

# Ezekiel 17 - Parable of the Two Eagles & the Vine; Future Restoration

## I. Imminent judgment upon Judah (Ezek 1:1—24:27)

### (2) Prophecies of coming judgment against Judah and Jerusalem (Ezek 4:1—24:27)

#### (B) Shattering false securities (Ezek 12:1—19:14)

##### (h) Eighth false security: Zedekiah (17:1-24)

###### (i) Parable of the two eagles (17:1-10)

###### (ii) Interpretation: Zedekiah's rebellion against Nebuchadnezzar and its tragic (17:11-21)

###### (iii) God will provide true security (17:22-24)

The second section (of five) in Ezekiel spans from 3:22 to 24:27. It contains four series prophecies and Ezek 17 is part of the third series that began in Ezek 12 and will conclude in Ezek 19. The third section contains two parables (15:1-8; 17:1-24) and the allegory of the unfaithful wife (Ezek 16). Ezek 17 introduces the second

## Ezekiel 17

### (h) Eighth false security: Zedekiah (17:1-24)

#### (i) Parable of the two eagles (17:1-10)

**1** Now **the word of the LORD came to me**, saying,

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**1** This message came to me from the LORD:

**1** And the word of the LORD came unto me, saying,

- "...the word of the LORD came to me" - an indication that the allegory of Ezek 16 is concluded and the beginning of a new revelation

**2** **"Son of man, ask a riddle and present a parable** to the house of Israel,

**2** "Son of man, propound a riddle and speak a parable to the house of Israel,

**2** "Son of Man, compose a riddle and relate a parable to Israel's house.

**2** Son of man, put forth a riddle, and speak a parable unto the house of Israel;

- "Son of man" - referring to Ezekiel

- "...ask a riddle" - *chud chida*, "to riddle a riddle"

- "...present a parable" - *meshol mashal*, "to parable a parable"

3 saying, 'This is what the Lord GOD says: "A **great eagle** with **great wings, long pinions, and a full plumage of many colors** came to **Lebanon** and took away **the top of the cedar**."

3 saying, 'Thus says the Lord GOD, "A great eagle with great wings, long pinions and a full plumage of many colors came to Lebanon and took away the top of the cedar."

3 Tell them, 'This is what the Lord GOD says, "A massive eagle with gigantic wings, long pinions, and full, multi-colored plumage came to Lebanon and took away the top of the cedar."

3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinded, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

- "...great eagle" - represents Babylon

- "...great wings" - emphasizes the formidable power of the Babylonian Empire

- "...long pinions, and a full plumage of many colors" - underscores the extent of Babylon's dominion over many subject nations

- "...Lebanon" - in the OT, Lebanon sometimes symbolizes Jerusalem, particularly the royal house (Cf. 1 Kings 7:1-2; Zech 11:1). The reason is that the royal palace was primarily constructed from the renowned cedars of Lebanon.

- "...the top of the cedar" - after Babylon's attack in 597 BC, Nebuchadnezzar asserted authority over the royal House of David, symbolized by "the top of the cedar"

- This phrase refers to Jehoiachin, who was reigning king at the time. Nebuchadnezzar removed him from the throne in Jerusalem and exiled him to Babylon (Cf. 2 Kings 24:8-17).

4 He broke off the **topmost of its young twigs** and brought it to a **land of merchants**; he set it in a city of traders.

4 He plucked off the topmost of its young twigs and brought it to a land of merchants; he set it in a city of traders.

4 He plucked off the top of its shoot, brought it to a land of merchants, and set it down in a city full of traders.

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

- "...topmost of its young twigs" - refers to other members of the royal house. Together with Jehoiachin, they were also taken into captivity at that time.

- The cream of the crop of Jewish society was removed during the second deportation, including the mighty men of valor, all craftsmen, and Ezekiel himself (Cf. 2 Kings 24:14)

- "...land of merchants" - indicates that Babylon had become the center of the Chaldean economy at that point (Cf. 16:29)

5 He also took from the **seed of the land** and planted it in fertile soil, a meadow beside abundant waters; he set it *like* a willow.

5 He also took some of the seed of the land and planted it in fertile soil. He placed *it* beside abundant waters; he set it *like* a willow.

