

EZEKIEL 23:1-49 | JERUSALEM AND HER SISTER

- Verses 1-4 – Introduction of the Sisters
 - The two sisters are introduced as two young women who are flagrant in their immorality. The two sisters did not necessarily exist in actuality, but are metaphorical sisters, representing Samaria and Jerusalem, the capital cities of Israel and Judah.
 - Samaria is represented by **Aholah**, which means “her own tent” (Enhanced Strong’s Lexicon). This is likely a reference to the fact that the Northern Kingdom created her own places of worship.
 - Jerusalem is represented by **Aholibah**, which means “woman of the tent” (ESL).
- Verses 5-10 - Focus on Aholah (Samaria)
 - Israel is pictured as a **harlot who doted on her lovers** (v. 5), who were depicted as the **desirable young men, horsemen riding upon horses** (v. 6)...**the chosen men of Assyria** (v. 7).
 - We know that the reference is spiritual rather than physical because **with all their idols she defiled herself** (v. 7).
 - Reference is also made to the Egyptians, with whom she committed her sins **in her youth** (v. 8).
 - The punishment: God **delivered her into the hand of her lovers** (v. 9).
 - The historical account of the idolatry of Israel with Assyria can be found in 2 Kings 17.
- Verses 11-21 - Focus on Aholibah - Part 1, her sins
 - The Lord paints the Jerusalem sister to be worse than her sister. This would be different than common opinion, which would put Israel as the worst of the two.
 - Jerusalem’s “doting” was upon the Assyrians (v. 12), the Chaldeans (v. 14), in addition to the Egyptians (v. 19).
 - The picture of Jerusalem is of a woman who runs after every handsome man she sees, with no regard for relationships and commitments.
- Verses 22-35 - Focus on Aholiba - Part 2, her judgment
 - God will bring judgment **on every side** (v. 22). The invasion will be led by the **Babylonians, and all the Chaldeans** (v. 23), along with **all the Assyrians** (v. 23).
 - The enemy will **judge thee according to their judgments** (v. 24) but it is **my jealousy against thee** (v. 25) that is the ultimate source of the fury.
 - Jerusalem would be left **naked and bare** (v. 29) because she **hast walked in the way of thy sister** (v. 31) and because she has **forgotten me, and cast me behind thy back** (v. 35).
- Verses 36-44 - Both Sisters - Judgment and Incriminating Evidence, part 1
 - Ezekiel is instructed to declare the abominations of the two sisters. The abominations, previously given metaphorically, are now given specifically.
 - The abominations include giving their sons to idolatry (v. 37), defiling the temple (v. 38), profaning the sabbath (v. 38), engaging in foreign alliances (vv. 40-41, given metaphorically), and becoming careless in her principles (v. 42).
- Verses 45-49 - Both Sisters - Judgment and Incriminating Evidence, part 2
 - The women will be judged **after the manner of adulteresses** (v. 45), which is death, according to Leviticus 20:10.

- The Lord **will bring up a company upon them** (the sister) (v. 46) and punish them. In the end, the sisters will **bear the sins of your idols** and **shall know that I am the Lord God** (v. 49).

EZEKIEL 24:1-32:32 | THE BABYLONIAN WAR – A PARABLE

EZEKIEL 24:1-27 | BABYLON AGAINST JERUSALEM

- Verse 1 –
 - The book of Ezekiel starts in the **fifth year of king Jehoiachin’s captivity** (Ezek. 1:2). We are now in the **ninth year** (v. 1).
 - This chapter takes place approximately four years before the destruction of Jerusalem by the Babylonians.
- Verses 2-9 - The first symbol: a pot
 - The prophet is instructed to give yet another **parable** (v. 3). This time he is to **Set on a pot** (v. 3). That is, *set a pot on the fire*, not to be interpreted as *sit on a pot*. Ezekiel is to fill the pot with choice meat and put a raging fire beneath.
 - The significance is found in verses 6-9, where God calls the choice meat of the pot as **scum**.
 - The **scum** was to be taken out of the pot **piece by piece** and Ezekiel was to **let no lot fall upon it** (v. 6). That is, none of the meat was to fall to the ground, for the entire city would be destroyed (the remnant already being deported to Babylon).
 - Jerusalem is being destroyed because **her blood is in the midst of her** (v. 7) and **she set it upon the top of a rock** (v. 7) rather than pouring it **upon the ground, to cover it with dust** (v. 7). This is all likely a reference to Leviticus 17:13, where the hunter is told to put the blood of the prey into the ground.
 - Thus the likely allusion is to the murderous activity of Jerusalem which was done with pride and arrogance. Now God will **set her blood upon the top of a rock** (v. 8) rather than allowing her to die in dignity. And, in judgment, God will **make the pile for fire great** (v. 9).
- Verses 10-14 - The second symbol: a fire
 - With the food cooking in the pot (well spiced!) Ezekiel was to burn the fire hot, then hotter, so that **the brass of it** (the pot) **may be hot, and may burn** (v. 11) and that **the scum of it may be consumed** (v. 11).
 - At this point, the city has passed the point of no return (v. 14).
- Verses 15-18 - The third symbol: Ezekiel’s wife
 - The Lord would take from Ezekiel **the desire of thine eyes with a stroke** (v. 16). That is, his own wife would die. However, he was commanded to not **mourn nor weep** (v. 16).
 - Ezekiel’s own wife was now going to be used as a symbol of Jerusalem (as shown in the verses that follow). After her death, he was to “get up and get dressed” (v. 17) and speak to the people.
 - Indeed, his wife died in the evening, and Ezekiel **did in the morning as I was commanded** (v. 18).
- Verses 19-24 - The meaning of Ezekiel’s lack of mourning

- When the people asked the meaning of this, Ezekiel was to tell them that God would destroy the things they loved most (v. 21), but the people would not mourn (v. 22).
- In this way, **Ezekiel is unto you a sign: according to all that he hath done shall ye do** (v. 24).
- Verses 25-27 - A personal message for Ezekiel
 - When this comes to pass, one will escape the city and **shall come unto thee, to cause thee to hear it with thine ears** (v. 26).
 - Ezekiel is then told that he will be unable to speak of Jerusalem until he speaks to the one escaped. This will be a sign to those who see it that **I am the Lord** (v. 27).
 - This is fulfilled in Ezekiel 33:21-22. In the intervening passages (Ezek. 25-32) Ezekiel will say nothing of Jerusalem.