

EXEGESIS OF VERSES 21 – 23

VERSE TWENTY-ONE

“And you began to recall the wickedness of your youth when you had your nipples handled by the Egyptians due to your youthful breasts”.

וַתִּפְקְדִי אֶת זְמַת נְעוּרֶיךָ בַּעֲשׂוֹת מִמִּצְרַיִם דְּדִיּוֹךָ לְמַעַן
שְׂדֵי נְעוּרֶיךָ: ס

(conj. ו/w "and" + verb-qal-imperf-2nd-f-s פָּקַד/paqad "you began to consider" + sign d.o. אֶת/eth [untranslated] + noun-f-s const. זְמַת/zimmah "wickedness of..." + noun-m-pl w/ suf-2nd-f-s נְעוּרִים/ni'uriym "your youth" + prep. ב/B "in" + verb-qal-inf. const. עָשָׂה/asah "doing" + prep. מִן/min "from" + proper noun מִצְרַיִם/mitsrayim "Egypt" + noun-m-pl w/ suf-2nd-f-s דָּד/dad "your nipples" + prep. לְמַעַן/lema'an "in order that" + noun-m-pl שֵׁד/shad "breasts of..." + noun-m-p.w/ suf-2nd-f-s נְעוּרִים/ni'uriym "your youth").

VERSE TWENTY-TWO

“Therefore Oholibah thus says Adonay Yahweh, ‘behold I am inciting your lovers against you, those of whom your soul has been alienated, and I will bring them upon you from all around”.

לְכֵן אֶהְלִיבָה כֹּה-אָמַר אֲדֹנָי יְהוִה הִנְנִי מְעִיר
אֶת-מְאַהֲבֶיךָ עֲלֶיךָ אֶת אֲשֶׁר-נִקְעָה נַפְשְׁךָ מֵהֶם וְהִבַּאתִים
עֲלֶיךָ מִסָּבִיב:

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + proper noun אֶהְלִיבָה/ahaliyah "Oholibah" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun יְהוִה אֲדֹנָי "Adonay Yahweh" + intj. הִנְנִה/hinneh "behold" + verb-hiph-part-m-s עִיר/ur "stirring up/inciting" + sign. d.o. אֶת/eth [untranslated] + verb-piel-part-m-pl w/ suf-2nd-f-s אֶהֱבָ/ahab "your lovers" + prep. w/ suf-2nd-f-s עַל/al "upon you" + sign. d.o. אֶת/eth [untranslated] + rel pron. אֲשֶׁר/asher "whom" + verb-qal-perf-3rd-f-s נִקְעָה/naqa' "it has been alienated" + noun-f-s w/ suf-2nd-f-s נַפְשְׁךָ/nepesh "your soul" + prep.w/ suf-3rd-m-pl מִן/min "from them" conj. ו/w "and" + verb-hiph-perf-1st-c-s w/ suf-3rd-m-pl [waw consec] בֹּא/bo' "I will bring them"+ prep w/ suf-2nd-f-s עַל/al "upon you" + prep. מִן/min "from" + adv. סָבִיב/sabiyb "around").

VERSE TWENTY-THREE

“The sons of Babylon even all of the Chaldeans, Pekod, Shoa, Koa and all of the sons of Assyria. Desirable young men, governors and rulers, all of them officers and those of high rank, all of them mounted on horseback”.

בְּנֵי בָבֶל וְכָל־כַּשְׂדִּיִּם פְּקוֹד וְשׁוֹעַ וְקוֹעַ כָּל־בְּנֵי אַשּׁוּר
 אוֹתָם בַּחֲרוּרֵי חֶמֶד פְּחֹת וּסְגָנִים כְּלָם שְׁלֵשִׁים וּקְרוּאִים
 רַכְבֵּי סוּסִים כְּלָם:

