

Chapter Twenty-Two

2. A Catalogue of the Sins of Adulterous Israel (22:1 – 23:49).

EXEGESIS OF VERSES 1 – 3:

VERSE ONE

“And the word of Yahweh came to me saying”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵל/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWO

“And you, son of man, Will you judge? Will you judge the bloody city and make known to her all of her abominations?”

וְאַתָּה בֶן־אָדָם הֲתִשְׁפֹּט הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ
אֵת כָּל־תּוֹעֲבוֹתֶיהָ

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/attah "you" + noun-m-s const. בֶן/ben "son of..." + noun-m-s אָדָם/Adam "man" + interg. part. הַ/ha [untranslated] + verb-qal-imperf-2nd-m-s תִּשְׁפֹּט/shaphat "you will judge" + + interg. part. הַ/ha [untranslated] + verb-qal-imperf-2nd-m-s תִּשְׁפֹּט/shaphat "you will judge" + sign. d.o. אֵת/eth [untranslated] + noun-f-s const. עִיר/iyr "city" + noun-m-pl w/ d.a. דָּם/dam "the bloody one" + conj. ו/w "and" + verb-hiph-perf-2nd-m-s w/ suff-3rd-f-s [waw consec] יַדַּע/yada' "you will cause her to know" + sign. d.o. אֵת/eth [untranslated] + noun-m-s const. כָּל/kol "all of..." + noun-f-pl w/ suff-3rd-f-s תּוֹעֲבוֹת/to'ebah "her abominations").

VERSE THREE

“And you will say, thus says Adonay Yahweh, ‘the city is pouring out blood in her midst so that her time will come and she has made idols to defile herself’.”

וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי יְהוָה עִיר שֹׁפְכַת דָּם בְּתוֹכָהּ לְבוֹא

עֲתָה וְעֲשֵׂתָה גִלּוּלִים עָלֶיהָ לְטַמְּאָהָּ

(conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/'amar "you will say" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה אֱלֹהֵי "Adonay Yahweh" + noun-f-s עִיר/'iyr "city" + verb-qal-part-f-s שֹׁפַךְ/shaphak "pouring out" + noun-m-s דָּם/dam "blood" + prep. ב/B "in" + noun-m-s w/ suff-3rd-f-s תַּוֶּקֶת/tawek "her midst" + prep. ל/L "to" + verb-qal-inf.-const בֹּאוּ/bo' "to come" + noun-f-s w/ suf-3rd-f-s עֵת/'eth "her time" + conj. ו/w "and" + verb-qal-perf-3rd-f-s [waw consec] עָשָׂה/'asah "she makes" + noun-m-pl גִּלּוּל/gillul "idols" + prep w/ suf-3rd-f-s. עַל/'al "on her" + prep. ל/L "to" + verb-qal-inf. const. טַמְּאָה/'tame' "defile/become unclean").

ANALYSIS OF VERSES 1 – 3:

1. A new communication opens up in chapter twenty-two which is begun by the all too familiar phrase, “**And the word of Yahweh came to me saying**”.
2. We are now getting toward the end of the seventh year of the captivity of King Jehoiachin.
3. Chapters twenty-two and twenty-three contain the final communications for the seventh year of captivity.
4. Yahweh states in verse two, “**And you, son of man, Will you judge? Will you judge the bloody city and make known to her all of her abominations?**”
5. Having concluded with the fate of the Babylonians who ransacked Israel, Yahweh now turns back to the bloody city, Jerusalem.
6. The phrase, “the bloody city” is the same one used by Nahum of Nineveh in the previous century (Nah. 1:1).
7. The Assyrians were known for their violence and brutality and such is the cardinal sin that drove them to the 5th cycle of discipline.
8. Now Jerusalem has gained the same reputation (cp. Ezek. 7:23; 9:17; 12:19).
9. Ezekiel is given two tasks here. First, he is to pronounce judgment against Jerusalem (the bloody city). Secondly he is to make known to the people all of the abominations occurring in her.
10. Such would no doubt include all of the human sacrifice of children as well as the increase in violent crime that inevitably goes hand-in-hand with a nation who has turned away from God’s ways (Ezek. 24:6-9).

11. One reason prophets were sent to the nation of Israel was to make known to the people what their sins were and that God was not pleased with them. It made them very culpable (Isa. 58:1ff; Ezek. 16:2).
12. However note that their volition remains negative. People that are committed to evil will not turn back even if a messenger from God approaches them (Ezek. 3:5; Matt. 22:21-24; Luke 16:19; Rom. 2:5).
13. Ezekiel and Jeremiah had appealed to the people time and again declaring their sins to them and the need to turn back to God and Bible Doctrine, but it all fell on deaf ears.
14. Note that Ezekiel is not merely to make her sins known to her. Rather Yahweh uses the masculine, plural noun, תוֹעֲבָה/to‘ebah, her “abominations”.
15. Abominations where those sins which are particularly odious to God, the more serious sins that really push God’s hot button!
16. He continues in verse three **“And you will say, thus says Adonay Yahweh, ‘the city is pouring out blood in her midst so that her time will come and she has made idols to defile herself’”**.
17. All of the violence and OSN activity was working against the city to bring God’s wrath ever closer. Her idolatry was causing her to be defiled.
18. **Principle:** When a nation’s evil rises to an unacceptable level, it starts the clock ticking on God’s discipline. If the nation does not turn from its evil, it creeps ever closer to the 5th cycle.
19. This Chapter will provide a laundry list of the horrible sins these people were engaged in.
20. When he was called to judge them earlier, Ezekiel was to give a history lesson by showing them the sins of their fathers (20:4).
21. Now he is to catalogue a list of abominations which they are committing in the current time so that they know the nation is ripe for the 5th cycle.
22. Note the use of the preposition, עַל/‘al with the 3rd person, feminine suffix regarding idols, גִּלְגִּיל/gillul. She has literally made these idols “upon her”.
23. She is thus seen as carrying or bearing said idols not in a physical sense but rather has laid them upon her heart.
24. This of course is the cardinal sin from which all of her other sins which will soon be mentioned.
25. She has turned from God, embraced pagan religion and thus grown far away from God and His Law.

EXEGESIS OF VERSES 4 & 5:

VERSE FOUR

“You have become guilty by your blood that you have poured out, and you have defiled yourself with your idols which you have made and you have caused your days to draw near and you have come upon the years. Therefore I have made you reproach to the nations and a derision to all of the lands”.

בְּדַמְךָ אֲשֶׁר־שָׁפַכְתָּ אֶשְׁמֹת וּבְגִלּוּלֶיךָ אֲשֶׁר־עָשִׂיתָ טְמֵאת
וַתִּקְרִיבֵי יָמֶיךָ וַתָּבוֹא עַד־שְׁנוֹתֶיךָ עַל־כֵּן נִתְתִּיךָ חֲרָפָה
לְגוֹיִם וּקְלָסָה לְכָל־הָאֲרָצוֹת

(prep. ב/B "by" + noun-m-s w/ suf-2nd-f-s דָּם/dam "your blood" + rel. pron. אֲשֶׁר/asher "that" + verb-qal-perf-2nd-f-s שָׁפַךְ/shaphak "you have poured out" + verb-qal-perf-2nd-f-s אֲשָׁם/asham "you have become guilty" + conj. ו/w "and" + prep. ב/B "with" + noun-m-pl w/ suf-2nd-f-s גִּלּוּל/gillul "your idols" + rel pron. אֲשֶׁר/asher "which" + verb-qal-perf-2nd-f-s עָשָׂה/asah "you have made" + verb-qal-perf-2nd-f-s + verb-qal-perf-2nd-f-s טָמְאָה/tame' "you have become unclean" + conj. ו/w "and" + verb-hiph-imperf-2nd-f-s [waw consec] קָרַב/qarab

"you have caused to draw near" + noun-m-pl w/ suf-2nd-f-s יוֹם/yom "your days" + conj. ו/ w "and" + verb-qal-imperf-2nd-f-s [waw consec] בּוֹא/bo' "you have come" + prep. עַל/'al "upon" + noun-f-pl w/ suf-2nd-f-s שָׁנָה/shanah "your years" + prep. עַל/'al "upon" adv. כֵּן/ken "therefore" + verb-qal-perf-1st-c-s נָתַן/nathan "I have given you" + noun-f-s חֶרֶפָּה/cherepah "a reproach" + prep. ל/ "to" + noun-m-p. w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + noun-f-s קִלְסָה/qallasah "a mocking/derision" + prep. ל/ "to" + noun-f-s const. כֹּל/kol "all..." + noun-f-pl w/ d.a. אֲרָצֵי/erets "the lands").

VERSE FIVE

“Those near and those far away will mock you who are defiled of name and full of turmoil”.

הַקְּרִיבוֹת וְהַרְחֻקוֹת מִמֶּךָ יִתְקַלְסוּ-בְךָ טְמֵאת הַשֵּׁם רַבַּת
הַמְּהוּמָה

(adj-f-p, w/ d.a קְרִיב/qarob "the ones who are near" + con. ו/w "and" + adj-f-pl. w/ d.a. רְחוֹק/rachok "the ones who are far" + prep. w/ suf-2nd-f-s מִן/min "from you" + verb-hith-imperf-3rd-m-pl קָלַס/qalas "they will mock" + prep w/ suf-2nd-f-s "on you" + adj-f-s cons. תַּמְאָה/tame' "unclean/defiled of..." + noun-m-s w/ d.a. שֵׁם/shem "the name" + adj-f-s רַב/rab "great" + noun-f-s w/ d.a. מְהוּמָה/mihumah "trouble/destruction").

