

Ezekiel 32-36

Syllabus

1. Course Requirements: The student will be required to read the Commentary which serves as the Course Textbook. At the conclusion of the course, the student will write a 5-10 page exegesis of a passage from the book of Ezekiel of his or her choosing.
2. Course Textbook: **The Book of Ezekiel**, 2 Volumes, Daniel Block.
3. Course Methodology: The student should read the lectures of the Professor which follow in conjunction with the course textbook. That is, as the student reads Ezekiel 1:1-10 in the lectures to follow then or she should read the textbook treatment of that passage and then move on to the next segment.
4. At the conclusion of the lectures for the whole of the course, there is a select bibliography which the student should consult for further study.

Introductory Remarks: Our purpose in this study of the great prophet Ezekiel is to understand what he says. Understanding requires work sometimes; and since Paul admonishes us to “study to show ourselves approved” that is exactly what I plan to do. We are going to study Ezekiel. In depth, thoroughly and at times precisely. Yet the understanding of Scripture is always worth the effort. My procedure will be simple: we will look at a verse or verses and I will, to the best of my ability, strive to tell you what Ezekiel is talking about.

In depth study is not everyone’s cup of tea, I grant you. Some wish merely to glance while others are of such a nature that they want to squeeze every drop of meaning that they can from every fruitful verse. I fall into this second camp, unapologetically. So, I warn you in advance, we will not be glancing here. If you wish to glance there are some fine, 5 page study booklets that summarize Ezekiel at your local Christian bookstore.

And now to a bit of **background**: Ezekiel worked as a prophet after the disastrous year 597 BC. In that year the Babylonians hauled off the leading people of Jerusalem and Judah and dispersed them to various encampments in the Babylonian empire. His sermons are, therefore, “crisis sermons” in the sense that they are addressed to people in the most extreme crises of uncertainty, fear, sorrow, and regret. We will not hear him rightly if we do not understand or appreciate this simple fact. Every good speaker knows the first rule of communicating: know your audience. Ezekiel did.

32:1 And it came to pass in the twelfth year, in the twelfth month, in the first [day] of the month, that the word of Jehovah came unto me, saying,

2 Son of man, take up a lamentation over Pharaoh king of Egypt, and say unto him, Thou wast likened unto a young lion of the nations: yet art thou as a monster in the seas; and thou didst break forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Hophra came to the throne in 588 BCE. He was a man who was perpetually at unrest, and his policies reflect that unrest.

3 Thus saith the Lord Jehovah: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net.

From this point on we are informed that God will destroy the monster- Pharaoh! It is modeled on the struggle between Marduk and the monster.

4 And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the birds of the heavens to settle upon thee, and I will satisfy the beasts of the whole earth with thee.

The monster will be subdued by Yahweh. Before him, it is powerless.

**5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.
6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the watercourses shall be full of thee.**

Their corpses lie piled up and their blood fills every crevice.

**7 And when I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give its light.
8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord Jehovah.**

March 586. Ezekiel is trying to give them assurance that God is taking action on a wider field than they know.

**9 I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known.
10 Yea, I will make many peoples 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 Jehovah: 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 are they all: and they shall bring to nought the pride of Egypt, and all the multitude thereof shall be destroyed.
13 I will destroy also all the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.**

When all life ceases, it will flow smoothly like oil.

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord Jehovah.

15 When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am Jehovah.

16 This is the lamentation wherewith they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude, shall they lament therewith, saith the Lord Jehovah.

The women chant of how all the mighty deeds of men have come to nothing in the face of Yahweh's power.

Vv 11-16 are a further interpretation of the vision. It is most likely a later editorial addition.

17 It came to pass also in the twelfth year, in the fifteenth [day] of the month, that the word of Jehovah 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 nether parts of the earth, with them that go down into the pit.

These verses describe the final disappearance of worldly power into the depths of Sheol.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

The king is greeted by those who share his lot.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her away and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of Sheol with them that help him: they are gone down, they lie still, even the uncircumcised, slain by the sword.

22 Asshur is there and all her company; her graves are round about her; all of them slain, fallen by the sword;

23 whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living, and have borne their 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 her; all of them uncircumcised, slain by the sword; for their

terror was caused in the land of the living, and they have borne their shame with them that go down to the pit: he is put in the midst of them that are slain.

26 There is Meshech, Tubal, and all their multitude; their graves are round about them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are upon their bones; for [they were] the terror of the mighty in the land of the living.

The giants appear as the aristocrats of the underworld. The live in shame, those who formerly destroyed.

28 But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword.

God has willed in an unchanging way the complete annihilation of the forces of Chaos. See further to this theme Hermann Gunkel's *Chaos und Schoepfung in Urzeit und Endzeit*.