(noun-m-pl const. בְּנֵי/ben "sons of..." + proper noun בָּבֶל/babel "Babylon" + conj. – emphatic ו/w "even" + noun-m-s const. כָּל/kol "all of..." + proper noun כַּשְׂדִּיִּם kas^ediym "Chaldeans" + proper noun פְּקוֹד/peqod "Pekod" + conj. ו/w "and" + proper noun שׁוֹעַ/shoa' "Shoa" + conj. ו/w "and" + proper noun קוֹעַ/qa' "Koa" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl const. בְּנֵי/ben "sons of..." + proper noun אַשּׁוּר/ashur "Assyria" + sign. d.o. w/ suf-3rd-m-pl אֵת "them" + noun-m-pl בַּחֲרוּרֵי/bachur "young men" + noun-m-s חֶמֶד/chemed "desirable, pleasant" + noun-m-pl פְּחֹת/pechah "governors" + conj.. ו/w "and" + noun-m-pl סְגָנִי/sagan "rulers" + noun-m-s w/ suf-3ed-m-pl כָּל/kol "all of them" + noun-m-pl שְׁלֵשִׁים/shaliysh "officers" + conj. ו/w "and" + verb-qal-pass-part-m-pl קָרָא/qara' "those called upon" + verb-qal-part-m-pl const. רַכְבֵּי/rakab "mounted" + noun-m-pl סוּסִים/sus "horses" + noun-m-s w/ suf-3rd-m-pl כָּל/kol "all of them").

ANALYSIS OF VERSES 21 – 23

1. Yahweh continues with the spiritual adultery of Oholibah in verse twenty-one where He states, “**And you began to recall the wickedness of your youth when you had your nipples handled by the Egyptians due to your youthful breasts**”.
2. In view is Oholibah who is viewed as pondering her life as a young woman, when she first committed spiritual adultery against Yahweh in Egypt.
3. Our word translated as “began to consider” is the qal, imperfect of פָּקַד/paqad, a tough verb to nail down.
4. Speiser notes that “There is probably no other Hebrew verb that has caused translators as much trouble as pqd”. He “...considers the root meaning to be ‘attend to with care’ or ‘take note.’” (Harris, Archer & Waltke, p. 731).
5. Hence this is not just a passing thought. She had really begun to focus intently on her history with Egypt.
6. Recall that the Jews went full on into paganism even before Yahweh announced that He was going to bring them out of slavery (Ezek. 20:5-8).
7. Having fornicated with the Assyrians and then the Chaldeans, she now ponders the days of her youth and again longs for the Egyptians.
8. Partially in views is the fact that she looked to Egypt for support against the Babylonians, in pure violation of the vow she took with Babylon (Ezek. 17:13; 23:8).

9. However also in view is the fact that she embraced the beliefs of the Egyptians as well to include child sacrifice (Ezek. 20:25, 26).
10. He continues in verse twenty-two where He states **“Therefore Oholibah thus says Adonay Yahweh, ‘behold I am inciting your lovers against you, those of whom your soul has been alienated, and I will bring them upon you from all around”**.
11. Our word for “inciting” is the hiphil participle of עָוַר/‘ur, “to rouse, wake, incite”.
12. The use of the participle shows ongoing action whereby Yahweh is already in *the process* of pulling the strings so as to bring these lovers upon her.
13. As her DD, God will bring those lovers that she is disenchanted with against her. These are the ones from whom her soul has become alienated.
14. The Chaldeans are mainly, but as we shall see in the next verse, there is a list of nations Yahweh is bringing against her.
15. Note that these lovers will come upon her “from all around”. Such implies that she will be surrounded by them. Such is exactly what will occur when the city is put under siege.
16. The nations include all of the **“The sons of Babylon even all of the Chaldeans, Pekod, Shoa, Koa and all of the sons of Assyria. Desirable young men, governors and rulers, all of them officers and those of high rank, all of them mounted on horseback”**.
17. While they were very desirable, the Jews were still alienated, demonstrating that the culture and religion of these nations did not bring about happiness to her in the end.
18. We of course know that the Babylonian army is on its way. However note the phrase “sons of Babylon” and then the laundry list of nations stemming from the phrase, used in apposition, to describe the various nationalities that belonged to the empire.
19. The first mentioned is of course the Chaldeans. The Chaldeans were the ethnic group that made up the majority of the empire (Gen. 11:28).
20. Next up are those of Pekod. Pekod was a name for one of the regions of the empire.
21. Sargon II (722-705 B.C.) incorporated the region into the Assyrian Empire (Butler et. al., p. 1087).
22. The next region listed is “Shoa”. The people of Shoa are “usually identified with the Sutu, a nomadic people from the Syrian and Arabian desert, known from documents from Mari, Amarna, and Assyria” (ibid.).
23. They are also mentioned in the book of Jeremiah as well (Jer. 50:21).
24. Yahweh also lists the people of Koa. Koa is one of those unknown places, mentioned only here in the Bible. By context, we can take them to be another people or region that was part of the Babylonian Empire in Ezekiel’s day.
25. It is quite possible that it was the land associated with one of the tribes mentioned in II Kings 24:2.
26. The final mention is that of Assyria. While she had been defeated by the Babylonian Empire, she still existed as a separate and distinct people. Their troops would be used as well by Nebuchadnezzar when he attacks Israel in the not too distant future.
27. Just as they had destroyed the northern kingdom, so they will participate in the demise of the southern kingdom as well.
28. This verse is in line with what were learned earlier in the book where it is not just one lover but “lovers” that come up against Judah to do her in (Ezek. 16:37 Jer. 30:14; Lam. 1:19).