ANALYSIS OF VERSES 4 & 5

1. Yahweh continues the theme of the city reaching the end of her days via her abominations.
2. In verse four He states, “**You have become guilty by your blood that you have poured out, and you have defiled yourself with your idols which you have made...**”
3. Again we see the twin cardinal sins displayed: her idolatry and the increase in violence that comes as a result of their embracing false religion.
4. When blood is spilled, it calls out to God for justice. When that justice is not delivered, God’s justice follows in the form of discipline (Gen. 4:10; 18:20; 21).
5. He continues in the next clause “**...and you have caused your days to draw near and you have come upon the years....**”
6. Again God notes that their behavior is what has driven them close to the 5th cycle of discipline.

7. Once a country's sins have stacked up to an unacceptable level, and they refuse to repent, the clock starts ticking and they essentially count down the days until their destruction (Matt. 23:32, 33; I Thess. 2:16).
8. Note that there is a reference to both "days" and "years" here. The days of their destruction are specifically in reference to the days of war, siege, famine and pestilence whereby the nation is destroyed.
9. The "years" is a reference to the years of captivity the nation will endure in the gentile nations.
10. Yahweh states in the final clauses of verse four, **"...Therefore I have made you reproach to the nations and a derision to all of the lands"**.
11. Our word for "reproach" is the feminine, singular noun, **חֶרֶפָה**/cherepah, "a reproach, taunt, byword, a disgrace".
12. They are thus the object of horror and insult as a result of what their nation has become.
13. Our word translated as "derision" is the feminine, singular noun, **קָלָסָה**/qallasah, "that which is mocked, a derision".
14. Jerusalem will thus be the butt of one's jokes and object of insults told about nations which are overthrown.
15. The idea here is that God adds insult to injury in that they are insulted in addition to be assaulted
16. Such is frequently a used as a topic in Scripture (Ezek. 4:14, 15; Lev. 26:32; Deut. 28:37; 29:24; II Chron. 7:20; Psa. 44:13, 14; Jer. 18:6).
17. They have not yet become a reproach and derision to those around her. However those days are quickly coming.
18. The events are portrayed as if they are already here so as to demonstrate the surety of their occurrence.
19. He continues in verse five where He states **"Those near and those far away will mock you who are defiled of name and full of turmoil"**.
20. News will quickly spread once Israel is destroyed. Those close and those far off will hear of it and will mock them for their status as a conquered nation.
21. The people chosen by Yahweh who had all the advantages in that they were brought out of slavery and given a land flowing with milk and honey will become a joke and a byword as they will have become a defeated people without a country (Rom. 2:24).

22. Note that their name has become “defiled” or “made unclean”. Such is a result of their rampant OSN activity.
23. Our word for name, שֵׁם/shem, possesses the definite article. It literally reads “defiled of the name”.
24. Israel, once holy people, set apart to Yahweh, has now become a dirty word associated with pagan debauchery.
25. However note that they are also said to be “full of turmoil”. Our word for “turmoil” is the feminine, singular noun, מְהוּמָה/mihumah, "destruction, discomfiture, trouble, tumult, vexation, confusion"
26. The word is used 12xs in the Old Testament, always with the turmoil/confusion/discomfort brought about by discipline from the Lord (Deut. 7:23; 28:20; 1 Sam. 5:9, 11; 14:20; 2 Chr. 15:5; Prov. 15:16; Isa. 22:5; Ezek. 7:7; 22:5; Amos 3:9; Zech. 14:13).
27. It also possesses the definite article and literally reads “full of the turmoil” which pins their turmoil down to a specific occurrence of confusion or discomfort.
28. Such speaks confusion and turmoil that hits the people at the time of the destruction of the 5th cycle. It will be a time of confusion and suffering, brought about by their actions.
29. The Babylonian army will overtake them quickly and they will not know what to do. Those who escape to the city will be in for a long siege which will also be a time of confusion/tumult, where one will not know where he will get his next meal and whether he will survive.

EXEGESIS OF VERSES 6 & 7:

VERSE SIX

“Behold the princes of Israel. Each according to his power has come into you in order to shed blood”.

הִנֵּה נְשִׂיאי יִשְׂרָאֵל אִישׁ לְזָרְעוֹ הָיוּ בָךְ לְמַעַן שִׁפְךָ־דָם

(interjct. הִנֵּה/hinneh “**behold**” + noun-m-pl const. נְשִׂאי/nasiy’ “**princes of...**” + proper noun יִשְׂרָאֵל/yisra’el “**Israel**” + noun-m-s איש/iysh “**each**” + prep. ל/L “**to**” + noun-f-s w/ suf-3rd-m-s זָרַע /zeroa’ “**his power**” + verb-qal-perf-3rd-c-pl הָיָה/hayah “**they have been**” + prep. w/ suf-2nd-f-s ב/B “**in you**” + prep. לְמַעַן/lema’an “**in order that**” + verb-qal-inf. Const. שִׁפְךָ/shaphak “**to pour out**” + noun-m-s דָם/dam “**blood**”).

VERSE SEVEN

“They have treated fathers and mothers lightly in you. They have defrauded the alien in your midst. Both the orphan and the widow are mistreated within you”.

אָב וְאִם הִקְלוּ בָךְ לְגֵר עָשׂוּ בְעֶשְׂק בְּתוֹכְךָ יְתוֹם וְאַלְמָנָה
הוֹנוּ בָךְ

(noun-m-s אָב/’ab “**father**” + conj. ו/w “**and**” + noun-f-s אִם/’em “**mother**” + verb-hiph-perf-3rd-c-pl קָלַל/qalal “**they made light**” + prep. w/ suf-2nd-f-s ב/B “**in you**” + prep. ל/L “**to**” + noun-m-s w/ d.a. גֵּר/ger “**the sojourner**” + verb-qal-perf-3rd-c-pl עָשָׂה/’asah “**they have dealt**” + prep. ב/B “**with**” + noun-m-s w/ d.a. עֶשֶׂק/’osheq “**the oppression**” + prep. ב/B “**in**” + noun-n-m-s w/ suff-2nd-f-s תְּוֹךְ/tawek “**your midst**” + noun-m-s יְתוֹם/yatom “**orphan**” + conj. ו/w “**and**” + noun-f-s אַלְמָנָה/’alemanah “**widow**” + verb-hiph-perf-3rd-c-pl יָנָה/yanah “**they have caused being oppressed**” + prep. w/ suf-2nd-f-s ב/B “**in you**”).

ANALYSIS OF VERSES 6 & 7:

1. Yahweh continues with His indictment of the bloody city, Jerusalem. As the seat of political, religious and civic power, it was the primary place of evil in the nation.
2. He states in verse six, **“Behold the princes of Israel. Each according to his power has come into you in order to shed blood”**.
3. The entire nation, with very few exceptions, is evil. However we again see here the responsibility given to the leadership of the nation.
4. Realize that the leadership had authority and means to reduce and restrict the evil, just as our government (local and federal) could stem the tide of evil in this country (cp. II Kings 22:11, 16; 24:4).
5. Note the phrase “Each according to his power”. Our word for “power” is the feminine, plural noun, זְרוֹא‘/z^eroa‘ which literally means “arm” or “shoulder”.
6. The Bible uses this part of the human anatomy as the synonym for strength whether human or divine (II Chron 32:7, 8; Dan. 11:15, 22, 31).
7. In other words, they used their strength, however much they possessed to do violence in the city (Ezek. 22:27; Dan. 9:8).
8. This occurred often times through child sacrifice (II Kings 16:3; 17:17; 21:6).
9. However as the people drew further and further from God, crime and violence increased and justice was no longer held in high esteem.
10. Often times the prophets sent to the city were murdered as a show of the people’s complete rejection of God’s plan (Luke 13:34 cp. II Chron 24:20).
11. This was not mere neglect or reckless activity. The princes purposely executed acts of violence as seen in the preposition, לְ/לִמָּא‘an, “in order that”. Such a preposition denotes purpose.
12. The princes of Judah came to Jerusalem for the expressed purpose of shedding the people’s blood.
13. That is not that they planned to murder people ahead of time, but that they were committed to their false religion and its lack of morality and sought to put horrible policies in place as they took the throne.
14. The princes of Israel were at the core of these problems and, because they were leaders, held a higher degree of culpability!
15. Yahweh continues in verse seven where He begins a laundry list of offences committed in the city. He first cites, **“They have treated fathers and mothers lightly in you...”**

16. It is one of the highest commands to honor ones parents in the Old and New Testament (Exo. 20:7; Matt. 15:4ff; Eph. 6:2).
17. Both the Hebrew and Greek verbs for “honor” mean to set a high value upon, to treat someone as important.
18. The Hebrew verb for “honor” is כָּבַד/kabed, "to treat as heavy or "weighty". (cp. Matt. 23:23).
19. This was not being done in Jerusalem at the time. Rather the opposite was being done. People were treating their parents “lightly”, assigning little importance and respect to them. This was a grave violation under the Law.
20. If one were so brazen so as to speak ill of his parents, it carried the death penalty (Lev. 20:9; Matt. 15:4-6).
21. Yahweh continues in the second clause of verse seven where He states “**...They have defrauded the alien in your midst...**”
22. Aliens or sojourners in the land were vulnerable in that they had no local roots or support system and they did not possess rights as citizens.
23. The law warned to not take advantage of such ones (Lev. 23:22; Num. 15:16; Deut. 10:18, 19; 14:21).
24. However again the exact opposite was being practices in Jerusalem where aliens weren't given kindness and grace but “oppression”.
25. Our word for “oppression” is the masculine, singular noun, עֲשֵׂק/‘osheq, “oppression, extortion”.
26. Hence, aliens in Jerusalem were being taken advantage of by the people in Jerusalem.
27. In the final clause of verse seven we read “**...Both the orphan and the widow are mistreated within you**”.
28. Along with aliens, orphans and widows were being taken advantage of as well. They were among the most vulnerable in society and the Law makes provision for them (Exo. 22:22, 23; Deut. 27:16).
29. Had they ceased from such crimes as persecuting the alien, orphan and widow, the Jews could have remained in the land (Jer. 7:6).
30. Such crimes are indicative of what happens when a nation loses its moral compass. Just look at the crimes being perpetuated in our own country with regard to human trafficking.