5 Then the eagle took a seed from the land and planted it in fertile ground. He planted it like a willow tree next to abundant waters.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

- "...seed of the land" - the seed symbolizes Mattaniah, whose name was changed to Zedekiah (Cf. 2 Kings 24:17)

- The fact that Zedekiah's kingship was established in "fertile soil...beside abundant waters" indicates that he had no incentive to rebel against Nebuchadnezzar

— What Ezekiel communicated to the exiles in Babylon paralleled what Jeremiah said to Zedekiah personally...that the king (Zedekiah) should remain in Jerusalem under Babylonian authority and thus prosper (Cf. Jer 27:12-15)

— There was no reason to rebel against Nebuchadnezzar because this entire situation was God's will for the Jewish kingdom at that time

6 Then it sprouted and became a **low**, spreading vine with its **branches turned toward him, but its roots remained under it**. So it became a vine and produced shoots and sent out branches.

6 Then it sprouted and became a low, spreading vine with its branches turned toward him, but its roots remained under it. So it became a vine and yielded shoots and sent out branches.

6 It flourished and became a low, spreading vine. Its branches turned toward him, and its roots spread under him to become a vine that put out shoots and spread out its branches.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

- As the "seed" (Zedekiah) grew, it transformed into a "spreading vine" of low stature

- "...low" - *shaphal*, conveys the notion of humbleness, limited strength

— Zedekiah was a vassal king; his authority was not absolute, but was limited by Babylonian authority

— Yet despite its low stature, it flourished as a "spreading vine"

- "...branches turned toward him, but its roots remained under it" - a reference to Nebuchadnezzar

— Although Zedekiah held the title of king, he remained a subject (vassal) of Babylonian authority. However, his reign was successful as the seed developed into a vine and

produced branches and shoots.

— As long as Zedekiah submitted to Nebuchadnezzar's benevolent rule, he enjoyed prosperity and growth

7 "But there was **another great eagle** with **great wings and much plumage**; and behold, this vine turned its roots toward him and sent out its branches toward him from the beds where it was planted, so that he might water it.

7 "But there was another great eagle with great wings and much plumage; and behold, this vine bent its roots toward him and sent out its branches toward him from the beds where it was planted, that he might water it.

7 ""All of a sudden, there was another eagle with gigantic wings and thick plumage. The vine stretched its roots hungrily toward him and spread its branches out to him in order to be watered on the terraces where it was planted.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

- "...another great eagle" - this second great eagle represents Egypt

- "...great wings and much plumage" - Egypt, also, was a powerful kingdom

— As this eagle took flight, the vine (Zedekiah, v5-6) began to turn away from the first eagle (Babylon, v3). The vine bent its roots toward him (Egypt), and shot forth its branches toward him.

— This describes Zedekiah's shifting loyalties. In the hope that Egypt might defeat Babylon, the king turned his allegiance away from Babylon, aiming to restore Judah's independence.

— Thus, from the "beds where it was planted" (Jerusalem) the conspiracy to rebel against Nebuchadnezzar began to spread

— The motivation for the vine to turn toward this second eagle was so that he might water it. In other words, the hope was that Egypt would begin to care for Zedekiah and the Kingdom of Judah.

8 It was planted in good soil beside abundant waters, so that it would produce branches and bear fruit, *and* become a splendid vine."

8 It was planted in good soil beside abundant waters, that it might yield branches and bear fruit *and* become a splendid vine."

8 It was transplanted into good soil near abundant water, and it produced branches and bore fruit, becoming a magnificent vine."

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

- God reiterated that this rebellion (Judah turning from Babylon toward Egypt) was unnecessary. He said that Zedekiah was in a favorable position (Cf. v5). Every aspect of Judah's situation was designed by God for its benefit, meaning rebellion was unnecessary.

— Historically, Zedekiah's rebellion had dire consequences for all of Judah. It resulted in the third deportation, and even worse, the complete destruction of the Temple and Jerusalem.