29. We have yet another example of poetic justice used by God. The message being, if you like being in the arms of the nations, have at it!!!
30. The Jews were exhorted time and again to remain aloof from the nations, their religion, culture and evil ways. They obviously failed to do so time and again (Lev. 18:24; Deut. 12:2; Psa. 106:35-38).
31. There is a message for us too to remain unstained by the cosmos (James 1:27).

EXEGESIS OF VERSES 24 & 25:

VERSE TWENTY-FOUR

“And they will come upon you with weapons, chariots, carts and with a horde of people. They will surround you on every side with buckler and shield and helmet and I will give judgment to them and they will punish you according to their own their standards”.

וּבָאוּ עֲלֶיךָ הָצֵן רֶכֶב וְגִלְגָּל וּבִקְהָל עַמִּים צָנָה וּמִגֵּן
 וְקֹזֶבַע יִשְׂמוּ עֲלֶיךָ סָבִיב וְנִתְתִּי לַפְּנֵיהֶם מִשְׁפָּט וּשְׁפָטוּךָ
 בְּמִשְׁפָּטֵיהֶם:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] בּוֹא/bo' "they will come" + prep. w/ suf-2nd-f-s עַל/al "upon you" + noun-m-s const. חֹצֵסֶן/chotsen "weapons..." + noun-m-s רֶכֶב/rekeb "chariot" + conj. ו/w "and" + noun-m-s גִּלְגָּל/gal'gal "wheel" + conj. ו/w "and" + prep. ב/B "with" + noun-m-s const. קְהָל/qahal "an assembly/congregation of..." + noun-m-pl עַם/am "people" + noun-f-s צָנָה/tsinnah "[large] shield" + conj. ו/w "and" + noun-m-s מִגֵּן/magen "sheild" + conj. ו/w "and" + noun-m-s קֹזֶבַע/qoba' "helmet" + verb-qal-imperf-3rd-m-pl שִׂימ/siym "they will appoint" + prep/ w/ suf-2nd-f-s עַל/al "upon you" + adv. סָבִיב/sabiyb "around" + conj. ו/w "and" + verb-qal-perf-1st-c-s נָתַן/nathan "I will give" + prep. ל/L "to" + noun-m-pl w/ suff-3rd-m-pl פָּנֵה/paneh "their faces" + noun-m-s מִשְׁפָּט/mishpat "judgment" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl w/ suf-2nd-f-s שָׁפַט/shaphat "they will judge/punish you" + prep. ב/B "by" + noun-m-pl w/ suf-3rd-m-pl מִשְׁפָּט/mish'pat "their standards").

VERSE TWENTY-FIVE

“And I will spend My jealousy upon you and they will treat you with wrath. They will remove your nose and your ears, and your descendants will fall by the sword. They will take your sons and your daughters and your remnant will be consumed in the fire”.

(conj. ו/w "and" + verb-qal-perfect-1st-c-s [waw consec] נָתַן/nathan "I will give" + noun-f-s w/ suf-1st-c-s קִנְיָה/qine'ah "zeal/jealousy" + prep w/ suf-2nd-f-s ב/B "upon you" + prep. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] עָשָׂה/asah "they will treat" + sign. d.o. w/ suf-2nd-f-s אֵת/'eth "you" + prep. ב/B "with" + noun-f-s חֵמָה/chemah "anger/wrath" + noun-m-s w/ suf-2nd-f-s אָף/'aph "your nose" + conj. ו/w "and" + noun-f-pl w/ suf-2nd-f-s אוֹז/ozen "your ears" + verb-hiph-imperf-3rd-m-pl סָר/sur "they will remove" + conj. ו/w "and" + noun-f-s w/ suf-2nd-f-s אַחֲרֵיית/achariyth "your ones who remain, descendants" + prep. ב/B "with" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-imperf-3rd-f-s נָפַל/naphal

"they will fall" + pron-m-pl הֵם/hem "they" + noun-m-pl w/ suf-2nd-f-s בָּנָי/ben "your sons" + conj. וַ/w "and" + noun-f-pl w/ suf-2nd-f-s בָּתָּי/bath "your daughters" + verb-qal-imperf-3rd-m-pl לָקַח/laqach "they will take" + conj. וַ/w "and" + noun-f-s w/ suf-2nd-f-s אַחֲרֵיהֶן/achariyth "that which remains, remnant" + verb-niph-imperf-3rd-f-pl אָכַל/achal "they will be consumed" + prep. בַּ/B "in" + noun-f-s w/ d.a. אֵשׁ/esh "the fire").