31. The list of crimes in this section and the ones to follow reminds us of people's conduct which is prophesied of the last days (II Tim. 3:1).

EXEGESIS OF VERSES 8 & 9:

VERSE EIGHT

“You have held My holy things in contempt and you have profaned My Sabbaths”

קָדְשֵׁי בְּיֹת וְאֶת־שַׁבָּתֹתַי חָלַלְתָּ

(noun-m-p. w/ suf-1st-c-s שְׁקִדֹּת/qodesh "my holy things" + verb-qal-perf-2nd-f-s בָּזַח/bazah "you have held in contempt" + conj. ו/w "and" + sign. d.o. אֵת/eth [untranslated] + noun-f-p. w/ suff-1st-c-s שַׁבָּת/shabath "Sabbaths" + verb-piel-perf-2nd-f-s חִלַּלְתָּ/chillalete "you have profaned").

VERSE NINE

“Slanderous men have come to you in order to pour out blood and they have eaten at the mountains shrines in you. They have done wickedness in your midst”

(noun-m-pl const. אִישׁ/ish "men..." + noun-m-s רָקִיץ/rakiyl [6xs] "slander" + verb-qal-perf-3rd-m-pl הָיָה/hayah "they have come" + prep. w/ suf-2nd-f-s ב/B "in you" + prep. לְמַעַן/l^ema'an "in order to..." + verb-qal-inf. const. שָׁפַךְ/shaphak "pour out" + noun-m-s דָּם/dam "blood" + conj. ו/w "and" + prep. לְ/le "to" + noun-m-pl w/ d.a. הָר/har "the mountains" + verb-qal-perf-3rd-m-pl אָכַל/akal "they have eaten" + prep. w/ suf-2nd-f-s ב/B "in you" + noun-f-s זִמְמָה/zimmah "wickedness" + verb-qal-perf-3rd-c-pl עָשָׂה/asah "they have done" + prep. ב/B "in" + noun-m-s w/ suf-2nd-f-s תַּוֶּק/tawek "your midst").

ANALYSIS OF VERSES 8 & 9:

1. Yahweh continues with His indictment against the bloody city in verse eight.
2. He states that **“You have held My holy things in contempt and you have profaned My Sabbaths”**.
3. Our word for “held...in contempt” is the qal, perfect of בָּזַח/bazah.
4. While often translated as “despised” (NASB) the basic nuance of the verb means “to assign little value to something, to treat something or someone as insignificant or unimportant” (Gen. Gen. 25:34; I Sam. 17:24; II Sam. 6:16).
5. Just as they had a light attitude toward honoring father and mother in the previous section, the Jews of Ezekiel’s day have demonstrated that they have held a light attitude toward God’s “holy things”.
6. “Holy things” can refer to virtually any element of the POG to include items for their dispensation to include the temple worship, keeping the holy days and the day-to-day keeping of the law to those things that are prevalent in every dispensation such as prayer and rebound (cp. Ezek. 22:26; 23:38, 39).
7. They treated God and His plan as unimportant and insignificant. They were interested in the *other things* that their pagan religion could provide them.

8. Again it is mentioned that they had profaned God's Sabbaths. It shouldn't be hard to take a day off and have a holy convocation! However that is exactly what these folks had done. It was just another day to them.
9. He continues in verse nine where He states "**Slanderous men have come to you in order to pour out blood...**"
10. Our word translated as "slanderous" is the masculine, singular noun, רַקִּיָּל/rakiyl, "slander, slanderer, talebearer, informer".
11. It is presented in the construct state, attached to our word of "men", the masculine, plural noun, אִישׁ/ish, "men". Hence men who are slanderers or who engage in slander in view.
12. Now we get into the realm of verbal sinning. Slander may be defined as "Defamation, oral or written... a false report maliciously uttered and tending to injure the reputation of another" (G & C Merriam, p. 795).
13. It was widely practiced in Jerusalem in Ezekiel's day. People would give false reports of their neighbors as a form of hate or revenge, to manipulate business practices, sway people's opinions, etc.
14. It was most assuredly forbidden in the Law (Exo. 20:16; 23:1; Lev. 19:16).
15. It is a sin that is very prevalent in our society as the establishment loves to make slanderous accusations against its enemies and those it seeks to cancel.
16. However the slanderous men did not merely come into the city to ruin the reputations of their enemies in Jerusalem. They did so "in order to pour out blood".
17. In other words, certain individuals were falsely accused of crimes they did not commit and killed for it, either via the government or a mob of people who were stirred up.
18. Some of the people who were treated in this manner were the prophets sent to Israel (Matt. 23-29-38; Heb. 11:36-40).
19. An example of slander leading to murder occurred during the time of Ahab in Israel (I Kings 21:1).
20. We need to be very careful of what information we pass on as the truth as it can cause much damage to another's reputation. Think before opening your mouth!
21. Not only is spreading gossip and slander a violation, but be careful what you are listening to as well (Prov. 26:22).
22. He continues the next clause of verse nine where He notes "**...they have eaten at the mountains shrines in you....**"

23. The word “shrines” is not actually in our Hebrew text literally but most assuredly is contextually.
24. The text literally reads “they have eaten at the mountain”. On the mountains and hills (the ‘high places’) people would sacrifice to demons and eat the sacrificed meat.
25. Hence this is not a reference to partaking of a mere meal but engaging pagan worship (Ezek. 18:6ff cp. Psa. 106:28; I Cor. 10:18ff).
26. The final clause of the verse merely states “...**They have done wickedness in your midst**”.
27. Our word for “wickedness” is not the usual word we see for evil but the feminine singular noun, זִמָּה/zimmah, “wickedness, wicked scheme or plan”.
28. In view are people who have made various plots under their OSNs to do harm to others while benefitting themselves.
29. Such ones are condemned by the Bible (Prov 12:2; Prov 14:17).

EXEGESIS OF VERSES 10 & 11:

VERSE TEN

“They have uncovered the nakedness of their fathers in you. In you they have afflicted her who is unclean in menstrual impurity”.

עֲרוֹת־אָב גָּלְהוּ בְךָ טְמֵאת הַנְּדָה עֲנוּ-בְךָ

(noun-f-s const. עֲרוֹת/‘erwah "nakedness of..." + noun-m-s אָב/ab "father" + verb-piel-perf-3rd-m-s גָּלְהוּ/galah "he has uncovered" + prep. w/ suf-2nd-f-s בְּ/B "in you" + adj-f-s const. טְמֵא/tame' "unclean of..." + noun-f-s w/ d.a. הַנְּדָה/nidah "filthiness" + verb-piel-perf-3rd-c-pl עֲנוּ/‘anah "he has humbled" + prep. w/ suf-2nd-f-s בְּ/B "in you").

VERSE ELEVEN

“And one has committed abominations with his neighbor’s wife, and one has defiled his daughter-in-law with wickedness, and another has afflicted his sister, the daughter of his father in you”.

וְאִישׁ אֶת־אִשְׁתׁ רֵעֵהוּ עָשָׂה תוֹעֵבָה וְאִישׁ אֶת־כַּלְתּוֹ טְמֵא
בְּזִמָּה וְאִישׁ אֶת־אֶחָתוֹ בֵּת־אָבִיו עָנָה-בְךָ

(conj. ו/w "and" + noun-m-s שׂיִשׁ/'iysh "one" + sign. d.o. אֵת/'eth [untranslated] + noun-f-s const. אִשָּׁה/'ishah "wife of..." + noun-m-s w/ suf-3rd-m-s רֵעֵ/rea' "his neighbor" + verb-ql-perf-3rd-m-s אָשָׂא/'asah "he has committed" + noun-f-s תּוֹעֲבָה/to'ebah "abominations" + conj. ו/w "and" + noun-m-s שׂיִשׁ/'iysh "one" + sign. d.o. אֵת/'eth [untranslated] + noun-f-s w/ suf-3rd-m-s כַּלָּה/kallah "his daughter-in-law" + verb-piel-perf-3rd-m-s אָטַמַּת/'atame' "he has defiled" + prep. ב/B "with" + noun-f-s זִמְמָה/zimmah "wickedness/wicked plan" + conj. ו/w "and" + noun-m-s שׂיִשׁ/'iysh "one" + sign. d.o. [untranslated] + noun-f-s w/ suf-3rd-m-s אָחוֹת/'achoth "his sister" + noun-f-s const. בַּת/bath "daughter of ..." + noun-m-s w/ suf-3rd-m-s אָב/'ab "his father" + verb-piel-perf-3rd-m-s אָנַח/'anah "he has afflicted" + prep. w/ suf-2nd-f-s ב/B "in you").

