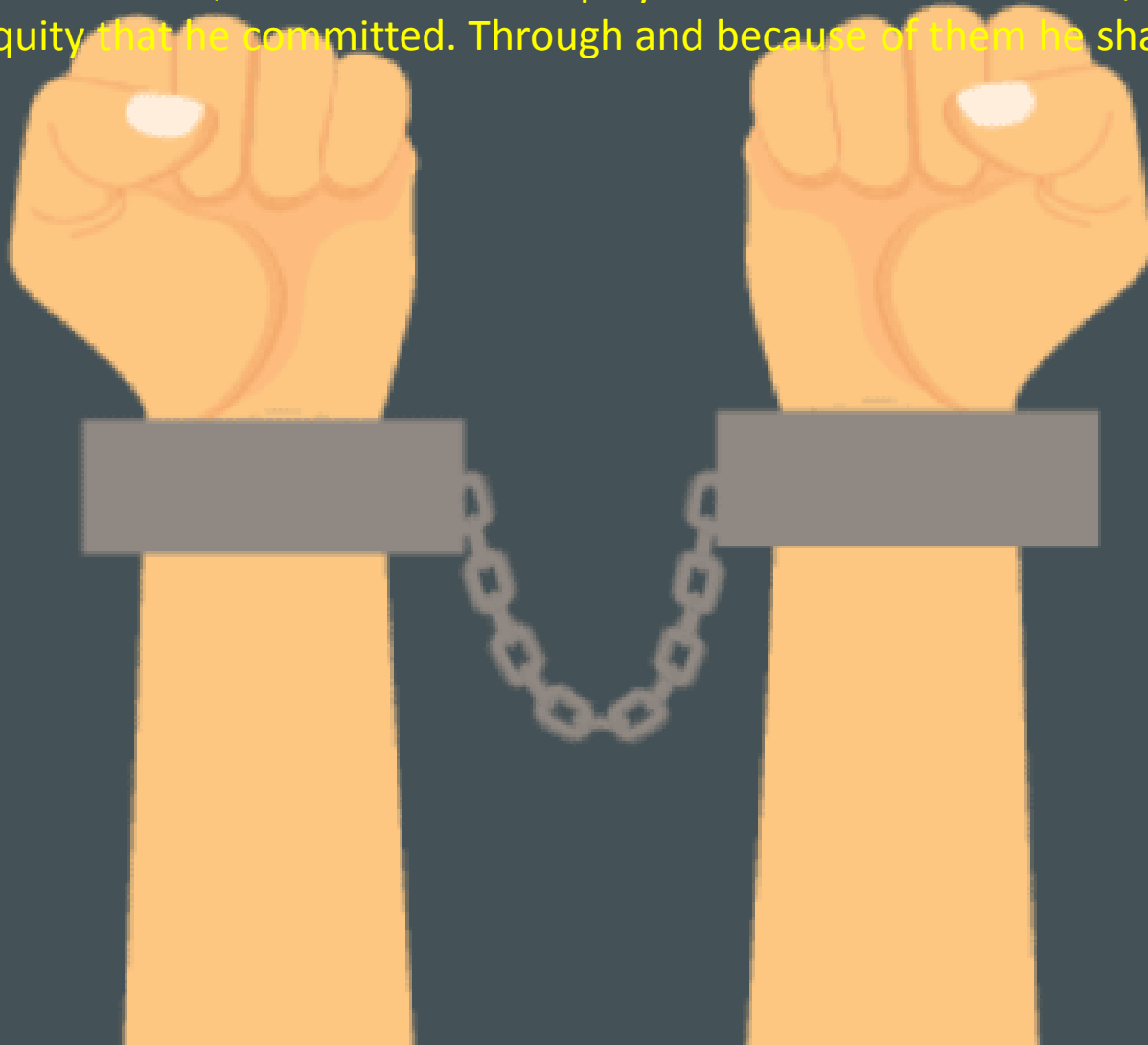


18:23

Have I or do I take delight, or pleasure by any means in the death of the wicked, the unrighteousness, the transgressor, declares and proclaims the Almighty Yahuah, and not at his turning or return from his way, so that he lives and is restored to life?