29 There is Edom, her kings and all her princes, who in their might are laid with them that are slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

Edom and the Sidonians too will be punished.

30 There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit.

Sidonians, by the way, are Phoenicians.

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 Jehovah.

32 For I have put his terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord Jehovah.

33:1 And the word of Jehovah 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, and the people of the land take a man from among them, and set him for their watchman;

3 if, when he seeth the sword come upon the land, he blow the trumpet, and 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 blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him; whereas if he had taken warning, he would have delivered his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand.

This warning sign makes the inhabitants of the land aware of the danger which threatens them. So anyone who is going out to work in a field or vineyard will try as quickly as he can to seek a safe refuge behind the walls of some city.

7 So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

This is admonition pure and simple.

8 When I say unto the wicked, O wicked man, thou shalt surely die, and 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 thy hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

10 And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live?

11 Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the 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 die, O house of Israel?

At last they come to confess their guilt. Finally they admit. It is then that they hear the word of promise.

12 And 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 transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth.

13 When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

Their habitual rebellion need not be a hindrance to their repentance. They cannot rely on their own piety- but must rely on God.

17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein.

19 And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

God's promise invades their lives and calls them to responsible action. Do they realize how opportune the time is? Whoever rejects the redeemer finds himself in the presence of the judge.

21 And it came to pass in the twelfth year of our captivity, in the tenth [month], in the fifth [day] of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of Jehovah had been upon me in the evening, before he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

Ezekiel is now to transmit new messages from Yahweh, messages which will not have to proclaim the wrathful retribution exacted by the holy One, but which will be able to do service in building up a new people of God.

23 And the word of Jehovah came unto me, saying,

24 Son of man, they that inhabit those waste places in 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 Jehovah: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?

There is something incompatible between their lofty claims and those who make them.

27 Thus shalt thou say unto them, Thus saith the Lord Jehovah: As I live, surely they that are in the waste places shall fall by the sword; and him that is in the open field will I give to the beasts to be devoured; and they that are in the strongholds and in the caves shall die of the pestilence.

28 And I will make the land a desolation and an astonishment; and the pride of her power shall cease; and the mountains of Israel shall be desolate, so that none shall pass through.

29 Then shall they know that I am Jehovah, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed.

30 And as for thee, son of man, the children of thy people talk of 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 Jehovah.

31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain.

The prophet has become the sensation of the hour.

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.

The stinging truth. The interest now awakened marks a revival of the old creature of the twilight which wants to have a share in the divine salvation without going so far as to be converted. They refuse to let themselves be dragged away from the non committal attitude of the spectator.

33 And when this cometh to pass, (behold, it cometh,) then shall they know that a prophet hath been among them.

These verses contain encouragement for those who had decided to start life afresh amid all the dangers of a disordered land. After cutting off the guilty, God would show special favor to the humble and needy and bring them to honor.

**34:1 And the word of Jehovah came unto me, saying,
2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?
3 Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep.**

Privilege must go hand in hand with responsibility.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them.

The sheep that need to be cared for are arranged in six groups. The sheep are taken advantage of by the shepherd (the prince) for his own benefit.

5 And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered.

Cf. Mt 9:36.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek [after them].

7 Therefore, ye shepherds, hear the word of Jehovah:

8 As I live, saith the Lord Jehovah, surely forasmuch as my sheep became a prey, and my sheep became food to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep;

9 therefore, ye shepherds, hear the word of Jehovah:

10 Thus saith the Lord Jehovah: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them.

The image of the king or prince as shepherd was widespread in the Ancient Near East.

11 For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out.

Because the rulers are so sorry, Yahweh himself will replace them.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

14 I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel.

15 I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah.

16 I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

Cf. John 10.

17 And as for you, O my flock, thus saith the Lord Jehovah: Behold, I judge between sheep and sheep, the rams and the he-goats.

18 Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet?

19 And as for my sheep, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep.

21 Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad;

22 therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep.

His people have not formed a community based on solidarity, to which they have been called, but has become guilty of unbrotherly behavior.

23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24 And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it.

He is to be the accredited representative of the sovereignty of God.

25 And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely 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 shower to come down in its season; there shall be showers of blessing.

27 And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them.

28 And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid.

The breaking of the yoke describes deliverance from the hands of their oppressors.

29 And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more.

שָׁלוֹם is to be read here for the MT's לָשֶׁם. Ezekiel is here describing גַּמְטַע שָׁלוֹם, gardens of peace.

30 And they shall know that I, Jehovah, their God am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah.

31 And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.

35:1 Moreover the word of Jehovah came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 and say unto it, Thus saith the Lord Jehovah: Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and I will make thee a desolation and an astonishment.

