**Ezekiel**

**Chapters 23 -24**

**Chapter 23 NKJV**

1 The word of the Lord came again to me, saying:

2 “Son of man, there were two women,

The daughters of one mother.

3 They committed harlotry in Egypt,

They committed harlotry in their youth;

Their breasts were there embraced,

Their virgin bosom was there pressed.

“Here the mother is Sarah, who gave birth to 2 daughters, a reference to Israel and Judah – the northern and southern kingdoms. All were the family of Israelites, but they had formed two different nations within the nation.

Samaria was the capital of the north Jerusalem was the capital of the south. In Samaria the Israelites committed whoredoms by following the idols of Assyria and Egypt; thus, they were handed over to the Assyrians, who scattered the 10 tribes. Instead of Jerusalem learning from the experiences of her sister, the inhabitants of the city eventually fell into the same sins of idolatry with Assyrian, Egyptian, and Chaldean idols.” Perry Stones, OT Hebraic Study Bible, p. 1266.

4 Their names: Oholah the elder and Oholibah her sister;

They were Mine,

And they bore sons and daughters.

As for their names,

Samaria is Oholah, and Jerusalem is Oholibah.

“These are two unique names. Aholah [KJV] means “Her tent or her own tent”, a possible allusion to the fact that Israel’s worship was established in a tent called the Tabernacle of Moses. However, Aholibah [KJV] can mean “My tent in her”, referring to God’s setting up His presence in Jerusalem in a permanent temple, as God was dwelling in the midst of His people (See: Joshua 22:19; Psalm 76:2). Aholah was Samaria and Aholibah was Jerusalem. For 369 years the tent of Moses was set in Shiloh, which is in the area of ancient Samaria. Later, after David’s death, Solomon built the temple in Jerusalem. Perry Stones, OT Hebraic Study Bible, p. 1266.

5 “Oholah played the harlot even though she was Mine;

And she lusted for her lovers, the neighboring Assyrians,

6 Who were clothed in purple,

Captains and rulers,

All of them desirable young men,

Horsemen riding on horses.

7 Thus she committed her harlotry with them,

All of them choice men of Assyria;

And with all for whom she lusted,

With all their idols, she defiled herself.

8 She has never given up her harlotry brought from Egypt,

For in her youth they had lain with her,

Pressed her virgin bosom,

And poured out their immorality upon her.

9 “Therefore I have delivered her

Into the hand of her lovers,

Into the hand of the Assyrians,

For whom she lusted.

“Since Samaria joined herself with the idols of Assyria and other pagan nations, God delivered the northern kingdom into the hands of Samaria’s lovers, the Assyrians.” Perry Stones, OT Hebraic Study Bible, p. 1267.

10 They uncovered her nakedness,

Took away her sons and daughters,

And slew her with the sword;

She became a byword among women,

For they had executed judgment on her.

11 “Now although her sister Oholibah saw this, she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister’s harlotry.

12 “She lusted for the neighboring Assyrians,

Captains and rulers,

Clothed most gorgeously,

Horsemen riding on horses,

All of them desirable young men.

13 Then I saw that she was defiled;

Both took the same way.

“Samaria’s sister, Jerusalem, did not learn from Samaria’s idolatry. Instead of rejecting the idols of the nations, Jerusalem’s inhabitants forsook God and turned to false gods, eventually experiencing the same judgment of her sister, Samaria; Jerusalem was handed into the hands of the Chaldeans.” Perry Stones, OT Hebraic Study Bible, p. 1267.

14 But she increased her harlotry;

She looked at men portrayed on the wall,

Images of Chaldeans portrayed in vermilion,

15 Girded with belts around their waists,

Flowing turbans on their heads,

All of them looking like captains,

In the manner of the Babylonians of Chaldea,

The land of their nativity.

16 As soon as her eyes saw them,

She lusted for them

And sent messengers to them in Chaldea.

17 “Then the Babylonians came to her, into the bed of love,

And they defiled her with their immorality;

So she was defiled by them, and alienated herself from them.

18 She revealed her harlotry and uncovered her nakedness.

Then I alienated Myself from her,

As I had alienated Myself from her sister.

“The Jews were not permitted to place images, or statues, of animals or men in or around the temple, as this could lead to idolatry. Apparently, the Jews were impressed with the colorful images of the Chaldeans, especially the dyed colors of the young men on horses (12, 14-15). Their eyes went after them and they desired to be like them. Long before their invasions, the prophet continually called the friends of the Assyrians and Babylonians “Whoredoms” (v. 3, 7-8, 14, 17-19), a word that Almighty used when His people turned from Him, the true God, to idols. It was considered harlotry and spiritual adultery.” Perry Stones, OT Hebraic Study Bible, p. 1267.

19 “Yet she multiplied her harlotry

In calling to remembrance the days of her youth,

When she had played the harlot in the land of Egypt.

20 For she lusted for her paramours,

Whose flesh is like the flesh of donkeys,

And whose issue is like the issue of horses.

21 Thus you called to remembrance the lewdness of your youth,

When the Egyptians pressed your bosom

Because of your youthful breasts.

“Oddly, the book of Exodus does not mention Israel’s being influenced by the idols of Egypt; it states only that as slaves they cried out to God to deliver them from Pharoah. However, then Israel entered the wilderness and built a golden calf [Exodus 32:1-8], the same type of image called Apis, which was worshipped in Egypt and considered the god of food and prosperity. Thus, the spirit of idolatry had influenced many of the Hebrews living in Egypt, especially the ‘mixed multitude’, meaning the ‘mingled people’ who were among them and departed during the Exodus. [See: Exodus 12:38]. Perry Stones, OT Hebraic Study Bible, p. 1267.

22 “Therefore, Oholibah, thus says the Lord God:

‘Behold, I will stir up your lovers against you,

From whom you have alienated yourself,

And I will bring them against you from every side:

23 The Babylonians,

All the Chaldeans,

Pekod, Shoa, Koa,

All the Assyrians with them,

All of them desirable young men,

Governors and rulers,

Captains and men of renown,

All of them riding on horses.

24 And they shall come against you

With chariots, wagons, and war-horses,

With a horde of people.

They shall array against you

Buckler, shield, and helmet all around.

‘I will delegate judgment to them,

And they shall judge you according to their judgments.

“Horses pulled chariots, often carrying the main military leaders who guided soldiers into battle. Horses also pulled wagons that were used to haul water in special containers for wineskins, food, supplies, and other personal provisions needed for battle. After the war, the wagons were used to carry the spoils back to the invading nations’ national treasuries.” Perry Stones, OT Hebraic Study Bible, p. 1267.

25 I will set **My jealousy** against you,

And they shall deal furiously with you;

They shall remove your nose and your ears,

And your remnant shall fall by the sword;

They shall take your sons and your daughters,

And your remnant shall be devoured by fire.

“Often, a barbarous nation of invaders would literally cut off the noses or ears of their enemies; thus, this can be taken literally. An Egyptian law prescribed this type of punishment for an adulteress. Fire was another form of capital punishment. [See: Jer. 29:22, Daniel 3:1, 6] Perry Stones, OT Hebraic Study Bible, p. 1268.

26 They shall also strip you of your clothes

And take away your beautiful jewelry.

27 ‘Thus I will make you cease your lewdness and your harlotry

Brought from the land of Egypt,

So that you will not lift your eyes to them,

Nor remember Egypt anymore.’

“The Babylonians worshipped numerous Mesopotamian gods. During captivity, the Jews were thrust into the heart of the pagan culture, surrounded by idols and false beliefs. After returning from Babylon, until the time of the destruction of the temple, the Jewish people hated and despised idolatry.” Perry Stones, OT Hebraic Study Bible, p. 1268.

28 “For thus says the Lord God: ‘Surely, I will deliver you into the hand of those you hate, into the hand of those from whom you alienated yourself. 29 They will deal hatefully with you, take away all you have worked for, and leave you naked and bare. The nakedness of your harlotry shall be uncovered, both your lewdness and your harlotry.

“This refers to Babylonians. Idolatry would send them into captivity for the next 70 years [See: Jer. 25:11].” Perry Stones, OT Hebraic Study Bible, p. 1268.

30 I will do these things to you because you have gone as a harlot after the Gentiles, because you have become defiled by their idols. 31 You have walked in the way of your sister; therefore I will put her cup in your hand.’

32 “Thus says the Lord God:

‘You shall drink of your sister’s cup,

The deep and wide one;

You shall be laughed to scorn

And held in derision;

It contains much.

33 You will be filled with drunkenness and sorrow,

The cup of horror and desolation,

The cup of your sister Samaria.

“Jerusalem followed Samaria in bowing before and worshipping idols. Now Jerusalem would suffer their own dispersion, just as the ten tribes had years ago under the Assyrians. The ‘cup’ refers to a cup filled with iniquity, a cup that eventually becomes full, initiating God’s judgment [See: Jer.51:7, Hab. 2:16]. Perry Stones, OT Hebraic Study Bible, p. 1268.

34 You shall drink and drain it,

You shall break its shards,

And tear at your own breasts;

For I have spoken,’

Says the Lord God.

35 “Therefore thus says the Lord God:

‘Because you have forgotten Me and cast Me behind your back,

Therefore, you shall bear the penalty

Of your lewdness and your harlotry.’ ”

“Moses warned the people not to forget God’s Law once they inherited the Promised Land [See: Deut. 4:9, 23, 31; 6:12]. God now speaks through Ezekiel, reminding them they had forgotten God. Thus, the captivity was not God’s fault but theirs because they broke the first principle of God’s Word. Don’t forget what has been spoken and written.” Perry Stones, OT Hebraic Study Bible, p. 1268.

36 The Lord also said to me: “Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations. 37 For they have committed adultery, and blood is on their hands. They have committed adultery with their idols, and even sacrificed their sons whom they bore to Me, passing them through the fire, to devour them. 38 Moreover they have done this to Me: They have defiled My sanctuary on the same day and profaned My Sabbaths. 39 For after they had slain their children for their idols, on the same day they came into My sanctuary to profane it; and indeed thus they have done in the midst of My house. 40 “Furthermore you sent for men to come from afar, to whom a messenger was sent; and there they came. And you washed yourself for them, painted your eyes, and adorned yourself with ornaments. 41 You sat on a stately couch, with a table prepared before it, on which you had set My incense and My oil. 42 The sound of a carefree multitude was with her, and Sabeans were brought from the wilderness with men of the common sort, who put bracelets on their wrists and beautiful crowns on their heads. 43 Then I said concerning her who had grown old in adulteries, ‘Will they commit harlotry with her now, and she with them?’ 44 Yet they went in to her, as men go in to a woman who plays the harlot; thus they went in to Oholah and Oholibah, the lewd women.

“These verses explained how the enemies of Samaria in the north and Judah in the south seduced the people.” Perry Stones, OT Hebraic Study Bible, p. 1268.

45 But righteous men will judge them after the manner of adulteresses, and after the manner of women who shed blood, because they are adulteresses, and blood is on their hands.46 “For thus says the Lord God: ‘Bring up an assembly against them, give them up to trouble and plunder. 47 The assembly shall stone them with stones and execute them with their swords; they shall slay their sons and their daughters and burn their houses with fire.

“The Chaldeans from Babylonia were not righteous in the sense of having faith in God, but God considered them His servants because they fulfilled His will in destroying Jerusalem and removing the Jews from the land. The judgment of adulteress was stoning [See: Lev. 20:10; Deut 22:22], and stones were used when the Chaldeans assaulted the walls and the people inside Jerusalem.” Perry Stones, OT Hebraic Study Bible, p. 1266.

48 Thus I will cause lewdness to cease from the land, that all women may be taught not to practice your lewdness. 49 They shall repay you for your lewdness, and you shall pay for your idolatrous sins. ***Then you shall know that I am the Lord God.’ ”***

“Israel experiences a major spiritual ‘payday’ for serving idols. Even serving the devil has a ‘payday’; his ‘wages’ always pay of fin spiritual death. [See: Romans 6:23] Perry Stone, OT Hebraic Study Bible, p. 1269.

**Chapter 24 NKJV**

1 Again, in the ninth year, in the tenth month, on the tenth day of the month, the word of the Lord came to me, saying, 2 “Son of man, write down the name of the day, this very day—the king of Babylon started his siege against Jerusalem this very day.

“This was the 9th year of King Zedekiah, when the king of Babylon set himself to attack Jerusalem. Ezekiel is required to announce to his companions in captivity that the final invasion of Jerusalem has begun. He uses another parabolic illustration of a boiling pot. This section of prophecy was delivered about 2 years and 5 months after the previous section, beginning in 20:1, through chapter 23. Years later, pious Jews considered this same day, the 10th month and the 10th day, a day of fasting. [See: Zech. 8:19] Perry Stone, OT Hebraic Study Bible, p. 1269.

*3 And utter a parable to the rebellious house, and say to them, ‘Thus says the Lord God:*

*“Put on a pot, set it on,*

*And also pour water into it.*

*4 Gather pieces of meat in it,*

*Every good piece,*

*The thigh and the shoulder.*

*Fill it with choice cuts;*

*5 Take the choice of the flock.*

*Also pile fuel bones under it,*

*Make it boil well,*

*And let the cuts simmer in it.”*

6 ‘Therefore thus says the Lord God:

*“Woe to the bloody city,*

*To the pot whose scum is in it,*

*And whose scum is not gone from it!*

*Bring it out piece by piece,*

*On which no lot has fallen.*

*7 For her blood is in her midst;*

*She set it on top of a rock;*

*She did not pour it on the ground,*

*To cover it with dust.*

*8 That it may raise up fury and take vengeance,*

*I have set her blood on top of a rock,*

*That it may not be covered.”*

“Ezekiel uses another parabolic illustration of a boiling pot (cauldron). Jerusalem is the pot that is now filled with scum. The word scum is mentioned 5 time in 3 verses in this chapter and comes from the Hebrew word chel’ah, meaning, ‘a disease’, a ‘rust’, or ‘a corruption’. The fire under the pot is the fire that will burn Jerusalem during the invasion; the bones of the people slain in the city during the war will fuel the fire. Choice meat is placed in the pot, indicating that the chief or important people in the city will suffer. Each piece of choice meat is drawn from the pot one by one, indicating that the inhabitants of the city will be removed one by one, either by death, or exile, or captivity to Babylon. AT times a lot was cast to see who would remain and who would depart; however, no lots are cast now. Jerusalem sacrifices blood offerings to idols, leaving the blood on the open rocks for God to see. Now many lives would be sacrificed, and their blood would remain uncovered.” Perry Stone, OT Hebraic Study Bible, p 1270.

9 ‘Therefore thus says the Lord God:

“Woe to the bloody city!

I too will make the pyre [pile] great.

“When Cain killed Abel, Abel’s blood cried out to God from the ground, and Cain was marked as a fugitive and a vagabond for his sin [See: Gen. 4:8-12]. The innocent blood shed in Jerusalem would testify against the people, releasing God’s vengeance.” Perry Stone, OT Hebraic Study Bible, p 1269.

*10 Heap on the wood,*

*Kindle the fire;*

*Cook the meat well,*

*Mix in the spices,*

*And let the cuts be burned up.*

*11 “Then set the pot empty on the coals,*

*That it may become hot and its bronze may burn,*

*That its filthiness [lewdness KJV] may be melted in it,*

*That its scum may be consumed.*

*12 She has grown weary with lies,*

*And her great scum has not gone from her.*

*Let her scum be in the fire!*

13 In your filthiness is lewdness.

Because I have cleansed you, and you were not cleansed,

You will not be cleansed of your filthiness anymore,

Till I have caused My fury to rest upon you.

“The word lewdness [filthiness] is used in Ezekiel 11 times in 10 verses. The Hebrew root of it is *zimmah* and refers to a heinous or bad plan or actions It refers to all forms of immortality and the desire to perform such acts.” Perry Stone, OT Hebraic Study Bible, p 1269.

14 I, the Lord, have spoken it;

It shall come to pass, and I will do it;

I will not hold back,

Nor will I spare,

Nor will I relent;

According to your ways

And according to your deeds

They will judge you,”

Says the Lord God.’ ”

“God ‘repented of the evil’ He was bringing upon Israel for worshipping the golden calf, meaning that He changed His thoughts about destroying the rebels [See: Exodus 32:14]. Here, God says He will not change His mind ‘repent’ this time about bringing judgment; His judgment will surely come.” Perry Stone, OT Hebraic Study Bible, p 1270.

15 Also the word of the Lord came to me, saying, 16 “Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall neither mourn nor weep, nor shall your tears run down.

“Once the destruction is accomplished the survivors will be so heavy with grief and intense sorrow that even shedding tears will be impossible.” Perry Stone, OT Hebraic Study Bible, p 1270.

17 Sigh in silence, make no mourning for the dead; bind your turban on your head, and put your sandals on your feet; do not cover your lips, and do not eat man’s bread of sorrow.”

“Everything God told Ezekiel to do was the exact opposite of what a typical Jewish mourner would do in time of calamity. A mourner would cry, places ashes on his head., walk barefoot, cover his mouth and chin with his hand, and then would conclude by eating bread at a funeral banquet. Ezekiel was commanded not to do any of the above, but to continue on as normal, as there was no use grieving over the sinful city’s destruction.” Perry Stone, OT Hebraic Study Bible, p 1270.

18 So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.

“Ezekiel’s wife had gone with him into exile into Chaldea. One day, he spoke the words of God in the morning and his wife died in the evening. Ezekiel’s wife was a picture of the death of the beloved city of Jerusalem; her death illustrates that the Lord was going to suddenly take away what was precious to the people.” Perry Stone, OT Hebraic Study Bible, p 1270.

***19 And the people said to me, “Will you not tell us what these things signify to us, that you behave so?”***

20 Then I answered them, “The word of the Lord came to me, saying, 21 ‘Speak to the house of Israel, “Thus says the Lord God: ‘Behold, I will profane My sanctuary, your arrogant boast, the desire of your eyes, the delight of your soul; and your sons and daughters whom you left behind shall fall by the sword. 22 And you shall do as I have done; you shall not cover your lips nor eat man’s bread of sorrow. 23 Your turbans shall be on your heads and your sandals on your feet; you shall neither mourn nor weep, but you shall pine away in your iniquities and mourn with one another. 24 Thus Ezekiel is a sign to you; according to all that he has done you shall do; and when this comes, ***you shall know that I am the Lord God.’*** ”

25 ‘And you, son of man—will it not be in the day when I take from them their stronghold, their joy and their glory, the desire of their eyes, and that on which they set their minds, their sons and their daughters: 26 that on that day one who escapes will come to you to let you hear it with your ears? 27 On that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus you will be a sign to them, and ***they shall know that I am the Lord***.’ ”

“Here the prophet repeats the warnings he has received and informs the men with him that the day will come when survivors who join them in captivity in Chaldea and Babylon will arrive as eyewitnesses to confirm what Ezekiel prophesied.” Perry Stone, OT Hebraic Study Bible, p 1270.