18:24

Then when the righteous turns from his righteousness and innocence, so that he does injustice, iniquity and wickedness, and does all the detestable and abominable things that the wicked and unrighteous do, then will he live and be restored because of all his righteousness that he did? Those things will not be remembered or recalled because and on account of his infidelity, unfaithfulness, and sin that he displayed and because of his sin, wickedness and iniquity that he committed. Through and because of them he shall die.



**18:25**

**“Yet you say and express, ‘The way, the journey and the conduct of the Almighty is not fair (yiqtol), weighed, evaluated and determined?’ Listen, heed and obey, now, house of Israel, is My way, journey and conduct not fair, weighed, evaluated and determined? Is it not your ways, journeys and conduct that are not fair, weighed, evaluated and determined?”**

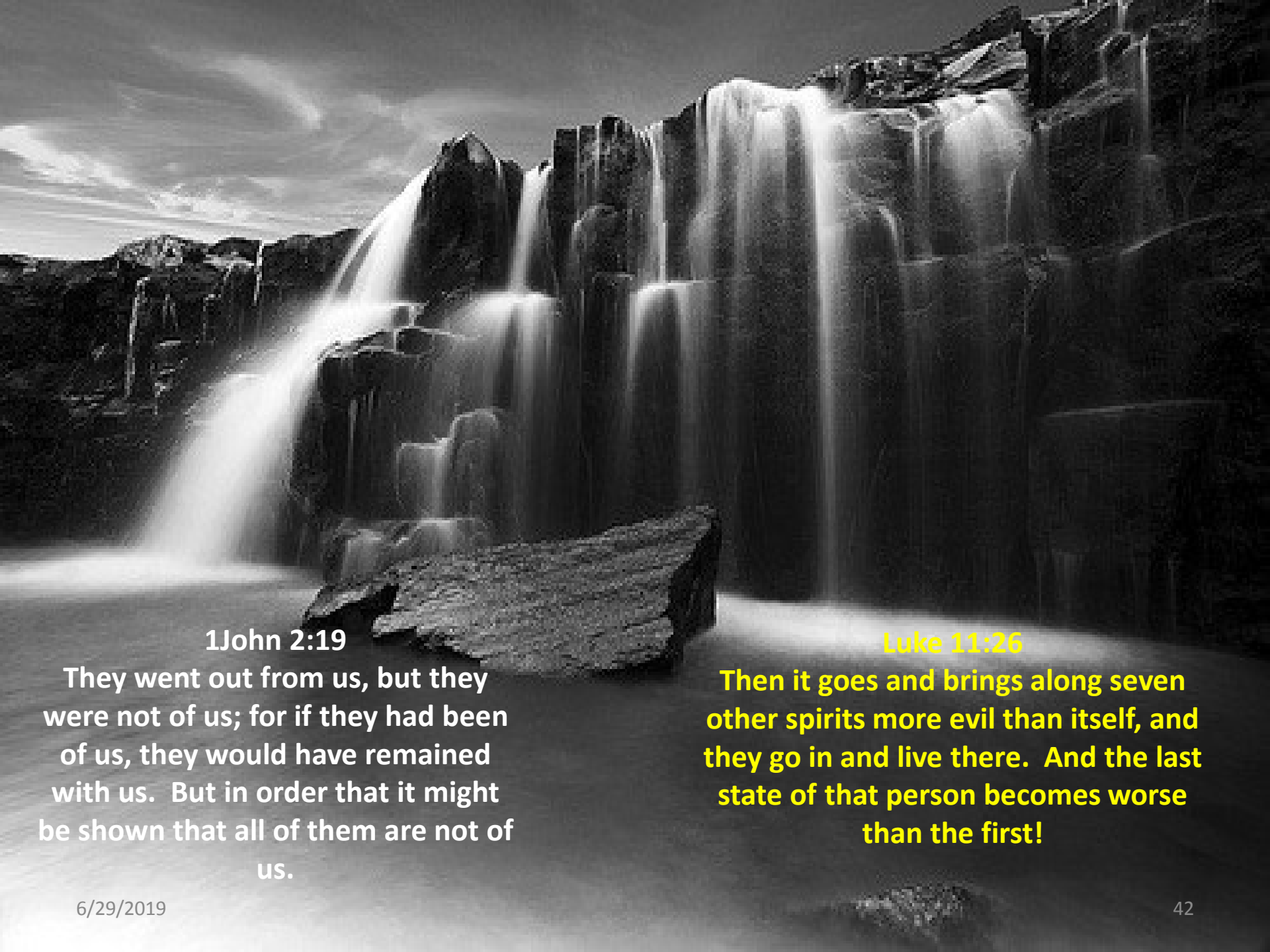


**18:26**

**When the righteous, upright and innocent turns back from his righteousness and innocence, and he does injustice, evil and wickedness, then he will die because of them; because of his injustice, evil and wickedness that he did and performed he will die.**



The character of an apostate, that turns away from his righteousness. He never was in sincerity a righteous man (as appears by that of the apostle, 1 Jn. 2:19, If they had been of us, they would, no doubt, have continued with us), but he passed for a righteous man. He had the denomination and all the external marks of a righteous man; he thought himself one, and others thought him one. But he throws of his profession, leaves his first love, disowns and forsakes the truth and ways of Yah, and