ANALYSIS OF VERSES 10 & 11:

1. Yahweh continues with the laundry list of sins that have been committed in the city of Jerusalem.
2. Remember that everything God tells him, Ezekiel is to turn around and report to the people.
3. At this point the list takes a particularly dark tone as we get into the realm of sexual abominations.
4. He states in the first clause of verse ten that **“They have uncovered the nakedness of their fathers in you...”**
5. The concept of uncovering nakedness does not merely mean to uncover a person so as to look at his nakedness, but to engage in sexual intercourse.
6. Our word “nakedness” is the feminine, singular noun, עֶרְוָה/'erwah, “nakedness, shame, sexuality”.
7. The idea is that of uncovering one’s self in a sexual context.
8. “In this instance ‘to expose the nakedness of one’s father’ means to violate the nakedness of the person reserved for one’s father viz., one’s natural mother or stepmother” (Block, p. 710).
9. Hence the nakedness of one’s father is actually the nakedness of one’s mother as married couples bodies belong to one another (cp. Lev. 18:7, 8, 16; 20:21).
10. Hence in view is that of male adults or at least adolescents having relations with their mothers.

11. There is no mention of rape in this instance as the language does not indicate such. Only that there is sexual intercourse. Hence we have no reason to believe that such interactions were not consensual.
12. They are essentially copying the same folly that Ham was guilty of (Gen. Gen. 9:22-29 cp. 10:6).
13. Reuben also committed this sin, resulting in him being passed up for the birth rite usually reserved for the first born (Gen. 35:22 cf. 49:4; I Chron. 5:1).
14. Absalom was also guilty of committing this sin against his father, David (II Sam. 16:21, 22).
15. Obviously such was a major violation of God's Law. It carried the death penalty under the law for both individuals (Lev. 20:11).
16. He continues in the second clause of verse ten where He states **"...In you they have afflicted her who is unclean in menstrual impurity"**.
17. Our word for "humbled" is the piel, perfect verb, אָנַח/ʾanah, "to humble, afflict, violate".
18. Harris, Archer & Waltke note that "The primary meaning of 'anâ ...is 'to force', or 'to try to force submission', and 'to punish or inflict pain upon', mostly in the Piel" (p. 682).
19. Hence, forcible rape is in view. The fact that these women were having their monthlies did not deter these sex offenders.
20. The very act of having relations with a woman while she was having her monthly was a gross violation in and of itself (Lev. 18:19; 20:18).
21. He continues in verse eleven with three more types of abuses that were occurring in Jerusalem at the time.
22. He states **"And one has committed abominations with his neighbor's wife, and one has defiled his daughter-in-law with wickedness..."**
23. Yahweh states that there are multiple examples of infidelity to include incest occurring throughout the city at this time.
24. In one instance you have consensual sex between a man and his neighbor's wife.
25. However as bad as that may be, the second example takes things several steps further in that certain ones were having relations with their sons' wives.
26. Note the phrase, "with wickedness". Our word for wickedness is the feminine, singular noun, זִמְמָה/zimmah, "plan, device, wickedness, wicked plan".

27. Forcible rape is not in view, nor is willing acceptance of intercourse by the daughter-in-law revealed either.
28. Somehow these men were hatching wicked schemes to get their daughter-in-laws to sleep with them, perhaps blackmail.
29. He continues in the final clause, **"...and another has afflicted his sister, the daughter of his father in you"**.
30. Note that in this example of incest, it is not consensual sex in view.
31. Notice that the piel perfect of עָנָה/‘anah is repeated, noting that the ones in view have forced themselves upon their sisters.
32. David’s son, Amnon, committed rape against his sister, Tamar, in the same way (II Sam. 13:1ff).
33. Realize that these types of sins had become commonplace in Jerusalem. Had they only occurred a few times in secret, God would merely deal with the individuals, not indict the entire city for the sins of a small majority!!!
34. These people, essentially got away with their crimes due to mass corruption in the government and in the civilization overall.
35. Had the offenders been caught and punished, Yahweh would not be indicting the city for her sins.
36. It is similar to our own civilization where people may themselves not engage in certain acts, but such have become part of their culture and they willingly accept and support such abominations (Rom. 1:32).

EXEGESIS OF VERSE 12 & 13:

VERSE TWELVE

“They have taken bribes in you in order to shed blood. You have taken usury and increase, and you have cut off companions with oppression, and you have forgotten Me declares Yahweh”.

שָׁחַד לְקַחוּ-בְּךָ לְמַעַן שִׁפְךָ-דָּם נֶשֶׁךְ וְתַרְבִּית לְקַחַתָּ
וּתְבַצְעִי רֵעֶיךָ בְּעֹשֶׂק וְאֶתִי שָׁכַחְתָּ נְאֻם אֲדֹנָי יְהוָה

(noun-m-s שָׁחַד/shochad "a bribe" + verb-qal-perf-3rd-m-pl לָקַח/laqach "they have taken" + prep.w/ suf-2nd-f-s בְּ/B "in you" + prep. לְמַעַן/l'ma'an "in order to" + verb-qal-inf. const. שִׁפְךָ/shaphak "to shed" + noun-m-s דָּם/dam "blood" + noun-m-s נֶשֶׁךְ/neshek "usury/ interest" + conj. וַ/w "and" + noun-f-s תַּרְבִּית/tar'biyth "increase" + verb-qal-perf-2nd-f-s לָקַח/laqach "you have taken" + conj. וַ/w "and" + verb-piel-imperf-2nd-f-s [waw consec] בָּצַע/batsa' "you have cut off" + noun-m-pl w/ suf-2nd-f-s רֵעֵ/rea' "companions/friends" + prep. בְּ/B "with" + noun-m-s w/ d.a. עֹשֶׂק/osheq "the oppression" + conj. וַ/w "and" + sign d.o. w/ suf-1st-c-s אֲנִי/eth "me" + verb-qal-perf-2nd-f-s שָׁכַח/shakach "you have forgotten" + noun-m-s const. נְאֻם/n'e'um "a declaration of..." + proper noun יְהוָה/yhwh "Yahweh").

VERSE THIRTEEN

“And I have struck my hands to your dishonest profit which you have received and over your blood which has emerged in your midst”.

וְהִנֵּה הִכִּיתִי כַפֵּי אֶל-בְּצַעְךָ אֲשֶׁר עָשִׂיתָ וְעַל-דָּמְךָ אֲשֶׁר
הָיוּ בְּתוֹכְךָ

(conj. וַ/w "and" + interj. הִנֵּה/hinneh "behold" + verb-hiph-perf-1st-c-s נָכַח/nakah "I have caused to strike" + noun-f-s w/ suf-1st-c-s כַּף/kaph "my hand" + prep. אֶל/el "unto" + noun-m-s w/ suf-2nd-f-s בְּצַע/betsa' "your dishonest profit" + rel. pron. אֲשֶׁר/asher "which" +

verb-qal-perf-2nd-f-s אָשָׂה/'asah "you have conducted" + conj ו/with "and" + prep. אֶל/'al "upon" + noun-m-s w/ suf-2nd-f-s דָּמָה/dam "your blood" + rel. pron. אֲשֶׁר/'asher "which" + verb-qal-perf-3rd-c-pl הָיָה/hayah "have come about" + prep. ב/B "in" + noun-m-s w/ suf-2nd-f-s תַּוֶּק/tawek "your midst").

ANALYSIS OF VERSES 12 & 13:

1. Having exposed the gross sexual sins occurring in Jerusalem, Yahweh moves on to describe the bloodshed that has occurring in her due to bribery and oppression.
2. He states in verse twelve, **“They have taken bribes in you in order to shed blood. You have taken usury and increase...”**
3. People, not necessary government officials, but various individuals have allowed themselves to be bribed so as to shed innocent blood.
4. Yahweh does not state how specifically this occurred. He only notes that people were paid off so that blood could be shed.
5. Note the presence of the preposition, לְמַעַן/lema'an, “in order that”. This preposition occurs with some known or intended result in mind.
6. Hence the purpose of the pay off was to bring about some sort of bloodshed!
7. At the same time usury has become commonplace in Jerusalem.
8. Usury is the process of loaning money to a fellow Jew in need and then charging him interest.
9. The amount of interest was significant and served to harm the borrower as he would have a real hard time paying it back.
10. Such activity was forbidden in the Law (Exo. 22:25; 23:7; Lev. 25:35; Deut. 16:19; 27:25).
11. Those who behave in this manner will reap the consequences (Prov. 28:8).
12. Note the change in address that has occurred. Yahweh still speaks to the city of Jerusalem, but He no longer states that these crimes are occurring “in” her but that the city itself is in responsible for the crimes.
13. While it is the people of the city, not the city itself which is responsible, here the city is presented as a corporate entity that has become culpable due to the crimes of its populous.
14. He continues in third clause of verse twelve where He states **“...and you have cut off companions with oppression...”**

15. Our word for companion is the masculine, plural noun רֵעָא/rea‘, “friend, companion, neighbor”.
16. In other words, these are people that were known and loved by the individuals in view who turned on them and “cut them off”.
17. They did this by engaging in one form or another of “oppression”.
18. Our word for oppression is masculine, singular noun, עֲשֵׂק/‘osheq, “oppression, extortion”.
19. He does not say, specifically, how this is occurring. Those most vulnerable to oppression were widows, orphans and sojourners (Isa. 1:23; Mic 7:2).
20. However those taken advantage of are called neighbors or companions.
21. Hence, they were taking advantage of their fellow Jews, finically and otherwise, to line their pockets and deprive their neighbors of what was rightfully theirs.
22. Such activity was rampant in Ezekiel and Jeremiah’s day (Jer. 5:26, 27).
23. The final clause of verse twelve says a lot about why all of these things were occurring in the first place. God states “**...and you have forgotten Me declares Yahweh**”.
24. Once a people get their eyes off of God and his laws, they can easily justify grotesque behavior as they no longer see God as a judge of one’s conduct nor fear His punishment (Ezek. 23:35 Deut. 32:18 Psa. 106:21 Jer. 2:32 3:21).
25. He continues in verse thirteen where He states “**And I have struck my hands to your dishonest profit which you have received and over your blood which has emerged in your midst**”.
26. Again, the concept of God striking His hands together in order to demonstrate divine displeasure.
27. The two general items listed here refer to ill gotten financial gain and the extreme violence done in the city.
28. They are the fruits that have grown up out of their rejection of God and his plan.

EXEGESIS OF VERSES 14 & 15:

VERSE FOURTEEN

“Can your hearts endure and your hands stay strong in the days that I deal with you? I, Yahweh have spoken”.

אוֹתָךְ אֲנִי יְהוָה דִּבַּרְתִּי וְעֲשִׂיתִיהֶעֱמֹד לַיָּד אִם־תִּחַזְקֶנָּה יָדֶיךָ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה

(inter. part. הָ/ha [untranslated] + verb-qal-imperf-3rd-m-s עֲמַד/‘amad "it can endure" + noun-m-s w/ suf-2nd-f-s לֵב/leb "your heart" + part. אִם/im "if" + verb-qal-imperf-3rd-f-pl חַזַּק/ chazaq "they can become strong" + noun-f-pl w/ suf-2nd-f-s יָד/yad "you hands" + prep. ל/L

"for" + noun-m-pl w/ d.a. יָוֹם/yom "the days" + rel. pron. אֲשֶׁר/asher "that" + pron-1st-c-s אֲנִי/aniy "I" + verb-qal-part-m-s עָשָׂה/asah "dealing"+ sign. d.o. w/ suf-2nd-f-s אֵת/eth "with you" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-piel-perf-1st-c-s דָּבַר/dabar "have spoken" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] עָשָׂה/asah "I will do it").

VERSE FIFTEEN

“And I will scatter you among the nations and I will disperse throughout the lands and I will put an end to your uncleanness”.

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] פָּוֵץ/puts "I will scatter" + sign d.o. w/ suf-2nd-f-s אֵת/eth "you" + prep. ב/B "among" + noun-m-p. w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + verb-piel-perf-1st-c-s [waw consec] w/ suf-2nd-f-s זָרַח/zarah "I will disperse you" + prep. ב/B "among" + noun-f-pl אֶרֶץ/erets "lands" + conj. ו/w "and" + verb-hiph-perf-1st c-s [waw consec] תָּמַם/tamam "I will be complete, finish" + noun-f-s w/ suf-2nd-f-s תִּמְאַח/tum^e'ah "your uncleanness" + prep. w/ suf-2nd-f-s מִן/min "from you").

ANALYSIS OF VERSES 14 & 15:

1. Yahweh continues with what will be the end result of the heinous sins committed in the city.
2. He gives a warning to any who think that they will be able to endure what is coming.
3. He states in verse fourteen, **“Can your hearts endure and your hands stay strong in the days that I deal with you?”**
4. Regardless of what the people think, the answer is a resounding “NO!”
5. Yahweh has already stated that all their hearts will melt in fear (Ezek. 21:7).
6. He has also demonstrated that the sword is coming and most of them will be laid low (Ezek. 21:15).
7. Recall that the elders and people had approached Ezekiel on multiple occasions to get information.
8. They held out hope of the nation holding out against Nebuchadnezzar and their returning home soon.
9. However this is NOT what is going to occur. The nation is going to be destroyed and they will soon have additional deportees joining them in the land of Babylon.

10. God brings His declaration to completion and states “**...I, Yahweh have spoken**”.
11. When God says something, it is as good as done. He never fails to keep His promises or fulfill His prophecies.
12. This declaration also serves to remind the people that although Ezekiel is speaking, God is the author of what is being said.
13. He continues by describing the end result in verse fifteen.
14. He states, “**And I will scatter you among the nations and I will disperse throughout the lands and I will put an end to your uncleanness**”.
15. Those who survive the sword, famine and pestilence will be carted off as prisoners to the land of Babylon (Ezek. 5:12).
16. Some will escape and move to Egypt (Jer. 44:1).
17. As time went on, they were eventually spread throughout the world in fulfillment of this prophecy.
18. However for a contingency of Jews living in Babylon, God did put an end to their filthiness in that they remembered what they had done and repented (Ezek. 20:43).
19. Most continue in one form of uncleanness or another to this very day.

EXEGESIS OF VERSES 16:

VERSE SIXTEEN

“And you will profane yourself in the sight of the nations and you will know that I am Yahweh”.

וְנַחֲלַתְּ בְּדָ לְעֵינֵי גוֹיִם וְיָדַעַתְּ כִּי־אֲנִי יְהוָה

(conj. ו/w "and" + verb-perf-niph-2nd-f-s [waw consec] חָלַל/chalal "you will be profaned " + prep. w/ suf-2nd-f-s ב/B "in you" + prep. ל/L "before" + noun-f-pl const עֵינַי/ayin "eyes of..." + noun-m-pl גוֹי/goy "nations" + conj. ו/w "and" + verb-qal-perf-2nd-f-s [waw consec] יָדַע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1dst-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

ANALYSIS OF VERSE 16:

1. Yahweh wraps up this section in verse sixteen with similar language used for the result of Israel's sins.
2. He states in verse sixteen, **“And you will profane yourself in the sight of the nations”.**
3. Our word translated as “profane” is the niphal, perfect of חָלַל/chalal "to profane, defile, pollute, desecrate".
4. It refers not so much to the making themselves filthy. They have been doing that for years. However now they will be made filthy or rather exposed as being filthy in the eyes of the nations.
5. They will become filthy in the eyes of the nations as they will be thrust out of their country and end up settling in the various gentile nations.
6. We have seen similar language used by Yahweh throughout the book (Ezek. 5:8; 13:19; 20:9, 14, 22, 41; 22).
7. Yahweh ends the section with a familiar phrase, **“...and you will know that I am Yahweh”.**
8. Note the imperfect tense of the verb indicating that this action will take place at a future time when they have been removed from the land.

9. When the Jews of the southern kingdom of Israel have their land destroyed and their evil ways are exposed to the gentile nations around them, they will know that God is God and He has acted to punish them for their heinous sins.
10. They will have this realization regardless of their volitional response to His actions.
11. Many will simply remain –V and simply reside outside the land.
12. Others will consider the gravity of their OSN activity, repent and look to return to the land (Ezek. 6:9; 20:43).

The Refiner's Furnace

EXEGESIS OF VERSES 17 – 20:

VERSE SEVENTEEN

“And the word of Yahweh came to me saying”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵל/ʾel "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE EIGHTEEN

“Son of man the house of Israel has become dross to me. All of them are copper, tin, iron and lead in the midst of the furnace. They have become dross of silver”.

בֶּן־אָדָם הַיּוֹנִי לִי בֵּית־יִשְׂרָאֵל (לְסוּג) [לְסוּג] כָּל־ם נְחֹשֶׁת
וּבְרִיִל וּבְרָזָל וְעוֹפֶרֶת בְּתוֹךְ כּוֹר סָגִים כֶּסֶף הֵיוּ ס

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/ʾadam "man" + verb-qal-perf-3rd-c-p. הָיָה/hayah "it has become" + prep w/ suf-1st-c-s ל/L "for me" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yisra'el "Israel" + prep. ל/L "unto" + noun-m-s סוּג/sug "dross" + noun-m-s w/ suf-3rd-m-pl כָּל/kol "all of them" + noun-f-s נְחֹשֶׁת/n'chosheth

"copper" + conj. ו/w "and" + noun-m-s בְּדִיֵּל/b^ediyl "tin" + conj. ו/w "and" + noun-m-s
בַּרְזֶל/barzel "iron" + conj. ו/w "and" + noun-f-s עֹפֶרֶת/‘ophereth "lead" + prep. ב/B "in" +
noun-m-s const. תְּוֹךְ/tawek "midst of..." + noun-m-s כּוּר/kur "furnace" + noun-m-pl סִיג/siyg
"dross" + noun-m-s כֶּסֶף/keseph "silver" verb-qal-perf-3rd-c-pl הָיָה/hayah "they have
become").

VERSE NINETEEN

"Therefore thus says Adonay Yahweh, 'because all of you have become like dross I am therefore gathering you in the midst of Jerusalem'".

לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יֵעַן הָיִיתָ כָּלְכֶם לְסָגִים לְכֵן
הֲנִי קֹבֵץ אֶתְכֶם אֶל-תּוֹךְ יְרוּשָׁלַם

prep. ל/L [untransalted] + prep. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-
m-s אָמַר/'amar "says" + proper noun יְהוִה אֲדֹנָי/adonay yhwh "Adonay Yahweh" + adv. י
יַעַן/ya'an "because" + verb-qal-inf. const. הָיָה/hayah "become" + noun-m-s w/ suf-2nd-m-pl
כָּל/kol "all of you" + prep. ל/L "unto" + noun-m-pl סִיג/siyg "dross" + prep. ל/L
[untranslated] + adv. כֵּן/ken "therefore" + interj. w/ suf-1st-c-s הִנֵּה/hinneh "behold I" + to be
verb [supplied] "am" verb-qal-part-m-s קֹבֵץ/qabats "gathering" + sign. d.o. אַת/'eth "you" +
prep. אֶל/el "unto" + noun-m-s const. תְּוֹךְ/tawek "midst of..." + proper noun יְרוּשָׁלַם/
yerushalam "Jerusalem").

VERSE TWENTY

"A gathering of silver, copper, iron, lead and tin into the midst of a furnace to blow fire upon and pour you out. Thus I will gather you in My anger and in My wrath and I will let you rest there and I will melt you".

קְבֻצַּת כֶּסֶף וְנְחֹשֶׁת וְבַרְזֶל וְעֹפֶרֶת וְבְדִיֵּל אֶל-תּוֹךְ כּוּר
לְפַחַת-עָלָיו אֲשֶׁר לְהַנְתִּידָךְ כֵּן אֶקְבֹּץ בְּאַפִּי וּבַחֲמָתִי וְהִנַּחְתִּי
וְהִתְכַתִּי אֶתְכֶם

(noun-f-s const. קְבֻצָּה/qebutsah "a gathering of..." + noun-m-s כֶּסֶף/keseph "silver" + conj. ו/
w "and" + noun-f-s נְחֹשֶׁת/nechosheth "copper" + conj. ו/w "and" + noun-m-s בַּרְזֶל/barezel
"iron" + conj. ו/w "and" + noun-f-s עֹפֶרֶת/‘ophereth "lead" + conj. ו/w "and" + בְּדִיֵּל/bediyl
"tin" + prep. אֶל/el "unto" + noun-m-s const. תְּוֹךְ/tawek "midst of..." + noun-m-s כּוּר/kur
"furnace" + prep. ל/L "to" + verb-qal-inf. const. נָפַח/naphach "blow" + prep. עַל/'al "upon"

+ noun-f-s עֵשׂ/esh "fire" + prep. ל/L "to" + verb-hiph-inf. const. נָתַח/nathak "pour out" + adv. כֵּן/ken "so" + verb-qal-imperf-1st-c-s קָבַץ "I will gather" + prep. ב/B "in" + noun-m-s w/ suf-1st-c-s אַפִּי/aph "my anger" + conj. ו/w "and" + prep. ב/B "in" + noun-f-s w/ suf-1st-c-s חֵמָה/chemah "my wrath" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] נִחַח/nuach "I will rest" + conj. ו/w "and" + verb-hip-perf-1st-c-s [waw consec] נָתַח/nathak "I will melt" + sign. d.o. w/ suf-2nd-m-pl אַתָּה/eth "you").

ANALYSIS OF VERSES 17 – 20:

1. A new communication occurs in verse seventeen beginning with the all too familiar phrase, **“And the word of Yahweh came to me saying”**.
2. Hence we are at an end to God’s address to the bloody city and have now come to a new section where God promises to treat the people who flee to Jerusalem as metal in a furnace.
3. He states in verse eighteen, **“Son of man the house of Israel has become dross to me. All of them are copper, tin, iron and lead in the midst of the furnace. They have become dross of silver”**.
4. Our word for “dross” is the masculine, singular noun, סוּג/sug, “dross, oxide, that which is skimmed off during the refining process”.
5. In metallurgy, impurities are burned off of the precious metals and any base metals or alloys are separated so as to make it pure during the refining process.
6. Block notes, “From the opening statement it is apparent that Ezekiel was familiar with ancient metallurgical techniques, specifically the refinement of silver, and that he assumed the same for his audience. The raw element exists in two principal states, as an alloy of gold, known as electrum, and more commonly in lead ores known as galena (lead sulfide). These ores often contained significant amounts of copper, zinc, tin and other minerals as well. Because silver is often found in lead ores, the extraction of one frequently involves the refinement of the other” (p. 717).
7. Scripture uses it in reference to the nation of Israel on multiple occasions (Isa. 1:22-1:25; Jer. 6:27-30; Mal. 3:2-3).
8. This analogy is also used of the believer’s testing in the CWL (Isa. 48:10; Dan. 12:10; Zech 13:9).
9. It is also used of the WOG which is compared to pure or refined gold (Rev. 3:18).
10. The idea is that the metal is tested to remove the junk and thus proven to be a quality metal (Prov. 17:3; Isa. 48:10).

11. The people (silver) have become the dross and mixed together with baser metals such as copper and tin rather than the true metal. Such is to say that they have been corrupted and no longer represent valuable silver as believers.
12. Note the use of the qal, perfect of הָיָה/hayah, “it has become”. The nation was not born or created as dross. Rather it has become as dross due to the –V and people’s commitment to false religion.
13. They are likened unto metals that have been cast into the furnace to be refined.
14. How much pure silver will be left after the heat of the refining process?!!
15. Dross represents –V and OSN activity which has no value to God. God brings the fire of the refining process to destroy the wicked where tested +V remains (Psa. 119:119; Jer. 6:28).
16. What happens to the dross when heated? It is melted away. Such is analogous to the nation of Israel which will be destroyed, yet a remnant will survive.
17. But if the nation has become dross, what represents the furnace?
18. We find out in verse nineteen, **“Therefore thus says Adonay Yahweh, ‘because all of you have become like dross I am therefore gathering you in the midst of Jerusalem’”**.
19. Jerusalem therefore is essentially functioning as a refining pot in the midst of the furnace that is going to refine the metals. Those who are true precious metals will be refined and purified.
20. However the great majority are not pure metals but simply corrupt dross which will be destroyed.
21. Note that Yahweh is “gathering” them into the city. When war occurred, people often fled to the walled cities, seeking safety.
22. God is going to destroy most of these people through war, famine and pestilence, but a core of +V will survive and continue on spiritually in the land of Babylon.
23. This analogy is similar to that of the wheat and the chaff where God preserves +V and destroys those who are evil (Mic. 4:12; Luke 3:17).
24. Yahweh states in verse twenty that it will be **“A gathering of silver, copper, iron, lead and tin into the midst of a furnace to blow fire upon and pour you out. Thus I will gather you in My anger and in My wrath and I will let you rest there and I will melt you”**.

25. Again we have reference to the refiner's pot where precious metals were purified and the dross separated and burned off.
26. The heat of the furnace represent the ordeal of DD and the 5th cycle that Yahweh provides in the form of the invasion of the Babylonian army.
27. Such statements must have been quite unsettling for Ezekiel's audience, who thought they were the precious metal in God's sight and hoped to be restored to their nation soon. However they are no longer the shining metal but the dross, corrupted with base metals that must be separated out from the nation.
28. Note that God leaves them there for a time, such equates to the time of the siege.
29. The people would have to endure the horrors of the 5th cycle of discipline before their metal would again shine forth.
30. It should be noted that silver is symbolic of redemption. God is looking to believers who can shine forth in His Plan (cp. Deut. 18:16).
31. Realize that what is true about the nation is also true of the individual believer. Through testing and DD, God refines the believer's metal to improve upon his luster (James 1:2, 3).
32. Hence we should ask ourselves what "dross" we have allowed to attach itself to our lives (perhaps an unhealthy allure to the cosmos or an inappropriate relationship) and what ways God may have to intervene and remove so as to refine us into the kind of people He wants us to be (II Pet. 3:11).

EXEGESIS OF VERSES 21 & 22:

VERSE TWENTY-ONE

“And I will gather you and blow upon you the fire of My fury and you will be poured out in its midst”.

וּכְנַסְתִּי אֶתְכֶם וְנִפְחַתִּי עֲלֵיכֶם בְּאֵשׁ עֲבָרְתִּי וְנִתְכַתֵּם בְּתוֹכָהּ

(conj. ו/w "and" + verb-piel-perf-1st-c- [waw consec] כָּנַס/kanas "I will gather" + sign. d.o. w/ suf-2nd-m-pl אֶת/'eth "you" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נִפְחַח/naphach "I will blow" prep. w/ suf-2nd-m-pl עַל/'al "on you" + noun-f-s const אֵשׁ/'esh "fire of..." + noun-f s-w/ suf-1st-c-s עֲבָרָה/'eberah "my fury" + conj. ו/w "and" + verb-niph-perf-2nd-m-pl [waw consec] נִתְּחַח/nathak "you will be poured out" + prep. ב/B "in" + noun-m-s w/ suf-3rd-f-s תְּוֹכָהּ/tawek "their midst").

VERSE TWENTY-TWO

“Like the melting of silver in the midst of a furnace so you shall be melted in the midst of it and you will know that I, Yahweh, have poured My wrath out on you”.

כְּהִתּוֹךְ כֶּסֶף בְּתוֹךְ כּוּר כֵּן תִּתְּכוּ בְּתוֹכָהּ וַיִּדְעֶתֶם כִּי־אֲנִי
יְהוָה שֶׁפַּכְתִּי חֲמָתִי עֲלֵיכֶם פ

(conj. כ/K "as/like" + noun-ms const. הִתּוֹךְ/hituk "a melting of..." + noun-m-s כֶּסֶף/keseph "silver" + prep. ב/B "in" + noun-m-s const. תְּוֹכָהּ/tawek "midst of..." + noun-m-s כּוּר/kur "a furnace" + adv. כֵּן/ken "so" + verb-hoph-imperf-2nd-m-pl נִתְּחַח/nathak "you will be melted" + prep. ב/B "in" + noun-m-s w/ suf-3rd-f-s תְּוֹכָהּ/tawek "midst of it" + conj. ו/w "and" + verb-qal-perf-2nd-m-pl [waw consec] יָדַע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/'aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-qal-perf-1st-c-s שֶׁפַּח/shaphak "I have poured out" + noun-f-s w/ suf-1st-c-s חֲמָה/chemah "my wrath" + prep. w/ suf-2nd-m-pl עַל/'al "on you").

ANALYSIS OF VERSES 21 & 22:

1. Yahweh brings the analogy of the refiner's furnace to an end in verses twenty-one and twenty-two.
2. He states in verse twenty-one, “**And I will gather you and blow upon you the fire of My fury and you will be poured out in its midst**”.
3. As previously stated, precious metals like silver are refined or purified by being heated in a smelter's pot so as to remove the any dross and base metal alloys.

4. Once this process is complete, the pure metal emerges, free from contaminants.
5. The “silver” in view is represented of the Jewish people who flee to Jerusalem during the Babylonian invasion and event that will occur in about a year and a half.
6. However recall that they are not pure silver at this time, but the dross and base metal alloys or ores that have been attached to the silver. In other words, they are corrupt.
7. Jerusalem represents the smelter’s pot or furnace where they will be gathered for the “purifying process”.
8. He continues in verse twenty-two, **“Like the melting of silver in the midst of a furnace so you shall be melted in the midst of it...”**
9. Our word for furnace is not the word commonly used for a furnace. Yahweh uses the masculine, singular noun כּוּר/kur, “a smelter’s furnace”. This is a furnace for the purpose of melting down precious metals to refine or purify them.
10. Such is what is in store for the people of Israel. All the dross and base metals will be removed, with pure silver left over. How much pure silver is there?!!
11. Nowhere is there given guarantee that silver will be found, only that they people will be melted and poured out.
12. We know from other prophecies that there is a remnant of +V that will come out of this fire (Jer. 9:7; 24:1 ff).
13. He ends the section with familiar language demonstrating that the people will be cognizant of the fact that God is the one who has brought this about.
14. He states in the final clause of verse twenty-two, **and you will know that I, Yahweh, have poured My wrath out on you”**.
15. When Nebuchadnezzar’s troops pour in and destroy the city, those who remain will know that God has punished them for their sins and that He, not Nebuchadnezzar, is the true author of what has occurred.
16. This is the first and most crucial aspect of repentance, knowing that you have done wrong and that your problems in life are the product of DD!!!!

EXEGESIS OF VERSES 23 – 25:

VERSE TWENTY-THREE

“And the word of Yahweh came to me saying”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵלַי/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWENTY-FOUR

“Son of man, say to her, ‘you are a land which has not been cleansed, and it has not been rained upon in the day of indignation’”.

בֶּן־אָדָם אָמַר־לָהּ אַתְּ אֶרֶץ לֹא מֻטְהָרָה הִיא לֹא גִשְׁמָה
בְּיוֹם זַעַם

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-imper-m-s אָמַר/amar "say" + prep. w/ suf-3rd-f-s ל/L "to her" + pron-2nd-f-s אַתְּ/attah "you" + to be verb [supplied] "are" + noun-f-s אֶרֶץ/erets "a land" + neg. adv. לֹא/lo' "not" + verb-pual-part-f-s טִהַר/taher "cleansed" + pron-3rd-f-s הִיא/hiy' "she/it" + neg. adv. לֹא/lo' "not" + noun-m-s w/ /suf-3rd-f-s גִּשְׁמָה/goshem "rained upon" + prep. ב/B "in" + noun-m-s const. יוֹם/yom "day of..." + noun-m-s זַעַם/za'am "indignation").

VERSE TWENTY-FIVE

“There is a conspiracy of her prophets in her midst like the roaring lion tearing his prey. They have devoured souls. They have taken riches and valuables. They have increased her widows in her midst”.

קֶשֶׁר נְבִיאִיהָ בְּתוֹכָהּ כִּי־אֵרִי שׂוֹאֵג טָרַף טָרַף נֶפֶשׁ אֲכָלוּ
חֶסֶן וְיָקָר יִקְחוּ אֶל־מְנוּחֶיהָ הִרְבּוּ בְּתוֹכָהּ

(noun-m-s const. קֶשֶׁר/qesher "a conspiracy of.." + noun-m-pl w/ suf-3rd-f-s נְבִיאִ/nabiy' "her prophets" + prep. ב/B "in" + noun-m-s const. w/ suf-3rd-f-s תוֹכָהּ/tawek "midst of her" + prep. כ/K "like" + noun-m-s w/ d.a. אֵרִי/ariy "the lion" + verb-qal-part-m-s שׂוֹאֵג/sha'ag "roaring" + verb qal-part-m-s verb-טָרַף/taraph "tearing" + noun-m-s טָרַף/tereph "prey" + noun-f-s נֶפֶשׁ/nepesh "soul" + verb-qal-perf-3rd-c-pl אֲכָלוּ/akal "they have devoured" + noun-m-s חֶסֶן/chosen "riches" + conj. ו/w "and" + noun-m-s יָקָר/yeqar "preciousness" + verb-qal-imperf-3rd-m-pl יִקְחוּ/laqach "they have taken" + noun-f-pl w/ suf-3rd-f-s אֶל־מְנוּחָה/alemanah "her widows" + verb-hiph-perf-3rd-c-pl רַבְּהָ/rabah "they have made many" + prep. ב/B "in" + noun-m-s w/ suf-3rd-f-s תוֹכָהּ/tawek "her midst").

ANALYSIS OF VERSES 23 – 25:

1. Verse twenty-three begins the final communication for chapter twenty-two where Ezekiel states **“And the word of Yahweh came to me saying”**
2. There is no reference to or indication of how much time has passed since the end of the previous section on the silver, dross and refiner’s pot.
3. He states in verse twenty-four, **“Son of man, say to her, ‘you are a land which has not been cleansed and it has not been rained upon in the day of indignation”**
4. Interesting that it is not merely a matter of the sins committed but that there is no “cleansing process”.
5. This is ongoing OSN activity with zero rebound. People just kept on doing what they were doing.
6. God is willing to forgive a lot so long as the people/nation come to terms with their sins, confess them, and turn away from them.
7. Note too that He states that the land has not been “rained upon in the day of indignation”.
8. The day of indignation is not a literal day but symbolic of a time period. The time period in view is that of God’s discipline upon the nation (cp. (Isa. 13:6, 9; Ezek. 30:3; II Pet. 3:12).

9. The lack of rain is symbolic of DD on the nation and indeed is one way God disciplines the nation (Lev. 26:19; Ezek. 34:36; Zech 14:16-20).
10. He continues in verse twenty-five, **“There is a conspiracy of her prophets in her midst like the roaring lion tearing his prey...”**
11. Herein begins Yahweh’s indictment of the priests, prophets and princes of Israel.
12. He starts with the prophets. However it should be noted that He is speaking of the false prophets, not positive adjusted prophets such as Ezekiel, Jeremiah and Daniel!!!
13. He states that there is a “conspiracy” among such charlatans. Our word for “conspiracy is masculine, singular noun, קִשְׁשָׁר/qesher, “conspiracy, treason, treasonable intent”.
14. This noun implies much more than a partnership or agreement. It almost always signals mal intent.
15. It is the word used of Absalom’s conspiracy against his father, David, in his seeking to conduct a coup d’état (II Sam. 15:12).
16. Such is used to describe the evil plots of others as well (cp. II Kings 12:20; 15:15, 30; 17:4).
17. Such ones are compared to lions who tear the prey which speaks of the harm they have done.
18. But in what way have they “conspired”? A conspiracy by definition is “the act of conspiring; specific: **a** Combination (of persons) for an evil purpose; a plot. **b** Combination or union (of persons or things) for a single purpose or end; harmonious action. **c** *Law*. An agreement, manifesting itself in words or deeds, by which two or more persons confederate to do an unlawful act, or use unlawful means to do an act which is lawful” (G & C Merriam Co., p. 178).
19. This third and final definition is the one that most suits our context here.
20. Hence, these priests got together to hatch out a plot to do unlawful things whereby people were hurt, being compared to the lions’ prey.
21. This was not one act nor a group of random acts, but a planned evil plot to harm the Jewish people.
22. Yahweh states that **“They have devoured souls. They have taken riches and valuables. They have increased her widows in her midst”**.
23. Our word for “souls” is the feminine singular (collective) noun, נֶפֶשׁ/nepesh, “soul, life, living being”.

24. Its cognate verb, נָפַשׁ/naphash, means “to breath” and thus we are reminded of God breathing into Adam’s nostrils (Gen. 2:7).
25. In this context the translation would better be translated as “lives”. They have destroyed lives or soul life by committing murder, thereby separating the soul from the body.
26. One way they did this is by preaching a message of peace and safety which ran completely contrary to what God’s true prophets were predicting.
27. Realize too that due to the prevalence of human sacrifice, the prophets did indeed destroy human life, causing children to pass through the fire.
28. While they may have not been directly involved they were prophesying that God was pleased with the people’s actions as opposed to encouraging them to repent of their horrible behavior.
29. This not only opened the door wide to human sacrifice, as pagan principles were substituted for God’s Word, morality quickly declined as well throughout the nation.
30. After all, once you can convince yourself that sacrificing your son or daughter in the fires of Molech will bring you a good harvest and much desired wealth, you overall love and concern for one’s neighbor is going to plummet drastically (Jer. 44:16).
31. While these prophets claimed to speak for Yahweh, they in essence supported the pagan system under which they lived, refusing to call the people out for what they had become, which is a major function of the adjusted prophet.
32. It is in this sense that the false prophets have “devoured souls/lives”.
33. Another group of people murdered were the true prophets of Yahweh sent to the people. False prophets conspired to have them struck down as “blasphemers” (Jer. 2:30).
34. The false prophets should have been identified for what they were and they should have been the ones to receive the death penalty (Deut. 18:20).
35. However they also got rich over the matter. They are said to have taken money and other “valuables”.
36. As an additionally peripheral area of OSN activity, greed had spread throughout the land and people were willing to commit evil to attain wealth.
37. The false prophets were one group who benefitted from such transactions (Ezek. 13:19; Jer. 6:13; 28:1ff; Lam. 2:14; Mic. 3:5).
38. Finally, they have greatly increased the amount of widows in Israel as their false prophecies have led people to put their faith strange gods bringing DD to include warfare resulting in a great amount of deaths (Ezek. 13:10-16).