ANALYSIS OF VERSES 24 & 25

1. Yahweh continues with His description of the carnage that is soon to take place against this unfaithful woman.
2. Again the poetic justice of God's wrath is displayed. He is going to give this woman over to the lover she once held in such high esteem and it is not going to turn out well for her at all.
3. We read in verse twenty-four, **"And they will come upon you with weapons, chariots, carts and with a horde of people. They will surround you on every side with buckler and shield and helmet..."**
4. Recall that it is not merely the Chaldeans but various allies and mercenaries that have joined them and are part of their fighting forces (Ezek. 23:23; II Kings 24:2).
5. Nebuchadnezzar's multi-national army is said to possess "weapons". Our word for "weapons" is the masculine singular construct of חֹסֶטֶן/chotsen. It is a hapax and is a very general term for weapons and is of an uncertain root.
6. It is used in the construct state, placing the nouns that follow it in apposition. In other words, what follows is a renaming of the weaponry with the specifics of what weaponry this army will possess.
7. The first item listed is that of chariots and thus speaks of the sizable cavalry the Chaldeans will possess.
8. Horses were not all that common in Israel and the Jews were often wanting of an adequate cavalry. However they were to rely on Yahweh to fight for them in such instances (Deut. 17:16; 20:1).
9. Yahweh also notes that there are horses pulling carts. Our word for "carts" is the masculine, singular noun, גַּלְגַּל/gal^cgal, literally "wheel".
10. It is the same word for wheel we saw earlier in the book (Ezek. 10:2, 6, 13).
11. Here it is translated as "cart" as some sort of wheeled vessel is in view and chariots are listed as a separate item.
12. These carts were used for logistical support in hauling weapons, food and provisions to the front.
13. He next issues the most formidable weapon of all, "a horde of people".
14. Nebuchadnezzar will have the numbers on his side as his army will numerically outnumber the Jews, overrunning them, not unlike the Chinese communist forces who crossed the Yalu River to attack the U.S. and her allies in October of 1950.
15. Yahweh notes that this great horde will surround Jerusalem and lay siege to the city (cp. Ezek. 26:10).
16. These troops are said to possess "buckler, shield and helmet".

17. We have two words for shield here. The first, translated as “shield” is the feminine, singular noun, **תִּשְׁנָה**/tsinnah.
18. This is a large shield where as the second term, translated as “buckler” is the masculine, singular noun, **מָגֵן**/magen. This was a smaller shield either held or worn on the forearm.
19. All of the soldiers also possess helmets to protect their heads. This army will not only have weapons but defensive armor as well.
20. There is no mention of sword, bow, siege works etc. The items regarding the siege were mentioned earlier (4:1ff).
21. It is implied that they will possess weapons for hand-to-hand combat. Here the focus notes their defenses.
22. Yahweh continues in the final clause of verse twenty-four by stating “**...I will give judgment to them and they will punish you according to their own their standards**”.
23. Note that it is not according to Jewish standards that they will inflict punishment but their own.
24. Recall that the Babylonians are an extremely brutal people. We see how this plays out in the next verse.
25. Recognize too that Nebuchadnezzar is not happy with the Jews and their exploits. This is the third time he has had to ride into town to subdue them. He will be very harsh and judge them in accordance to the standard of justice that he believes in (cp. Jer. 39:5, 6).
26. Yahweh states in the first clause of verse twenty-fives “**And I will spend My jealousy upon you and they will treat you with wrath...**”
27. Remember that although the Babylonians and their allies are invading, these events are being brought about by the POG.
28. Our Lord is Lord of the Armies and He holds sway over and controls every aspect of history (Psa. 2:1ff; Prov. 21:1; Rom 9:29; James 5:4).
29. Hence the Babylonians are invading because God wants to use them as a club to punish the nation of Israel (cp. Ezek. 16:38).
30. Had the Jews repented, God could have and would have done any number of things to stave off the superior army of Nebuchadnezzar. Recall what happened to the Assyrian army 100 years prior.
31. He continues in the final part of verse twenty-five demonstrating what will happen when the Chaldeans arrive.
32. He states “**...They will remove your nose and your ears, and your descendants will fall by the sword. They will take your sons and your daughters, and your remnant will be consumed in the fire**”.
33. Such refers to the final phase of the war where the siege has resulted in a Chaldean victory.
34. Note that the woman is said to have her nose and ears removed.
35. “In Mesopotamia, facial mutilation was a frequent punishment of adultery. A guilty woman would be rendered so grotesque tht she would be forever undesirable to anyone else; she would be forced to bear her shame and guilt publicly. Similarly Jerusalem would be rendered unattractive to any more potential lovers” (Walvoord & Zuck, p. 1272).
36. Recall the pictures of the girl from Afghanistan who had her nose cut off by the Taliban for seeking higher education.

37. Many will fall by the sword. Indeed Yahweh has already prophesied that 1/3 of them will die by the sword.
38. The taking away of the sons and daughters speaks of the 1/3 who are taken away into captivity into the land of Babylon.
39. The remnant consumed by fire speaks of the city and temple that will be burned to the ground.

EXEGESIS OF VERSES 26 & 27:

VERSE TWENTY-SIX

“And they will strip off your clothes and take your beautiful jewelry”.

וְהִפְשִׁיטוּךְ אֶת־בְּגָדֶיךָ וְלָקְחוּ כִלְי תִפְאֳרֹתֶיךָ:

(conj. ו/w "and" + verb-hiph-perf-3rd-c-pl [waw consec] פָּשַׁט/pashat "they will strip" + sign. d.o. אֶת/eth [untranslated] + noun-m-pl w/ suf-2nd-f-s בְּגָד/begeg "your clothes" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] לָקַח/laqach "they will take" + noun-m-pl const. כִּלְי/keliy "jewelry..." + noun-f-s w/ suf-2nd-f-s תִּפְאֳרֹת/tiph^eereth "your beauty").

VERSE TWENTY-SEVEN

“And I will cause your wicked plans and your fornication from the land of Egypt to cease so you will not lift up your eyes to them nor will you remember Egypt no longer”.

וְהִשְׁבַּתִּי זְמַתְךָ מִמִּן וְאֶת־זְנוּתְךָ מֵאֶרֶץ מִצְרַיִם וְלֹא־תִשָּׂא עֵינֶיךָ אֲלֵיהֶם וּמִצְרַיִם לֹא תִזְכְּרֶינָה עוֹד: ס

conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁבַת/shabath "I will cause to cease" + noun-f-s w/ suf-2nd-f-s זְמַת "wicked plans" + prep.w/ suf-2nd-f-s מִן/min "from you" conj. ו/w "and" + sign. d.o. אֶת/eth [untranslated] + noun-f-s w/ suf-2nd-f-s זְנוּת/zimmah "your fornications" + prep. מִן/min "from" + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "so" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-f-s נָשָׂא/nasa' "you will lift up" + noun-f-pl w/ suf-3nd-f-s עֵין/ayin "your eyes" + prep-w/ suf-3rd-m-pl אֵל/el "to them" + conj. ו/w "nor" + proper noun מִצְרַיִם/mitsrayim "Egypt" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-f-s זָכַר/zakar "you will remember" + adv. עוֹד/od "perpetually").

ANALYSIS OF VERSES 26 & 27:

1. Yahweh continues with His description of the aftermath and end result of the nation when the Babylonians invade.
2. He states in verse twenty-six, **“And they will strip off your clothes and take your beautiful jewelry”.**
3. Such is similar language we found in chapter sixteen, where the woman has her clothes and jewelry taken from her (Ezek. 16:39; 23:9).
4. Such is analogous to the destruction of the land and all of the beautiful things in it (II Kings 25:8ff; Hos. 2:3).

5. It also speaks of the pillaging and destruction to the peoples' homes and belongings (Deut. 28:30-33). .
6. Once they were done, the land was a desolation, which is exactly what Yahweh promised would happen if they turned against Him (Deut 28:14ff).
7. He continues in verse twenty-seven where He states “**And I will cause your wicked plans and your fornication from the land of Egypt to cease so you will not lift up your eyes to them nor will you remember Egypt no longer**”.
8. One thing is for sure, once God brings about the 5th cycle of discipline, it puts an abrupt end to the activities that got the nation in hot water in the first place.
9. Note that God is going to cause to cease all of the fornications they had brought up from the land of Egypt.
10. They will no longer pine away for the gods of Egypt. All those who were ripe for the SUD will receive it and those who survive will be carted off to a foreign country where they can ponder the just how the pagan deities failed to deliver them.
11. Don't get me wrong, people that are negative will remain negative and hold to their stupid beliefs as some did (cp. Jer. 44:1ff).
12. However they will no longer engage in such evil in the land of Israel. All the pagan shrines will be shut down and destroyed completely (Ezek. 16:41; Zech. 13:12).
13. Some of those who are carted off into captivity will ponder their evil ways and have a change of heart toward the POG (Ezek. 6:9).
14. Such ones would no longer look to Egypt. There is no reference to the Jews seeking aid from Egypt or dabbling in their paganism during the time of the 2nd Commonwealth.

EXEGESIS OF VERSES 28 & 29:

VERSE TWENTY-EIGHT

“For thus says Adonay Yahweh, ‘behold I am giving you into the hand of those who hate you, into the hand of those that your soul has become alienated from”.

כִּי כֹה אָמַר יְהוָה הִנְנִי נֹתֵן בְּיַד אֲשֶׁר שָׂנְאָת בְּיַד
אֲשֶׁר-נִקְעָה נַפְשְׁךָ מֵהֶם:

(conj. כִּי/kiy "for" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יהוה אֲדֹנָי "Adonay Yahweh" + interj w/ suf-1st-c-s הִנְנִה/hinneh "behold I" + to be verb [supplied] "am" + verb-qal-part-m-s w/ suf-2nd-f-s נָתַן/nathan "giving you" + prep. ב/B "into" + noun-f-s const. יָד/yad "hand of..." + rel pron אֲשֶׁר/asher "those who" + verb-qal-perf-2nd-f-s שָׂנְאָ/sane' "you hate" + prep. ב/B "into" + noun-f-s const. יָד/yad "hand of..." + rel pron. אֲשֶׁר/asher "those" + verb-qal-perf-3rd-f-s נִקְעָ/naqa' "it has become alienated" + noun-f-s w/ suf-2nd-f-s נַפְשְׁךָ/nepesh "your soul" + prep. w/ suf-3rd-m-pl מִן/min "from them").

VERSE TWENTY-NINE

“And they will treat you with hatred and take all of what you have worked for, and they will leave you naked and bare and the nakedness of your fornications and your evil plans and your harlotry will be uncovered”.

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw conec] עָשָׂה/'asah "they will treat" + sign. 2nd-f-s w/ suf- אַתְּ/'eth "you" + prep. ב/B "with" + noun-f-s שִׂנְאָה/sine'ah "hatred" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw conse] לָקַח/laqach "they will take" + noun-m-s const. כֹּל/kol "all of..." + noun-m-s w/ suf-2nd-f-s יָגִיעַ/y^egiy'a "your toil, product" conj. ו/w "and" + verb-qal-perf-3rd-c-p. w/ suf-2nd-f-s עָזַב/'azab "they will leave you" + adj-m-s עֵרֹם/'eyrom "naked" + conj. ו/w "and" + noun-f-s noun-f-s עֵרְיָה/'er^eyah "bare" + conj. ו/w "and" + verb-niph-perf-3rd-m-s גָּלָה/galah "It will be uncovered" + noun-f-s const עֵרְוָה/'eriwah "nakedness of..." + noun-m-pl w/ suf-2nd-f-s זְנוּנִים/z^enuiym "your fornication" + conj. ו/w "and" + noun-f-s w/ suf-2nd-f-s זִמְמָה/zimmah "your evil plans" + conj. ו/w "and" + noun-f-pl w/ suf-2nd-f-s תְּזִנּוּת/tazenuth "your fornication").

ANALYSIS OF VERSES 28 & 29:

1. Yahweh reiterates the seriousness of the situation at hand, instructing Ezekiel to inform the dispersed Israelites that He is giving the nation into the hands of those who *hate* them.