### Treacherous Rebellion

This second eagle was not only Egypt, but Pharaoh Hophra (2 Chr 36:9-13; Jer 44:30; 37:7; 52:1-7). When Zedekiah turned to him for support, Isaiah spoke out against such an alliance (Is 30:1-7; 31:1-3). Jeremiah and Ezekiel also opposed this idea of Judah aligning with Egypt. The prophets Jeremiah, and Isaiah, and Ezekiel and others, all pointed out that Nebuchadnezzar was the instrument of God bringing judgment to the land in the first place.

The main thrust you get from this passage and other passages is that there really was *no reason* for Zedekiah's revolt. They were not under oppression or dispersion; they were actually under a beneficial rule under Nebuchadnezzar. They had security under him. It was only through ambition and ingratitude that Zedekiah became insubordinate in his allegiance to Nebuchadnezzar.

When Ezekiel penned this prophecy Zedekiah's final revolt *had not yet happened*. This prophetic parable was written sometime between 592 BC (Ezek 8:1) and 591 BC (Ezek 20:1). Zedekiah's final revolt against Babylon actually began in 587 BC, so Ezekiel predicted Zedekiah's revolt almost five years before it happened.

9 Say, 'This is what the Lord GOD says: **"Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers—so that all its sprouting shoots wither?"** And neither by great strength nor by many people can it be raised from its roots *again*.

9 Say, 'Thus says the Lord GOD, "Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers—so that all its sprouting leaves wither? And neither by great strength nor by many people can it be raised from its roots *again*.

9 "Tell them, 'This is what the Lord GOD says, "Will it prosper? Won't he pull up its roots, and strip it bare so all its fresh foliage dries up? It won't be by great strength or by a great army that it will be uprooted.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

- God now asks several rhetorical questions, against the backdrop of Zedekiah's rebellion

- "...Will it thrive?" - will the rebellion be successful? This question demands a negative answer.
- "...Will he not pull up its roots and cut off its fruit, so that it withers—so that all its sprouting shoots wither?" - the answer to this question is affirmative (yes)
- The last phrase of the verse reveals that it did not take much effort or strength to pull Judah up by its roots. No grand display of military power was needed to quell Zedekiah's rebellion.
- Historically speaking, only a small fraction of Babylon's army was deployed for the third deportation and complete destruction of Jerusalem

10 Behold, though it is planted, will it thrive? Will it not completely wither as soon as **the east wind** strikes it—wither on the beds where it grew?"

10 Behold, though it is planted, will it thrive? Will it not completely wither as soon as the east wind strikes it—wither on the beds where it grew?"

10 Look! Because it's a transplanted vine, won't it wither when the east wind hits it? It will surely wither in the terraces where it had started to sprout."

10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

- The last rhetorical question is that Zedekiah's monarchy was destined to be destroyed by the Babylonians

(ii) Interpretation: Zedekiah's rebellion against Nebuchadnezzar and its tragic (17:11-21)

11 Moreover, the word of the LORD came to me, saying,

11 Moreover, the word of the LORD came to me, saying,

11 This message came to me from the LORD:

11 Moreover the word of the LORD came unto me, saying,

- Since the parable of the two eagles (v1-10) is presented as a riddle, it requires clarification. A thorough explanation is given in v11-18.

— The explanation of the riddle takes the form of another divine revelation. God gave the parable/riddle to Ezekiel, as well as the explanation of it.

12 "Say now to the rebellious house, '**Do you not know what these things mean?**' Say, 'Behold, the king of Babylon came to Jerusalem, took its king and leaders, and brought them to him in Babylon.

12 "Say now to the rebellious house, 'Do you not know what these things *mean?*' Say, 'Behold, the king of Babylon came to Jerusalem, took its king and princes and brought them to him in Babylon.

12 "Tell my rebellious house, 'Don't you know what these things mean? Look! The king of Babylon came to Jerusalem, captured her king and princes, and took them with him to Babylon.

12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

- "...Do you not know what these things *mean*?" - God posed a question to Israel: do you know what this parable means? The answer is negative (no), Israel did not understand the significance of the events.

— So God proceeded to recapitulate the story of the second deportation for the people (v12b-14). The historical context for the second deportation is found in 2 Kings 24:11-16; Jer 24:1; 29:2).

13 Then he took one of the royal family and made a covenant with him, putting him under oath. **He also took away the mighty of the land,**

13 He took one of the royal family and made a covenant with him, putting him under oath. He also took away the mighty of the land,

13 Then he took one of the royal descendants, made a covenant with him, and put him under an oath of loyalty, taking the leaders of the land captive

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

- God recounts how Zedekiah became king (2 Kings 24:17), after Nebuchadnezzar selected him from the royal family, and entered into a covenant with him, pledging to treat him well. This covenant was reinforced with an oath.

— While the covenant originated from Nebuchadnezzar to Zedekiah, the oath went the other way as well with Zedekiah promising obedience and loyalty to Nebuchadnezzar (Cf. 2 Chr 36:13)

- "...He also took away the mighty of the land" - describes how Nebuchadnezzar deported the "mighty of the land" in the second deportation, which at the time of this prophecy, was past history

— The second deportation included the most prominent and capable of the Jewish people, including Ezekiel, as documented in 2 Kings 24:14-16

14 so that the kingdom would be humbled, not exalting itself, *but* keeping his covenant so that it might continue.

14 that the kingdom might be in subjection, not exalting itself, *but* keeping his covenant that it might continue.

14 in order to humiliate the kingdom so it wouldn't be able to return to power, but would still be able to continue as long as he keeps his covenant.

14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

- God now reveals the purpose behind the second deportation. Nebuchadnezzar believed he made a mistake during the first deportation when the wise and capable individuals among the people were left in Judah. They were the ones who ultimately instigated the rebellion against him in 598/597 BC.

- Therefore, Nebuchadnezzar thought that removing them in the second deportation would reduce the likelihood of further rebellion, ensuring that the kingdom would remain subdued and not rebel again.

- By "keeping the covenant" between Nebuchadnezzar and Zedekiah, it might continue, meaning that the covenant could be ensured

15 But he revolted against him by sending his messengers to Egypt so that they might give him horses and many troops. Will he succeed? Will he who does these things escape? Can he indeed break the covenant and escape?

15 But he rebelled against him by sending his envoys to Egypt that they might give him horses and many troops. Will he succeed? Will he who does such things escape? Can he indeed break the covenant and escape?

15 But he rebelled against the king of Babylon by sending his messengers to Egypt to obtain horses and a large army. Will he succeed? Or will the one who did this escape? Will he break the covenant, but still be delivered?"

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

- God now describes/explains the second eagle (Egypt)...

- Zedekiah lacked the strength to resist the influence of his advisors. Instead of ruling over them, he was controlled by them (Cf. Jer 37–39)

- He eventually succumbed to their pressure and rebelled against Nebuchadnezzar by sending his ambassadors into Egypt. Their mission was to purchase military equipment, with the hope that Egypt might also give Zedekiah horses and much people.

- In the second half of the verse, God echoes His rhetorical questions from v9. The answer to each of these three questions is, No.

### **Zedekiah's Consequences for Rebellion**

16 As I live,' declares the Lord GOD, 'In the country of the king who put him on the throne, whose oath he despised and whose covenant he broke, in Babylon he shall certainly die.



16 As I live,' declares the Lord GOD, 'Surely in the country of the king who put him on the throne, whose oath he despised and whose covenant he broke, in Babylon he shall die.

16 "As long as I live," declares the Lord GOD, "in Babylon, that place where the king has enthroned him, whose oath he despised so as to break his covenant, he'll die with him.

**16** As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

- Up to now, all that God had spoken had either taken place in the past, or was the present situation. Now, He will prophesy what will happen in the next few years.

— The first prophecy is that Zedekiah would die in the place where King Nebuchadnezzar dwelled, namely Babylon

— The reason for this prophecy is that Zedekiah had "despised" and violated the "covenant" although it was Nebuchadnezzar who had made him king

17 Pharaoh with *his* mighty army and great contingent will not help him in the war, when they pile up assault ramps and build siege walls to eliminate many lives.

17 Pharaoh with *his* mighty army and great company will not help him in the war, when they cast up ramps and build siege walls to cut off many lives.

17 Pharaoh, with his massive army and large battalions won't protect him when mounds and siege walls are built to destroy many people.