so turns away from his righteousness as one sick of it, and now shows, what he always had, a secret aversion to it; and, having turned away from his righteousness, he commits iniquity, grows loose, and profane, and sensual, intemperate, unjust, and, in short, does according to all the abominations that the wicked man does; for, when the unclean spirit recovers his possession of the heart, he brings with him seven other spirits more wicked than himself and they enter in and dwell there, Lu. 11:26



**1John 2:19**

**They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But in order that it might be shown that all of them are not of us.**

**Luke 11:26**

**Then it goes and brings along seven other spirits more evil than itself, and they go in and live there. And the last state of that person becomes worse than the first!**

The backslider in heart shall be filled with his own ways. But will not his former professions and performances stand him in some stead—will they not avail at least to mitigate his punishment? *No: All his righteousness that he has done, though ever so much applauded by men, shall not be mentioned so as to be either a credit or a comfort to him; the righteousness of an apostate is forgotten, as the wickedness of a penitent is. Under the law, if a Nazarite was polluted he lost all the foregoing days of his separation (Num. 6:12), so those that have begun in the spirit and end in the flesh may reckon all their past services and sufferings in vain unless we persevere we lose what we have gained, 2 Jn. 8.*

## 2John 8

Watch, consider and be prudent with yourselves that you do not lose and destroy what we have worked for, but receive a full reward and recompense.

