

EZEKIEL 14:1-19:14 | PROGRESSION OF JUDGMENT (PART 1)

EZEKIEL 16:1-63 | JERUSALEM (THE DESERTED INFANT)

EZEKIEL 16:1-22 | HER BIRTH AND EDUCATION

- Verses 1-5 - The ignominious birth of Jerusalem
 - The Lord wanted the people of Jerusalem to remember how far she had come.
 - The city's birth is said to have been **of the land of Canaan** with an Amorite father and a Hittite mother. Were we to know the origins of the city more specifically, no doubt this would be true.
 - We are introduced to the city in the Scripture when it is known as a Jebusite city (Jebusites being related to Amorites and Hittites). In her earliest days, it appears that Jerusalem was a scorn to others. We recall that the Israelites failed to see the city as worthy of conquering in the earliest day.
- Verses 6-14 - The Lord Chooses Jerusalem
 - This is a beautiful picture of God's selection of Jerusalem as His city. He selected a city **polluted in thine own blood** and commanded it to **Live** (v. 6). The word **Live** is an imperative, not a prayer.
 - In verse 7, God moves from referring to Jerusalem as an abandoned (aborted) baby to speaking of her as a beautiful woman.
 - In verse 8 God says, **I spread my skirt over thee**. This is also seen in Ruth 3:9, and is a symbol for marriage. The Jewish commentator Rashi (1040-1105) says, "this is a term connoting marriage."
 - This is confirmed by the wording, **I swear unto thee, and entered into a covenant with thee...and thou becamest mine** (v. 8).
 - Clearly this is a marriage ceremony. If the Lord can "marry Jerusalem" here, why do theologians reject Jerusalem as the Bride of Christ when it is clearly spoken of in Revelation 21:9-10?
 - The city, as described in verses 10 and following, sounds like it is **prepared as a bride adorned for her husband** (Rev. 21:2). Notice that this city **didst prosper into a kingdom** (v. 13). In every way it looks like the city of Ezekiel 16 is the *same city* as that of Revelation 21-22.
- Verses 15-22 - The Harlotry of the Bride
 - Jerusalem the Bride played the role of the harlot. The descriptions in the verses are colorful descriptions of harlotry, but clearly intended to refer to Jerusalem's abandonment of God.
 - The bride took **thy sons and thy daughters** (v. 20) and turned them over to other gods in sacrifice. Because of this, they will **pass through the fire** (v. 21). This is not only a reference to the tribulation of the Babylonian invasion and captivity, but also of the coming tribulation in which the children of the harlot are ultimately sent into the fire of God's wrath.

EZEKIEL 16:23-43 | HER SINS

- Verses 23-27 - Fornication with the Egyptians

- In the middle of a sentence (v. 23), the Lord exclaims **woe, woe unto thee**, using both interruption and repetition as emphasis. Israel had built **an eminent place** (v. 24), using a Hebrew word that is a euphemism for a brothel (which the KJV uses in the margin).
- Throughout this passage, and even through the entire Hebrew scriptures, adultery is used as the graphic description of idolatry.
- Verses 28-29 - Fornication with the Neighboring Nations
 - Jerusalem (representative of her people as a whole) **wast unsatiable** in her lusts and **hast played the harlot with the Assyrians** (v. 28).
 - But not only these neighbors to the north, but also with the Canaanites (the people whom they were to destroy) and **unto Chaldea** (the Babylonians), and yet **wast not satisfied herewith** (v. 29).
- Verses 30-34 - Jerusalem's Whoredoms
 - The Lord calls Jerusalem (whom He has taken as His wife) **an imperious whorish woman** (v. 30).
 - It is hard to imagine a more blunt and terrible comment about Jerusalem's behavior.
 - It would be perfectly understandable for God to *divorce her permanently* and abandon her, except that He made covenant with her (v. 8), and He is gracious.
 - The Lord goes on to say that Jerusalem is **not...as an harlot** (v. 31) who engages in illicit acts for money, but rather **as a wife that committeth adultery** (v. 32) who **givest thy gifts to all thy lovers, and hirest them** (v. 33).
 - See Deuteronomy 23:18 for the use of the Hebrew word *hire*.
 - This makes her **contrary...from other women** (v. 34) in that she is the one *hiring* and not the one *hired*.
 - The implication is that Jerusalem is worse than a prostitute, who at least can claim she did it for need of financial gain. Jerusalem did it for pure whoredom. It would be hard to imagine a worse description.
- Verses 35-43 - The Coming Punishment
 - The Lord speaks to Jerusalem as the **harlot** (v. 35). How can this be when He said that she **hast not been as an harlot** in verse 31? The answer is simple and found in vocabulary. Hebrew has one word for both *harlot* and *whore*. The emphasis of the previous segment is that Israel is not *a whore for hire*, which modern English would call a harlot, but rather a *whore for pleasure*.
 - God now pronounces His judgment on Jerusalem for her **whoredoms with thy lovers** (v. 36). The Lord says that He will **gather all thy lovers** (v. 37) and **give the into their hand** (v. 39). In their rage these former lovers will **bring up a company against thee** (v. 40). But the result will be that Jerusalem will **cease from playing the harlot** (v. 41) as a result of this punishment from God. The punishment of God had its purpose (the return of the wife) and its result, that God **will be no more angry** (v. 42) at Jerusalem.
 - These verses seem to align so perfectly with end-times prophecy that one can almost not miss the correlation. In the last days, Israel's whoredom will be punished by her neighbors who strip her and abuse her, but through the punishment she will **cease from playing the harlot** (v. 41) and God **will be no more angry** (v. 42).