17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

- The second prophecy to Zedekiah was that Egypt, who Zedekiah hoped would assist him against Babylon, would be of absolutely no help at all

— Despite a formidable army, Pharaoh Hophra of Egypt would not help Zedekiah in the war. When Nebuchadnezzar moved to suppress the rebellion in Judah, the Egyptians dispatched a military force, according to historical records. However, there is a lack of information regarding what exactly happened next.

— It's possible that the Egyptians confronted the Babylonians on the Coastal Plain and were defeated. However, they never made it to Jerusalem to stop the Babylonians from "casting up ramps and building siege walls" during their destruction of Jerusalem.

Egyptologist Donald Redford says:

*The Babylonian forces quickly withdrew from Jerusalem and sped westward into the coastal plain. Their march was apparently so swift and their front so intimidating that Apries [Hophra] with the limited number of troops he had brought saw neither the opportunity of marching up-country to Jerusalem nor any realistic chance of overcoming the enemy in an open battle. Ignominiously the Egyptians withdrew.*

[Donald B. Redford, Egypt, Canaan, and Israel in Ancient Times (Princeton, NJ: Princeton University Press, 1992), p. 466. For additional information, see: Martin Alonso Corral, Ezekiel's Oracles Against Tyre: Historical Reality and Motivations (BibOr 46; Rome, Italy: Pontifical Biblical Institute, 2002), p. 49.]

18 Now he despised the oath by breaking the covenant, and behold, he pledged his allegiance, yet did all these things; he shall not escape."

18 Now he despised the oath by breaking the covenant, and behold, he pledged his allegiance, yet did all these things; he shall not escape."

18 He despised the oath he had made and broke the covenant. Look! Because he willingly submitted, yet he has done all these things, he won't escape.

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

- God reaffirms the reason and purpose of this judgment: after swearing allegiance to Babylon, he "despised the oath" and broke the covenant

— Even though external pressures influenced Zedekiah's decision, God held him responsible. Therefore, God decreed that he would not escape the consequences.

19 **Therefore**, this is what the Lord GOD says: "**As I live**, My oath which he despised and My covenant which he broke, **I will certainly inflict on his head**."

19 Therefore, thus says the Lord God, "As I live, surely My oath which he despised and My covenant which he broke, I will inflict on his head."

19 Therefore, this is what the Lord GOD says, "As long as I live, because he despised my oath and broke my covenant, he's going to suffer the consequences."

**19** Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

- "Therefore" - here comes God's application and theological implications, due to the violations mentioned in v18

- "...As I live" - because of Zedekiah's violations, God swore an oath; Zedekiah broke his oath (to Nebuchadnezzar), but God will not break His

— God says that Zedekiah's wrong went beyond mere betrayal of a human ruler, it offended God Himself

— Although this oath and covenant were made between a Jewish king and a pagan ruler, they were still considered God's because, as a Jew, Zedekiah would have invoked God's name when pledging his loyalty to Nebuchadnezzar. He would have said, "As God lives, I hereby swear..." This was the common form of an oath in OT times, and it underscores the sacred nature of the covenant that Zedekiah profaned by his actions.

— Another reason why God regarded Zedekiah's oath and covenant as His own was that Nebuchadnezzar's rule over Judah was by His will and decree (2 Chr 36:11-13; Jer 52:3). The Hebrew prophets, such as Jeremiah (25:9; 27:5-8; 28:14; 43:10-11) and Daniel (2:36-38), had foretold this situation. Therefore, the Babylonian authority over Judah was in accordance with God's will and should have been obeyed.

- "...I will certainly inflict on his head" - God would punish Zedekiah with the penalty reserved for covenant-breakers (Lev 26:14-26; Deut 17:2-7)

20 And I will spread My net over him, and he will be caught in My net. Then I will bring him to Babylon and enter into judgment with him there *regarding* the unfaithful act which he has committed against Me.

20 I will spread My net over him, and he will be caught in My snare. Then I will bring him to Babylon and enter into judgment with him there *regarding* the unfaithful act which he has committed against Me.