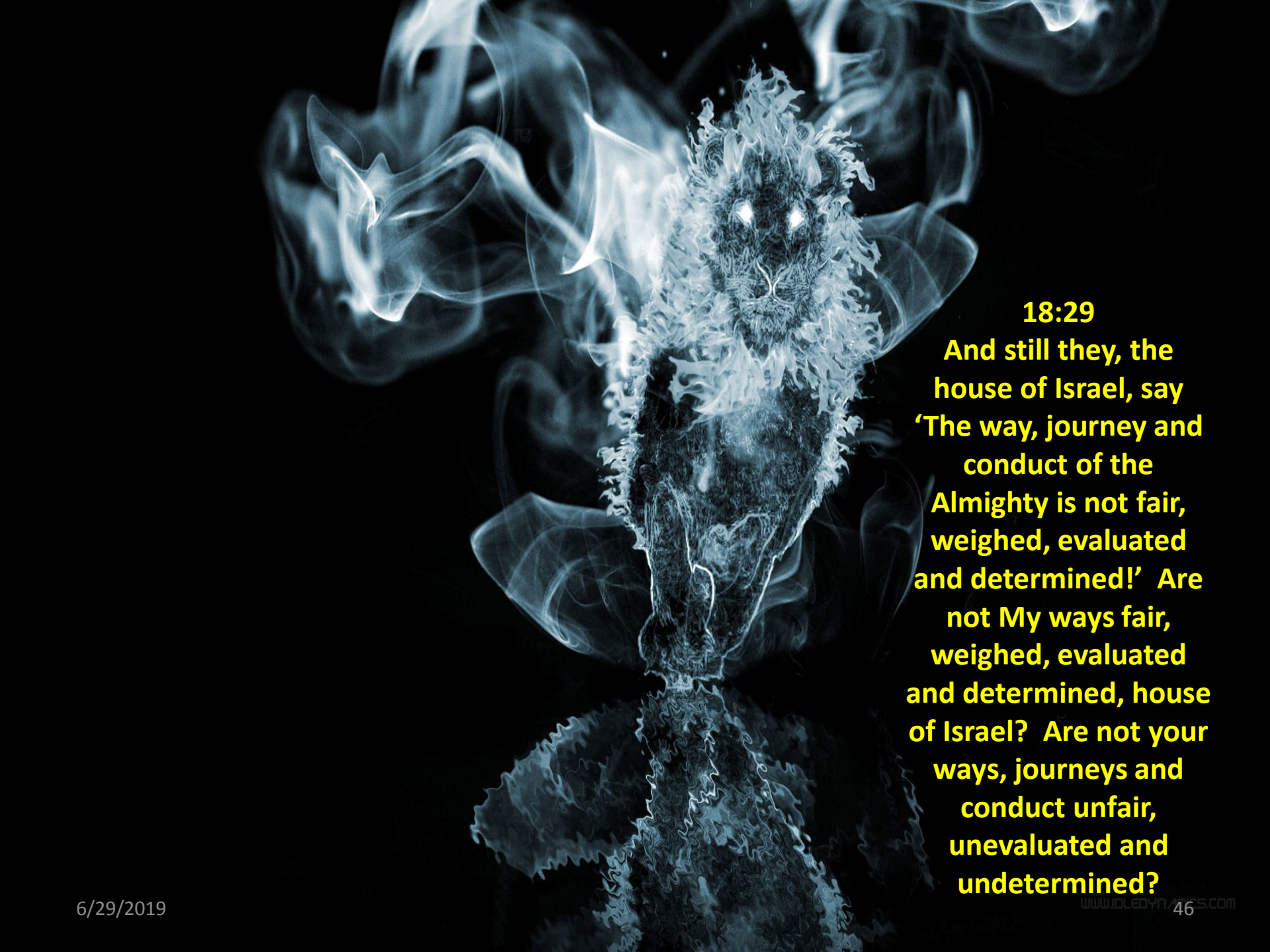
**18:27**

**Then when the wicked,  
transgressor and unrighteous  
turns back from his wickedness  
and evil that he did and caused  
to happen and he does justice in  
accordance with the instructions  
and righteousness in accordance  
with the standard (Torah), he will  
preserve, restore and keep alive  
his life.**



**18:28**

**Indeed, when he sees (making sound judgements on perceptions) and he returns, turning around from all his transgressions, rebellion, defiance and sins that he did and caused to happen, surely he will live and return to life; he will not die, be destroyed.**



**18:29**

**And still they, the house of Israel, say ‘The way, journey and conduct of the Almighty is not fair, weighed, evaluated and determined!’ Are not My ways fair, weighed, evaluated and determined, house of Israel? Are not your ways, journeys and conduct unfair, unevaluated and undetermined?**

Yah's reasonings with them are very gracious and condescending, for even these blasphemers Yahuah would rather have convinced and saved than condemned. One would have expected that Yahuah would immediately vindicate the honor of His justice by making those that impeached it eternal monuments of it. Must those be suffered to draw another breath that have once breathed out such wickedness as this? Shall that tongue ever speak again any where but in hell that has once said, *The ways of the Almighty are not equal*? Yes, because this is the day of Yahuah's patience, He vouchsafes to argue with them; and He requires them to own, for it is so plain that they cannot deny, (1.) The equity of His ways: Are not My ways equal? No doubt they are. He never lays upon man more than is right. In the present punishments of sinners and the afflictions of His own people, yea, and in the eternal damnation of the impenitent, the ways of the Almighty are equal. (2.) The iniquity of their ways: "Are not your ways unequal? It is plain that they are, and the troubles you are in you have brought upon your own heads. Yahuah does you no wrong, but you have wronged yourselves." The foolishness of man perverts his way, makes that unequal, and then his heart frets against Yahuah, as if His ways were unequal, Prov. 19:3. *In all our disputes with Yahuah, and in all His controversies with us, it will be found that His ways are equal, but ours are unequal, that He is in the right and we are in the wrong.*