39. Their false prophecies will lead to war with Babylon which will result in the deaths of many, young and old, men and women, children and elderly (Jer. 51:22).

EXEGESIS OF VERSE 26:

VERSE TWENTY-SIX

“Her priests have done violence to My Law and have profaned My holy things. They have not distinguished between what is holy and what is profane. They do not know the difference between that which is unclean and that which is clean, and they have closed their eyes to My Sabbaths and I have been profaned in their midst”.

כְּהֹנֵי חָמָס תּוֹרָתִי וַיַּחֲלִלוּ קֳדָשֵׁי בֵּין-קֳדָשׁ לְחָל לֹא
הִבְדִּילוּ וּבֵין-הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשְׁבַּתוֹתַי
הָעֵלִימוּ עֵינֵיהֶם וְאֶחָל בְּתוֹכֶם

(noun-m-pl w/ suf-3rd-f-s כְּהֹנֵן/kohen "her priests" + verb-qal-perf-3rd-c-pl חָמָס /chamas "violence" + noun-f-s w/ suf-1st-c-s תּוֹרָה/torah "my law" + conj. ו/w "and" + verb-piel-imperf-3rd-m-pl [waw consec] חָלַל/chalal "they have profaned" + noun-m-pl w/ suf-1st-c-s קֳדָשׁ/qodesh "my holy things" + prep. בֵּין/bayin "between" + noun-m-s קֳדָשׁ/qodesh "holy thing" + prep. ל/L "unto" + noun-m-s חָל/chol "profaneness" + neg. adv. לֹא/lo' "not" + verb-hiph-perf-3rd-c-pl בָּדַל/badal "they have divided/caused to be separated" + conj. ו/w "and" + prep. בֵּין/bayin "between" + adj-m-s w/ d.a. טָמֵא /tame' "the unclean" + prep. ל/L "unto" + adj-m-s טָהוֹר/tahor "pure/clean" + neg. adv. לֹא/lo' "not" + verb-hiph-perf-3rd-c-pl יָדָע/yada' "they have known" + conj. ו/w "and" + prep. מִן/min "from" + noun-f-pl w/ suf-1st-c-s שַׁבָּת/shabath "my Sabbaths" + verb-hiph-perf-3rd-c-pl אָלַם/alam "they have hidden/concealed" + noun-f-pl w/ suf-3rd-m-pl עֵינַי/ayin "their eyes" + conj. ו/w "and" + verb-niph-imperf-1st-c-s [waw consec] חָלַל/chalal "I have been profaned" + prep. ב/B "in" + noun-m-s w/ suf-3rd-m-pl תְּוֹכֶךָ/tawek "their midst").

ANALYSIS OF VERSE 26:

1. In verse twenty-six, Yahweh shifts His focus from the false prophets to the priests of Israel.
2. He state **“Her priests have done violence to My Law and have profaned My holy things....”**
3. Our word for violence is qal, perfect of חָמָס /chamas (comes into the English as ‘hamas’), “violence, lawlessness, injustice”.

4. While often translated as “violence” physical harm is not always what is in view (cp. Gen. 16:5).
5. The idea here is not that there was some sort of physical attack on God’s law, but that the Law was treated in an evil manner by men who misused it.
6. In many instances it was simply forsaken in that the priests have set up a pagan system of worship in God’s house violating the very first commandment (Ezek. 9:1 ff cp. Exo. 19:3-5).
7. What’s more, God states that they had “profaned” His holy things.
8. By instituting their false religion, the temple and things in it were defiled (Ezek. 8:1ff).
9. He continues in the next clause, **“They have not distinguished between what is holy and what is profane. They do not know the difference between that which is unclean and that which is clean...”**
10. The Law made clear that there was to be delineation between what was clean and what was unclean or defiled. They were to cling to and follow out that which is clean and remove or avoid that which was defiled.
11. Such taught them again and again, the Doctrine of Separation, and how they were to remove evil people, establishments, institutions, objects, etc. from their lives and worship God with all their mind soul and strength.
12. This applied to their diet, what they were and were not allowed to touch, under what conditions they could live and with whom they could associate.
13. They had failed to do this. They completely threw out the clean and unclean laws and did what they wanted.
14. Realize that the priests, like the prophets, were completely devoted to false religion, which dominated their actions in the temple.
15. All such actions of their false religion were unclean. How could they see straight to discern between clean and unclean (cp. Jer. 2:8, 26; 4:9; 8:1; 13:13; 26:11)?
16. Not only have they ignored such things, they didn’t even bother to learn them or teach them to their children (cp. Lev. 10:10; Ezek 44:23).
17. This resulted in a state of doctrinal ignorance where people didn’t even know what constituted that which was clean and that which was defiled.
18. Note that any time there was a revival of faith in the past, the Law was brought out and people read it and were surprised to hear what it said as they had been ignorant (II Kings 22:8ff).

19. He continues in the final two clauses “...and they have closed their eyes to My Sabbaths and I have been profaned in their midst”.
20. Again we are reminded of the fact that they neglected to keep the Sabbath holy.
21. They went on and worked, practiced pagan rituals, neglected God’s word completely and just did what negative people do. They are most assuredly not acting like God’s people should act.
22. This resulted in God’s name being profaned in their midst. Because, as God’s people, they forsook God, His name is muddied up in the process.
23. When certain principles of the priesthood are violated, God’s name is defamed (Lev. 22:2).
24. We see a yet another similarity in our own nation. When people are ignorant of the law and their history, they are even more prone to pursue evil.

EXEGESIS OF VERSES 27 & 28:

VERSE TWENTY-SEVEN

“Her princes in her midst are like wolves tearing the prey shedding blood and destroying lives in order to get dishonest gain”.

כְּהִנִּיָּה חָמָסוֹ תוֹרָתִי וַיַּחְלְלוּ קִדְשֵׁי בֵּין-קִדְשׁ לְחַל לֹא
הִבְדִּילוּ וּבֵין-הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשְׁבֹּתוֹתַי הֶעֱלִימוּ
עֵינֵיהֶם וַאֲחַל בְּתוֹכְכֶם

(noun-m-pl w/ suf-3rd-f-s שָׂר/shar "her princes" + prep. ב/B "in" + קִרְב/qereb "her midst, inside her" + prep. כ/K "like" + noun-m-pl זֵאֵב/ze'eb "wolves" + verb-qal-part-m-pl const. תָּרַף/taraph "tearing..." + noun-m-s טֶרֶף/tereph "prey" + prep. ל/L "to" + verb-qal-inf-const. שָׁפַךְ/shaphak "pour out" + noun-m-s דָּם/dam "blood" + prep. ל/L "to" + verb-piel-inf. const.

אָבַד /'abad "to destroy" + noun-f-pl נֶפֶשׁ/nephesh "souls/lives" + prep. לְמַעַן /l^ema'an "in order to" + verb-qal-inf. const. בָּצַע/batsa' "gain" + noun-m-s בִּצְעָה/betsa' "dishonest gain").

VERSE TWENTY-EIGHT

“And their prophets have covered over in whitewash for them seeing false visions and divining lies for them saying ‘Adonay Yahweh says...’ yet Yahweh has not spoken”.

שָׂרֵיהֶם בְּקִרְבָּהּ בְּזֵאֵבִים טָרְפֵי טָרֶף לְשִׁפְדָּדִים לְאֵבֶד
נִפְשׁוֹת לְמַעַן בָּצַע בִּצְעָה

(conj. ו/w "and" + noun-m-pl w/ suf-3rd-f-s נְבִיאִים/nabiy' "her prophets" + verb-qal-perf-3rd-c-pl טָוַח/tuach "coated, plastered" + prep.w/ suf-3rd-m-pl לְ/L "for them" + adj-m-s תִּפְלֵל/taphel "whitewash" + verb-qal-part-m-pl חָזָה/chazah "seeing" + noun-m-s שְׁוֵאָה/shawe' "falsehood" + conj. ו/w "and" + verb-qal-part-m-pl קָסַם/qasam "divinizing" + prep w/ suf-3rd-m-pl לְ/L "for them" + noun-m-s כָּזַב/kazab "a lie" + verb-qal-part-m-pl אָמַר/'amar "saying" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "said" + proper noun יְהוָה/yhwh "Yahweh" + conj. ו/w "yet" + proper noun יְהוָה/yhwh "Yahweh" + neg. adv. לֹא/lo' "not" + verb-piel-part-3rd-m-s דָּבַר/dabar "has spoken").

ANALYSIS OF VERSES 27 & 28:

1. Again we have mention of shedding blood for the purpose of receiving dishonest gain.
2. Yahweh states in verse twenty-seven, “Her princes in her midst are like wolves tearing the prey shedding blood and destroying lives in order to get dishonest gain”.
3. Bloodshed was on the rise in the city. As previously stated, when a nation loses its moral compass, crime and injustice will be on the rise as people no longer have the moral compass that dissuades such activity.
- 4.

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