20 I'll spread my net over him so that he'll be caught in my snare. I'll bring him to Babylon and carry out my sentence there because of his treachery toward me.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

- Zedekiah's punishment would be captivity in Babylon; the Babylonians would be the tools God would use to execute His judgment

— This verse reiterates the prophecy in 12:13 that Zedekiah would be blinded after witnessing the execution of his own sons. This haunting image would remain etched in his memory until his death in Babylon.

21 All the choice men in all his troops will fall by the sword, and the survivors will be scattered to every wind; and you will know that I, the LORD, have spoken."

21 All the choice men in all his troops will fall by the sword, and the survivors will be scattered to every wind; and you will know that I, the LORD, have spoken."

21 The fugitives of his troops will die by the sword, and the survivors will be scattered to the four winds. Then you'll know that I, the LORD, have spoken."

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

- The fate of Zedekiah's army would be destruction, and a few would barely escape and scatter outside the land (Cf. Jer 40-44, which depict these scattered troops, disorganized and fragmented, with various groups under different leaders)

(iii) God will provide true security (17:22-24)

After the riddle, the interpretation, and the resulting judgment and destruction, the chapter ends with a glimmer of hope through the prospect of future restoration.

**22** This is what the Lord GOD says: "**I will** also take a *sprig* from the lofty **top of the cedar** and **set it out**; I will break off from the topmost of its young twigs a **tender one**, and I will plant *it* on a **high and lofty mountain**."

**22** Thus says the Lord GOD, "I will also take a *sprig* from the lofty top of the cedar and set *it* out; I will pluck from the topmost of its young twigs a tender one and I will plant *it* on a high and lofty mountain."

**22** This is what the Lord GOD says, "I'm also going to take a shoot from the top of a cedar and plant it. I'll pluck off its delicate twigs and transplant it on a high and lofty mountain."

**22** Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

- "...top of the cedar" - in v3 God likened the House of David as the "top of the cedar" with the king being the topmost part. In v22-24 He comes back to the same metaphor, but this time to convey the promise of a future restoration of the Davidic House.

- "...I will...set *it* out" - notice that this time, God is the active agent, not Nebuchadnezzar as in v3. Just as Nebuchadnezzar once did, God would also do in the future: He would take a descendant from the House of David by "plucking from the topmost of its young twigs" whom He will "plant on a high and lofty mountain."

- "...tender one" - a reference to the Messiah (Is 11:1; Cf. 53:2; Jer 23:5-6; 33:15; Zech 3:8; 6:12; Rev 22:16)

- "...a high and lofty mountain" - the millennial mountain (Cf. Ezek 40-48)

**23** On the high mountain of Israel I will plant it, so that it may bring forth branches and bear fruit, and become a stately cedar. And birds of every kind will **nest** under it; they will **nest** in the shade of its branches.

**23** On the high mountain of Israel I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar. And birds of every kind will nest under it; they will nest in the shade of its branches.

**23** I'll transplant it on Israel's land, and it will grow branches, bear fruit, and become a majestic cedar. All sorts of birds will rest under it, and they'll settle down in the shade of its branches.

**23** In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

- On this mountain, this "tender shoot," the eternal Descendant of King David, will flourish and prosper, bringing forth branches, bearing fruit, and be come a stately cedar
- "...nest" - during this period, the Messiah will provide protection for all

24 **All the trees of the field** will know that I am the LORD; I bring down the high tree, exalt the low tree, dry up the green tree, and make the dry tree flourish. I am the LORD; I have spoken, and I will perform *it*."

24 All the trees of the field will know that I am the Lord; I bring down the high tree, exalt the low tree, dry up the green tree and make the dry tree flourish. I am the LORD; I have spoken, and I will perform *it*."

24 Then all the trees of the fields will know that I, the LORD, bring down the lofty tree and exalt the lowly tree. I dry up the green tree and cause the dry tree to bud. I the LORD have spoken this, and I will fulfill it."

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

- When the prophecies of v22-23 come to fruition, God will be glorified and acknowledged
- "All the trees of the field" - other nations during the millennial kingdom who will come under Jesus' authority, will recognize that it was God's work that achieved all these things — The nations will understand that God Himself "brought down the high tree" and "exalted the low tree." At present, God has only foretold, prophesied, and promised these things, but in the future, everyone will declare that He has not only spoken it, but has also brought it to pass.