**Proverbs 19:3**

**As for the folly, foolishness and lack of wisdom and understanding of humankind, its way, path and conduct leads to ruin and destruction, and against Yahuah His heart, position will rage.**







**18:30**

**“Therefore I will judge you, executing justice, house of Israel, each one according with comparison and contrast to his ways, journeys and conduct,” declares the Eternal Yahuah. “Repent, change and turn around from all of your transgressions, rebellion, sins and defiance, and it will not be a stumbling block or obstacle of iniquity and punishment to you.”**

**18:31**

**Throw away from yourselves all  
your transgressions, rebellion,  
defiance and sin that you  
committed, and make for  
yourselves a new heart and  
character and new spirit and  
mind, and so why will you die  
house of Israel?**



**18:32**

**“For indeed I have no pleasure or take delight in the death of the dying or destroyed,” declares the Almighty Yahuah, “So then repent and turn around and live and be restored to life.”**

We have here the conclusion and application of this whole matter. After a fair trial at the bar of right reason the verdict is brought in on **Yahuah's** side; it appears that His ways are equal. Judgment therefore is next to be given; and one would think it should be a judgment of condemnation, nothing short of **Go, you cursed, into everlasting fire.** But, behold, a miracle of mercy; the day of grace and divine patience is yet lengthened out; and therefore, though **Yahuah** will at last judge every one according to his ways, yet he waits to be gracious, and closes all with a call to repentance and a promise of pardon upon repentance.

Here are four necessary duties that we are called to, all amounting to the same:—

1. *We must repent; we must change our mind and change our ways; we must be sorry for what we have done amiss and ashamed of it, and go as far as we can towards the undoing of it again.*
2. *We must turn ourselves from all our transgressions. Turn yourselves, face about; turn from sin, nay, turn against it as the enemy you loathe, turn to Yahuah as the friend you love.*
3. *We must cast away from us all our transgressions; we must abandon and forsake them with a resolution never to return to them again, give sin a bill of divorce, break all the leagues we have made with it, throw it overboard, as the mariners did Jonah (for it has raised the storm), cast it out of the soul, and crucify it as a malefactor.*
4. *We must make us a new heart and a new spirit.*

**Enoch 103-:1**

**"I now swear to you, righteous ones, by  
the splendor of YAHUAH the Great One  
and by the splendor of HIS Kingdom; and I  
swear to you even by the ALMIGHTY One."**




והמצוה

התורה

Enoch 103:2

"For I know this mystery; I have read the tablets of heaven and have seen the kodesh writings, and I have understood the writing in them; and they are inscribed concerning you."

A vibrant cosmic background featuring a large, glowing blue and white nebula in the upper right, a bright yellow and orange nebula in the lower right, and a dense field of stars and galaxies in shades of blue, purple, and white. The overall scene is a rich, multi-colored representation of the universe.

**Enoch 103:3**

**"For all good things, and joy and honor are prepared for and written down for the souls of those who died in righteousness. Many and good things shall be given to you - the offshoot of your labors. Your lot exceeds even that of the living ones."**

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**Enoch 103:4**

**"The spirits of those who died in righteousness shall live and rejoice; their spirits shall not perish, nor their memorial from before the face of YAHUAH the Great One unto all the generations of the world. Therefore, do not worry about their humiliation."**



**Enoch 103:5**

**"Woe unto you sinners who are dead! When you are dead in the wealth of your sins, those who are like you will say of you, 'Happy are you sinners! *The sinners have seen all their days.*'"**

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