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am Jehovah.

God will eliminate the opponent who may try to prevent the new creation of the house of Israel.

Yahweh is, after all, the sole controller of the nations and the determiner of their destiny. But this control is not capricious, but according to the principles of justice.

5 Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end;

Cf. Obad 10ff, Ps 137:7.

6 therefore, as I live, saith the Lord Jehovah, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee.

What an interesting image- blood pursues the person guilty of shedding it.

7 Thus will I make mount Seir an astonishment and a desolation; and I will cut off from it him that passeth through and him that returneth.

8 And I will fill its mountains with its slain: in thy hills and in thy valleys and in all thy watercourses shall they fall that are slain with the sword.

9 I will make thee a perpetual desolation, and thy cities shall not be inhabited; and ye shall know that I am Jehovah.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas Jehovah was there:

11 therefore, as I live, saith the Lord Jehovah, I will do according to thine anger, and according to thine envy which thou hast showed out of thy hatred against them; and I will make myself known among them, when I shall judge thee.

12 And thou shalt know that I, Jehovah, have heard all thy revilings which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to devour.

13 And ye have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard it.

14 Thus saith the Lord Jehovah: When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all of it; and they shall know that I am Jehovah.

These verses describe Edom's crime in detail.

36:1 And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah.

The highlands of Israel, which seem to have lost all power of recovery, will survive to enjoy a period of unexpected prosperity, to the disappointment of her adversaries, and to the incredulous amazement of her exiled inhabitants.

2 Thus saith the Lord Jehovah: Because the enemy hath said against you, Aha! and, The ancient high places are ours in possession;

3 therefore prophesy, and say, Thus saith the Lord Jehovah: Because, even because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and the evil report of the people;

4 therefore, ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about;

5 therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, that have appointed my land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey.

The ugly reality which stands behind the mockery is the wish to see Israel destroyed and reduced to final and utter hopelessness.

6 Therefore prophesy concerning the land of Israel, and say unto the mountains and to the hills, to the watercourses and to the valleys, Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my wrath, because ye have borne the shame of the nations:

7 therefore thus saith the Lord Jehovah: I have sworn, [saying], Surely the nations that are round about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn into 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 inhabited, and the waste places shall be builded;

11 and I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and will do better [unto you] than at your beginnings: and ye shall know that I am Jehovah.

12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children.

Human enmity and vengefulness is setting itself in opposition to God's plan for the history of his people. Cf. Num 13:32, and Lev 26:38.

13 Thus saith the Lord Jehovah: Because they say unto you, Thou [land] art a devourer of men, and hast been a bereaver of thy nation;

14 therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord Jehovah;

15 neither will I let thee hear any more the shame of the nations, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause thy nation to stumble any more, saith the Lord Jehovah.

16 Moreover the word of Jehovah came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her impurity.

שׁוּׁב is a verb that means “to render unclean”, “to make impure”. It carries the idea of showing contempt for God’s holiness by breaking his commandments.

**18 Wherefore I poured out my wrath upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols;
19 and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them.
20 And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land.**

God’s plan was that Israel be a “light to the nations”. They were not. Profanation had taken the place of sanctification and clear witness to God had been replaced by the scandal of a God ignored by his own.

21 But I had regard for my holy name, which the house of Israel had profaned among the nations, whither they went.

Israel needs to learn that she is not God’s spoilt darling to whose complaints God is always ready to give and indulgent hearing.

**22 Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not [this] for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went.
23 And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes.**

The main thing is that God be given the honor that is due him.

24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

Being the new people of God means the participation of all its individual members.

25 And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

טָרָם is the sort of uncleanness that seizes and disfigures a man and must be washed away by the waters of purification. Only the purifying power of the divine nature into which God's forgiveness lifts a man is capable of annulling this defiling power and thus laying the foundation for inward transformation and conversion.

26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

They need a new heart and a new spirit. This renewal is brought about by the bestowal of a new will and a new attitude of spirit towards things.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

In the spirit, God imparts to man a motive power pervading all that is within him and bringing him into union with God's nature and will. The human will is fully united with the will of God through being brought into permanent contact with the might of his spirit, which gives man power to shape his life in accordance with God's commandments.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 And I will save you from all your uncleannesses: and I will call for the grain, and will multiply it, and lay no famine upon you.

This means being brought out of the sphere of influence in which uncleanness is dominant.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations.

31 Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Nor for your sake do I [this], saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your ways, O house of Israel.

33 Thus saith the Lord Jehovah: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded.

34 And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited.

36 Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah, have spoken it, and I will do it.

37 Thus saith the Lord Jehovah: For this, moreover, will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock.

38 As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah.