

Ezekiel Part 2, Week 8, Ezekiel 17-18 – The Parable of the Two Eagles and the Sins of the Fathers...

Day 1 – Review of Ezekiel 15 and 16-God gave Israel Himself to Worship; It was never His intent for the Israelites to worship other gods. He found her when she was undesirable

1. Please start your study with at least 10 minutes of concentrated prayer for God to really open up chapters 17-18 for you personally.
2. Now, just read Ezekiel 17-18.
3. Now, after you have read Ezekiel 17-18, go back and read it word for word. Slow your reading down enough so that you are picking up the details as you go. Be on the alert for key words that we have already identified in the other weeks of study. However, do not mark them at this time.
4. Now, after you have read through Ezekiel 17-18, slowly and with discernment, go back and reread chapters 15-17. These chapters are the three chapters that are the three parables given to Ezekiel to speak to the people. Did you discern anything new from this time of reading? Record your new insight(s) below:

5. Give each of the three parables in chapters 15-17 a name below:

Now: I would like you to read Isaiah 5:7 printed for you below:

“For the vineyard of the LORD of hosts is the house of Israel,
And the men of Judah His delightful plant.
Thus He looked for justice, but behold, bloodshed:
For righteousness, but behold, a cry of distress.”

In the first parable in chapter 15, who is the wood of a branch that is among the trees of the forest?

Who is the wood of the vine?

Why would God assign those in Jerusalem as wood of the vine and those of the other countries of the world as wood of a branch that is among the trees of the forest?

Could one of the woods be made into an idol to worship and the other wood could not? Was it ever God's intent that the nation of Israel, whom He called out of the sea of nations, would worship idols? Who were they to worship? In the second parable in chapter 16, in verses 16:1-5, how does God describe Jerusalem, as what kind of child?

In chapter 15, we see that God never intended Israel to worship other gods; He gave her Himself, instead. In chapter 16, we see that just like being worthless wood for making an idol, Jerusalem was originally a worthless, discarded, unwanted child, whom God nurtured to be His beloved. He adorned her and dressed her with finery, loved her, and intended her to worship Him alone. What did she do instead?

Day 2-4 – Chapters 17 – 18

Ezekiel 17 – The Parable of the Two Eagles - Zedekiah's Rebellion Against Babylon

Please mark the following key repeated words in your own unique way for Ezekiel chapter 17:

all references to God as before, including "Lord," "LORD," "Lord GOD," "I am the LORD" with the same marking
also mark "Lord GOD," as "Sovereign Lord"
all references to Israel or "house of Israel," or "rebellious house" as before including all pronouns referring to them, and for this chapter only include, "the kingdom"
all references to Ezekiel as before, including "Son of man"
the phrase: "thus says the Lord GOD," as before; include "declares the Lord GOD," "I the LORD have spoken," as one marking as before
the phrase: "the word of the LORD came to me saying," as before
the phrase: "as I live"
the phrase: "will know that I am the LORD," as the same marking as before
"parable" with the same marking you marked "proverb" in chapters 12, 14 and 16
"a great eagle" differentiating between the first "great eagle" and the second "great eagle," in some special way
"cedar," "twigs," "branches," "willow," and all pronouns as the same marking
"sprout," "sprouted," "sprouting," and all pronouns as one marking
"vine," including all pronouns
"roots,"
"seed(s)"
"fruit"
"leaves"
"soil"
all references to places. i.e., "Lebanon," "city of traders," "land of merchants," and all pronouns as one marking
"abundant waters"

all points of direction, i.e., “east wind,” as a capital “E” as before; “Egypt,” and
“pharaoh,” as a capital “W” for west of Israel
“Babylon” and all pronouns, as before
“king,” “prince,” “royal family,” “kings,” and all pronouns as one marking
“on a high lofty mountain,” “on the high mountain of Israel,” as the same marking
“covenant,” as before

Mark all references to time in the left margin of the double-spaced worksheets, i.e.
“then,” “now”

Mark all references to the word “therefore” in some unique way in the left margin of the
double-spaced worksheet. What is the “therefore,” there for in Ezekiel 17:18? What
statement(s) precede the “therefore” that gives the reader understanding?

Make a list describing the first great eagle of Ezekiel 17:3-6.

Make a list describing the second great eagle of Ezekiel 17: 7-10.

How is the plumage of the first eagle described versus the plumage of the second eagle?

What is the “full plumage of many colors” saying to us about the first eagle when
compared to the “much plumage,” of the second eagle? See 17:3-8.

What is the significance of the “long pinions” on the first eagle versus no pinions on the
second eagle? For what reason do eagles have pinions? See 17:3-10.

Why does the first eagle plant seed of the land in “fertile soil,” “beside abundant waters,”
and it yields only shoots and branches? But, the seed planted (by the second eagle?) in
“good soil,” “beside abundant waters,” yielded branches, bore fruit, and became a
splendid vine? See 17:3-8.

Who is the first eagle? To give you a clue: which country or empire does the first eagle represent?

How is this eagle described in Jeremiah 48:40, 49:22?

How did Daniel see Babylon in Daniel 7:14?

Who is the vine that bent its roots and branches towards the second great eagle? Who was the second eagle? To give you a clue: which country does the second eagle represent?

What did Nebuchadnezzar of Babylon ultimately do to Egypt? See Isaiah chapters 19-20:15.

If the plant does not produce good fruit and thus seed, can the plant survive? See 17:9-11.

If the plant does not send forth roots or the plant with roots is pulled up out of the ground, can it survive? See 17:9-11.

If the plant's leaves wither as soon as the wind strikes it where it is planted, can the plant survive? See 17:9-11.

Who are the many people of great strength who cannot raise the plant from its roots again? See 17:9.

Now, read the explanation of this parable in chapter 17:11-24.

How do you know that the second eagle represents Egypt based on Ezekiel 17:9 and 17:17?

What do you know about the history of Jerusalem's king who was taken into captivity in Babylon and the prince who was placed on the throne in Jerusalem in his stead by Nebuchadnezzar? Let's go back to the Kings and Chronicles of Scripture and see what is recorded for us there. See 2 Kings 24:11-20, 2 Chronicles 36:13.

Who was the king who had been sent into exile into Babylon? See Ezekiel 17:12 and refer to 2 Kings 24.

Who was the “prince” who was placed on the throne of Judah by the King of Babylon? See 12:10, 17:13 and also 2 Kings 24.

Why was he called only a prince and not a king? See Ezekiel 12:10. Refer back to 2 Kings 24.

Would the Messiah come from this prince’s lineage? If not, then from whose lineage would the Messiah come?

Who did this “prince” turn to instead of the King of Babylon with whom he had made a covenant (cut a deal)? See 17:15-18.

Could Egypt save Israel from the King of Babylon?

Did Egypt really want to save Israel from the King of Babylon?

Mark “great strength” in 17:9 the same way as you mark “horses,” in 17:15, and “mighty army” in 17:17. Also mark “by many people,” in 17:9 the same way as you mark “many troops” in 17:15 and “great company” in 17:17. Now go back and read 17:9-17. Does it make more sense this time around?

What eventually happened to this “prince” who was on the throne of Judah? Did he escape? See Ezekiel 12:10. 17:15-18.

Obviously, the “prince” on the throne of Judah broke the covenant he and the king of Babylon had made, but did this “prince” also break the covenant Israel and God had made? See 17:19. How did this “prince” show his disdain for God?

What will God personally do to this “prince?” See 17:20-21.

How can the Lord God be considered the third great eagle (although He is not called an eagle) from verses 17:22-24?

From where will the sprig come from that God will set in 17:22?

What kind of twig will He plant on a high and lofty mountain? See 17:22.

What high mountain of Israel is God referring to here? See 17:23.

What will this plant bear? See 17:23.

Why is it important for all the trees of the field to know that God is the LORD? See 17:24.

Who are all the trees of the field?

What is the LORD responsible for doing to the high tree, the low tree, the green tree, and the dry tree? See 17: 24.

Remember, as applicable to chapter 17, that God raised up the Babylonians to carry out the chastisement of His people, Israel. He did not make Egypt rise up to do this job.

Chapter 17 is a parable. As you've probably noticed, I had you mark "parable" in chapter 17 the same way you marked "proverb" in chapters 12,14, and 16. The Hebrew word for "parable" is *masal*, and "is normally translated 'proverb.'" A proverb is "a short, pithy statement but which can also refer to a longer work involving extensive comparison(s)."¹

In addition to being a parable, chapter 17 is also an allegory like chapter 16. My Bible Knowledge Commentary tells me the Hebrew word for "allegory" is *hidah*, and it means a riddle or an enigmatic saying that normally requires an explanation."² My Unger's Bible Dictionary says "to allegorize" is "to express or explain one thing under the image of another."³ Chapter 17 is an allegory that explains the political situation surrounding Jerusalem using two "great eagles" representing both the Babylonian and Egyptian empires.

Please record the theme of Chapter 17 on the individual double-spaced worksheet for Ezekiel 17 and on the Ezekiel Theme Summary Chart in the Appendix.

Ezekiel 18 – The Sins of the Father...

Please mark the following key repeated words in your own unique way for Ezekiel chapter 18:

¹ John F. Walvoord and Roy B. Zuck, The Bible Knowledge Commentary, Old Testament, Chariot Victor Publishing, Colorado Springs, CO, 1999, pp. 1259.

² Ibid, pp. 1258-1259.

³ Merrill F. Unger, Unger's Bible Dictionary, Moody Press, Chicago, IL,1977 p.37.

all references to God as before, including “Lord,” “LORD,” “Lord GOD,” “I am the LORD” with the same marking
 also mark “Lord GOD,” as “Sovereign Lord”
 all references to Israel or “house of Israel,” or “rebellious house” as before including all pronouns referring to them
 all references to Ezekiel as before, including “Son of man”
 all references to “abominations,” “idols,” “stumbling block,” as one marking as before
 “iniquity,” “sin,” “transgressions,” as same marking as before
 the phrase: “thus says the Lord GOD,” as before; include “declares the Lord GOD,” as one marking as before
 the phrase: “the word of the LORD came to me saying,” as before
 the phrase: “so you will know that I am the LORD,” as the same marking as before
 the phrase: “as I live,” as in Ezekiel 17
 “proverb” in the same way you marked “parable” in Ezekiel 17.
 all references to “soul(s)” as delineated from “soul of the son,” vs. “soul of the father”
 all references to “righteous,” “righteousness,” as before
 all references to “wicked,” “wickedness,” as before
 all references to “justice,” as before
 “statutes and practices,” “statutes and ordinances,” as before
 “repent”
 “heart” as before

Mark all references to time in the left margin of the double-spaced worksheets, i.e. “then,” “now”

Mark all references to the word “therefore” in some unique way in the left margin of the double-spaced worksheet. What is the “therefore,” there for in Ezekiel 18:30 and 32? What statement(s) precede the “therefore(s)” which gives the reader understanding?

Read the proverb in Ezekiel 18:1-2. What is the mentality behind this proverb? Refer to the proverb in Ezekiel 12:21, Jeremiah 31:29-30, Lamentations 5:7. Remember Jeremiah prophesied at the same time as Ezekiel and he also wrote the book of Lamentations. What were the Jews denying in Ezekiel 12?

There is a bit of truth in this proverb, “The fathers eat the sour grapes, but the children’s teeth are set on edge” from Ezekiel 18:1-2. However, in forming this proverb, the Jews were misinterpreting Exodus 20:5, where the Scripture speaks of the sins of the fathers going on to the third and fourth generations. They thought this passage meant the children would pay for the sins of their fathers and grandfathers before them. Also see Exodus 34:6-7, Deuteronomy 5:9, and Ezekiel 16:15-29. But, in the Exodus passage, God was not telling them that He holds the children responsible for their fathers’ sins, but that the effects of sin are long lasting from generation to generation. In Ezekiel 18, they thought God was judging them unfairly for their ancestors’ sins. He was really telling them, all along, that each man would be judged according to his own sin or his own righteousness. See Deuteronomy 24:6 here.

Why was it wrong for the Jews to blame others for God's judgment on them? What were they denying about themselves?

Before you really dig into the rest of chapter 18, I would like you to revisit Ezekiel 3:18-27. In Ezekiel 18, I believe the words: "righteous," "righteousness," "wicked," and "wickedness," are used in the same way as they were in Ezekiel 3. With that in mind, I believe the Scripture is referring here to physical life and death at this time in history through the three sieges on Jerusalem, not eternal salvation. Perhaps this will help you to understand this passage of Scripture better.

To whom do the souls of all men belong? See 18:3

Describe below the soul who belongs to God and is heavily involved in righteous deeds. See Ezekiel 18:4-9. In this passage, what will be the individuals' actions and what will be God's response to their actions?

Can this righteous soul described above be father or son, mother or daughter?

Describe below the violent son who sheds blood. See 18:10-13. Will he live through the sieges? In this passage, what will be the individuals' actions and what will be God's response to their actions?

Describe below the son, who sees the sins of his father, and makes a decision not to follow in his father's sins? Will he live? Or will he die for the sins his father committed? See 18:14-17. In this passage, what will be the individuals' actions and what will be God's response to their actions?

Will the father, who has practiced extortion, robbed his brother, and did what was not good among his people, die for his own iniquity? See 18:18.

According to 18:19-20, will each person bear their own sins?

What if the wicked man turns from all his sins and follows all of God's statutes and ordinances; will he who then practices righteousness live or die? Will all of this person's past transgressions be held to his account? See 18:21-22,27.

What would give God pleasure according to 18:23, the death of a wicked man or the wicked man's repentance and subsequent turn to righteousness?

But, what about the righteous man who turns from his righteous living to living a life of sin? Will he be remembered for his righteousness or for his treachery? Will he live or die for his unrighteousness? See 18:24,26.

Who is the Ultimate Judge? Did the Jews in Jerusalem trust God to judge justly? Why would Israel say to the Ultimate Judge, "the way of the Lord is not right.?" See 18:25. What is the just judgment for the righteous man who abandons his righteous acts and practices sin? What is the just judgment of the wicked man who turns to righteous living?

Whose ways are not right, according to the Ultimate Judge? See 18:25. Because God's judgment is just and the ways of the house of Israel are not right, how will God judge the house of Israel? See 18:30. Again, will each person bear the judgment for his own conduct?

We see in 18:30 that God is still trying to get through to the house of Israel. What does He tell them to do in 18:30-31?

How can Israel be Israel again? How can she be righteous in her behavior once again according to 18:30-31?

What does God repeat to the house of Israel in 18:32?

Do you think, in chapter 18, that God is still holding out for the Jews, that they might yet return to Him? I thought the time was up and judgment was imminent in Ezekiel 12. I thought He did not intend to give them any more opportunities to repent. What do you think is going on in God's mind here in chapter 18? Aren't you glad that He continues to be the Hound of Heaven that He is?

Please record the theme of chapter 18 on the individual worksheet for Ezekiel 18 and on the Ezekiel Theme Summary Chart in the Appendix.

Day 5 - Personal reflection:

These questions are as much for me as they are for you.

Has God made you from the wood of the vine as in chapter 15? For what purpose has He intended your life?

From where and from whom did God purchase you? How much were you worth? How much did He pay in ransom for you?

What are some of the possessions God has given to you?

Have you turned one or more of these possessions into a “thing” of worship? Really think on this one.

Have you looked at others and seen the possessions/gifts God has given to them? Are you envious of these possessions/gifts? Do you want them for yourself? What will you do to get them? Do you think you will be satisfied when you do have them in your possession?

How is your heart right now? Do you long for something that so far in your life has been denied?

Do you loathe God’s word because He says in His word that you are not doing right in regards to your behavior? How about your attitude? Read about Jonah in chapter 4 of the book of Jonah?

Did the men of Sodom loathe God and His word, because they knew they were not doing right? How did this behavior/attitude show itself? How are you seeing this attitude played out today in opposition to California’s (Proposition 8) recent ruling concerning the definition of marriage? See Genesis 19:4-11.

Are you willing to leave a place God has called you from, in order to do God’s will? This could be a home, a situation, a job, etc.? This question is not implying that He is calling you to leave where He has you now, just your willingness if He would ask you to leave. Really think on this would; I have to really think on this question.

Who is the Ultimate Judge? Do you trust Him to judge justly? Who gave you your sense of justice?

Does knowing His judgment is just, give you hope?

Does knowing He continued to call to the sinful Jews to return to Him (even though He said earlier that He had given up on them) give you hope?

What do you think God meant when He said He takes no delight in the death of the wicked?

Are you, as an individual, responsible for your own sins? Are you responsible for your parents' sins? Are you responsible for your grandparents' sins?

Will you bear the effects of your parents' sins? Will you bear the effects of your grandparents' sins?

How can the above two answers be reconciled with each other?

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Ezekiel Chapter 17

Chapter Theme

17:1 Now the word of the LORD came to me saying,

17:2 “Son of man, propound a riddle, and speak a parable to the house of Israel,

17:3 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.

17:4 “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.

17:5 “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.

17:6 “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.

17:7 “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.

17:8 “It was planted in good soil beside abundant waters, that it might yield branches and bear fruit, and become a splendid vine.”

17:9 “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.

17:10 “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?””

17:11 Moreover, the word of the LORD came to me saying,

17:12 “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.

17:13 ‘And 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,

17:14 that the kingdom might be in subjection, not exalting itself, but keeping his covenant, that it might continue.

17:15 ‘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?’

17:16 ‘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.

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

17:18 ‘Now he despised the oath by breaking the covenant, and behold, he pledged his allegiance, yet did all these things; he shall not escape.’”

17:19 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.

17:20 “And 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.

17:21 “And 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.”

17:22 Thus says the Lord GOD, “I shall also take a sprig from the lofty top of the cedar and set it out; I shall pluck from the topmost of its young twigs a tender one, and I shall plant it on a high and lofty mountain.

17:23 “On the high mountain of Israel I shall 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.

17:24 “And 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.”

Ezekiel Chapter 18

Chapter Theme _____

18:1 Then the word of the LORD came to me saying,

18:2 “What do you mean by using this proverb concerning the land of Israel saying, The fathers eat the sour grapes, But the children’s teeth are set on edge?

18:3 “As I live,” declares the Lord GOD, “you are surely not going to use this proverb in Israel anymore.

18:4 “Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die.

18:5 “But if a man is righteous, and practices justice and righteousness,

18:6 and does not eat at the mountain shrines or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife, or approach a woman during her menstrual period —

18:7 if a man does not oppress anyone, but restores to the debtor his pledge, does not commit robbery, but gives his bread to the hungry, and covers the naked with clothing,

18:8 if he does not lend money on interest or take increase, if he keeps his hand from iniquity, and executes true justice between man and man,

18:9 if he walks in My statutes and My ordinances so as to deal faithfully — he is righteous and will surely live, “declares the Lord GOD.

18:10 “Then he may have a violent son who sheds blood, and who does any of these things to a brother

18:11 (though he himself did not do any of these things), that is, he even eats at the mountain shrines, and defiles his neighbor's wife,

18:12 oppresses the poor and needy, commits robbery, does not restore a pledge, but lifts up his eyes to the idols, and commits abomination,

18:13 he lends money on interest and takes increase; will he live? He will not live! He has committed all these abominations, he will surely be put to death; his blood will be on his own head.

18:14 “Now behold, he has a son who has observed all his father's sins which he committed, and observing does not do likewise. 15 “He does not eat at the mountain shrines or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife,

18:16 or oppress anyone, or retain a pledge, or commit robbery, but he gives his bread to the hungry, and covers the naked with clothing,

18:17 he keeps his hand from the poor, does not take interest or increase, but executes My ordinances, and walks in My statutes; he will not die for his father's iniquity, he will surely live.

18:18 “As for his father, because he practiced extortion, robbed his brother, and did what was not good among his people, behold, he will die for his iniquity.

18:19 “Yet you say, ‘Why should the son not bear the punishment for the father's iniquity?’ When the son has practiced justice and righteousness, and has observed all My statutes and done them, he shall surely live.

18:20 “The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

18:21 “But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die.

18:22 “All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live.

18:23 “Do I have any pleasure in the death of the wicked,” declares the Lord GOD, “rather than that he should turn from his ways and live?”

18:24 “But when a righteous man turns away from his righteousness, commits iniquity, and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die.

18:25 “Yet you say, ‘The way of the Lord is not right.’ Hear now, O house of Israel! Is My way not right? Is it not your ways that are not right?”

18:26 “When a righteous man turns away from his righteousness, commits iniquity, and dies because of it, for his iniquity which he has committed he will die.

18:27 “Again, when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life.

18:28 “Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die.

18:29 “But the house of Israel says, ‘The way of the Lord is not right.’ Are My ways not right, O house of Israel? Is it not your ways that are not right?”

18:30 “Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord GOD. “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.

18:31 “Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?”

18:32 “For I have no pleasure in the death of anyone who dies,” declares the Lord GOD. “Therefore, repent and live.”

The Allegory of the Two Eagles - Ezekiel 17

The political situation surrounding Jerusalem using the two great eagles

1st great eagle	Babylon	Jerusalem	2nd great eagle	Egypt
A great eagle	Babylon was over many other kingdoms of peoples, rich cultures, many colors.	Jehoiachin and his household went into captivity in Babylon	Great eagle	Egypt was not actively seeking to increase its territory and its influence; it was not necessarily over other kingdoms of peoples, rich cultures, many colors
Great wings	Babylon was the aggressor in this case; Babylon was rapidly and actively trying to pursue the whole world to be under its wings.	Uncle Mattaniah (Zedekiah) became prince over Jerusalem	Great wings	The Egyptians were there for Israel to run to, although God did not tell her to seek refuge with Egypt; She was not to make a covenant with Egypt.
Long pinions	Babylon offered Jerusalem protection and provision, but not autonomy - this was God using the Babylonians to discipline His children	Nebuchadnezzar appointed Zedekiah as king	Much plumage, but no mention of many colors	The Egyptian plan was to protect and defend Jerusalem, and allow her to go on living under the rule of their prince
Full plumage of many colors	Neb took the best and the young who showed promise off to Babylon to serve him	Zedekiah broke the covenant with Babylon when he sought aid from Egypt to keep his throne and defeat the Babylonians	No long pinions mentioned	Zedekiah bent the Jews' roots towards Egypt, but in so doing, broke the covenant with Nebuchadnezzar and thus with God. See 2 Chron 36:13 where it says, "And he also rebelled against King Nebuchadnezzar who had made him swear allegiance by God. But he stiffened his neck and hardened his heart against turning to the LORD God of Israel."
Came to Lebanon	The loyalty and the service of the Jews were meant for Babylon; but their roots were still in God	Zedekiah saw his seed (his offspring) killed before his eyes, but he never saw Babylon where he was carried off to, b/c as soon as his children were killed, he was blinded	Had the vine bend its roots toward the eagle unlike the 1st eagle which had roots still under the seed	Babylon was raised up by God to chastise His people; Egypt was not.
Took away the tops of cedar/plucked off the topmost of its young twigs	Neb took the seed (the children, the best, the merchants, the traders, the intellectuals, the wise, etc.) off to Babylon and planted them in the best conditions for their own growth; this was God's doing	Zedekiah broke the covenant with God, too - 2 Chron 36:13	Had this seed (vine) sent towards the eagle from beds where it was planted so that the eagle could water it	By asking for help from the Egyptians, the Jews rejected their roots in God.
Brought the topmost of its young twigs atop the cedar, in a city of traders			Planted seed (vine) in good soil	
Took seed of land (Lebanon or Israel?) and planted in fertile soil			Planted seed (vine) beside abundant waters, that it might yield branches, bear fruit, become a splendid vine	
Placed the seed by abundant waters				
Set the seed like a willow				
Had the vine turned towards him (the eagle), but the roots remained under the seed				

WHY DO WE STUDY THIS? "And 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." Ezekiel 17:24

The effects of sin are long lasting
 Israel was suffering for her own

The Proverb - Ezek 18:1-2	Jerusalem's interpretation	Source of the Proverb - Exodus 20:5	God's interpretation
<p>What do you mean by using this proverb concerning the land of Israel saying, The fathers eat the sour grapes, but the children's teeth are set on edge?" Ezek 18:1-2</p> <p>In those days they will not say again, 'the fathers have eaten sour grapes, and the children's teeth are set on edge.' But everyone will die for his own iniquity." Jeremiah 31:29-30</p>	<p>"our fathers sinned, and are no more; it is we who have borne their iniquities." Jeremiah 31:29-30</p> <p>They thought the children would pay for the fathers' sins; they were suffering because of their ancestors' sins.</p> <p>They were denying their suffering was due to their own sins and the subsequent judgment that was coming their way because of their own wrongdoings.</p> <p>They were blaming God for punishing them unjustly.</p>	<p>"You shall not worship them or serve them; for I, the LORD your God am a jealous God, visiting the iniquity of the fathers on the children, on the third and fourth generations of those who had Me."</p>	<p>In the Exodus passage, God was not telling them that He holds the children responsible for their fathers' sins, but that the effects of sin are long lasting from generation to generation.</p> <p>Jerusalem was suffering because of her own sins.</p>

Therefore I will judge you, O house of Israel, each according to his conduct," declares the Lord God. "Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? For I have no pleasure in the death of anyone who dies," declares the LORD God. "Therefore, repent, and live." Ezekiel 18:30-32