2. He states in verse twenty-eight, **“For thus says Adonay Yahweh, ‘behold I am giving you into the hand of those who hate you, into the hand of those that your soul has become alienated from”**.
3. Those who hate them is a direct reference to the “sons of Babylon” and all of the Chaldean allies mentioned in verse twenty-three.
4. They have no respect or concern for the nation of Israel. She is an enemy of the people who has rebelled against Babylon authority for the last time.
5. While they were once lovers or at least bed partners, the Babylonians now come as enemies, as lovers who have been scorned and desire their revenge!
6. They will thus come and fight with heightened ferocity and barbarism, utterly destroying the Jewish state (II Kings 36:17; Jer 21:7-10; 51:21, 23).
7. These are the same former lovers from whom the nation has become alienated. Well, she left God for them, let her have them as masters over her. See how she likes it!!!
8. He continues in verse twenty-nine, **“And they will treat you with hatred and take all of what you have worked for and they will leave you naked and bare...”**
9. Note that the Jews are not merely disliked but treated with “hatred”. Our word for “hatred” is the feminine, singular noun, שִׂנְאָה/sine’ah, “hate, hatred”. It is used 17xs in the Old Testament always in reference to someone or something who is hated or despised.
10. It is used of the hatred Amnon held toward his sister, after he had raped her (II Sam. 13:15).
11. It is used of those who hated David and sought to take the king's life (Psa. 25:19).
12. It is the opposite of love and thus stirs up strife (Prov. 10:12).
13. It will not be enough to simply be victorious in battle. This enemy will utterly destroy everything the Jews have.
14. Note that they are said to take “all of what you have worked for”.
15. Our word translated as “worked for” is the masculine, singular noun, עֵיִי/ye’giy’a, “toil, labor, product, gain”.
16. “This noun denotes the work of creatures that yields a product. It is primarily employed to describe the fruit of labor in agriculture and animal husbandry. It is the blessing of God for one to eat the produce of his own labor (Psa 128:2), but if Israel turned from God's ways and "worked" iniquity (Isa 55:2; Hos 12:8 [H 91), God promised to judge her with famine (Deut 28:33; cf. Jer 3:24; Hag 1:11). In this sense the noun emphasizes the end product of "labor" being destroyed, while the verb stresses the action of "toil" that produced the final fruit” (Harris, Archer & Waltke, p. 362).
17. While the term most assuredly applies to that which is worked for in agriculture, such, by extension, can refer to all the wealth and property one has attained through hard work. Consider the phrase, “the fruits of one’s labors”.
18. One of the occurrences of the fifth cycle of discipline is that a foreign power comes in and usurps what the people of the nation had produced. Citizens are forced to watch as their property and belongings are divided up and given to others (Deut. 28:30-33).
19. When the fifth cycle has reached its fruition, the land and people in it will be stripped bare and have nothing (Ezek. 16:39).
20. He continues in final clause of verse twenty-nine, **“...and the nakedness of your fornications and your evil plans and your harlotry will be uncovered”**.

21. While the Jews may have seemed to have gotten away with all of their religious/spiritual adultery over the years, they will most assuredly receive their comeuppance.
22. They will be exposed for the grotesque reversionists that they are, being stripped and destroyed like a woman caught in her adulteries.
23. However here, the tables have been turned in a very real sense, the spurned husband, Yahweh, uses the Babylonians, the spurned lovers, to inflict massive casualties on the people and on the land.
24. Note too that their fornications are not merely revealed, but the “evil plans of...harlotry”.
25. All that has been plotted and contrived regarding their horrible religions, evil actions, and murderous atrocities will be revealed and the full weight of just how far she had strayed will be laid out for all to see.

EXEGESIS OF VERSES 30 & 31:

VERSE THIRTY

“These things are to be done to you because of your fornicating after the nations with whom you have become defiled with their idols”.

עֲשֵׂה אֵלֶּה לְךָ בְּזִנוּתְךָ אַחֲרַי גּוֹיִם עַל אֲשֶׁר-נִטְמַאת
בְּגִלּוּלֵיהֶם:

(verb-qal-inf. abs. עֲשֵׂה/‘asah "to be done" + adj-f-pl. אֵלֶּה/’allah "these things" + prep w/ suf-2nd-f-s ל/L "to you" + prep. ב/B "in" + verb-qal-inf. const. w/ suf-2nd-f-s זָנָה/zanah 'your fornicating" + adv. אַחֲרַי/’acharey "after" + noun-m-pl גּוֹי/goy "the nations" + prep. עַל/‘al "upon" + rel. pron. אֲשֶׁר/’asher "whom" + verb-niph-perf-2nd-f-s טָמְאָ/’tame' "you have been defiled" + prep. ב/B "with" + noun-m-pl w/ suf-3rd-m-pl. גִּלּוּל/gillul "their idols").

VERSE THIRTY-ONE

“You have walked in the way of your sister and I will give her cup into your hand”.

בְּדֶרֶךְ אַחֹתְךָ הֲלַכְתָּ וְנָתַתִּי כּוֹסָהּ בְּיָדְךָ:

(prep. ב/B "in" + noun-f-s const. דֶּרֶךְ/derek "way/path of..." + noun-f-s w/ suf-2nd-f-s אַחֹת/’achoth "your sister" + verb-qal-perf-2nd-f-s הֲלַכְתָּ/halak "you have walked" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will given" + noun-f-s w/ suf-3rd-f-s כּוֹס/kos "her cup" + prep. ב/B "into" + noun-f-s w/ suf-2nd-f-s יָד/yad "your hand").

ANALYSIS OF VERSES 30 & 31

1. Having described the horrific things are about to befall the nation, Yahweh now instructs Ezekiel to tell the dispersed Hebrews why God is doing this to their homeland.
2. He states in verse twenty-nine, “**These things are to be done to you because of your fornicating after the nations with whom you have become defiled with their idols**”.
3. Our word translated as “these things” is the feminine, plural adjective, אֵלֶּה/’allah, “these, these things”. It has as its antecedent all of the wrath described in our previous sections regarding what is dealt out by all of the sons of Babylon.
4. Yahweh instructs them that these things will come upon them because of their fornicating with the nations and being defiled by their idols.
5. Herein lies the crux of the matter. While we have seen multiple laundry lists of various sins to include, violence, murder, dishonest gain and sexual abuse, the cardinal sin from which all the other sins have descended from is the complete turning away from God’s ways and embracing the pagan deities of the nations around them.

6. These false religions of course did not have the same moral aspects that the Jews had in the 613 commands of the Law. The pagan values of the nations of course opened the door for child sacrifice and a host of other degenerate OSN activity.
7. It all stems from their rejection of Yahweh and embracing Baal, Molech, Asherim, Milcom, Zoraster, Bel, Tamuz, the queen of heaven, etc. etc. etc.!!!!
8. Turning away from Yahweh and embracing idols has led to their becoming defiled and ripe for the fifth cycle of discipline (Psa. 106:1ff).
9. God continues in his message to Ezekiel in verse thirty-one where He states **You have walked in the way of your sister and I will give her cup into your hand**".
10. Note that she is said to have "walked the way" of her sister. Our word for "walk" is the qal perfect of הָלַךְ/halak, "to walk, move".
11. The perfect tense demonstrates completed action whereby all of the "walking" done up to this point has been done and she is now going to be halted from pursuing her way/path, the feminine singular noun of דֶּרֶךְ/derek.
12. Hence in view is one that has chosen to go down the wrong road which leads to destruction instead of the one that would lead to God's blessing (cp. Job 23:11; Psa. 27:11; Prov. 1:15; 4:14; Matt. 7:13ff).
13. **Principle:** BD and the POG are composed of a road that we are to follow throughout our lifetime. When we find ourselves on the wrong road or out in the weeds, we need to course correct and get back on the road that God has paved for us to travel.
14. Those who go down the wrong road will eventually be the victims of God's overruling will via the SUD.
15. Her sister, as previously stated, was Oholah (Samaria and by extension the ten northern tribes).
16. Oholibah has duplicated the actions of her sister and done the exact same things in fornicating with the idols and demonic forces behind them (Deut. 32:17).
17. She should have seen the results of her sisters shame and avoided such activity, but she jumped right in and followed suit (cp. Jer. 3:8-11; II Kings 21:13).
18. Hence she will drink of the same cup that her sister has drunk from.
19. When the Bible speaks of a cup being drunk it often metaphorically means that one will reap the same results to one's actions (Psa. 11:6; 75:8; 116:13; Isa. 51:17; Jer. 25:15; Jer. 51:7; Matt. 20:22).
20. The cup which Samaria drunk from was the cup of wrath that featured destruction and dispersion. Such will be the same for Jerusalem.
21. However, though she drinks from the same cup, her punishment is actually greater (this time the cup is completely full).
22. Due to her culpability and level of evil, the punishment of Jerusalem is more severe (Dan. 9:12 cp. Ezek. 5:9ff).
23. In the next passage, God will define the cup as "deep and wide". Hence this is a very large cup which possesses a great amount of DD and wrath (cp. Rev. 18:6).

EXEGESIS OF VERSES 32 – 34:

VERSE THIRTY-TWO

“Thus says Adonay Yahweh, ‘You will drink the cup of your sister, the one which is wide and deep. You will be laughed at and held in derision. It contains much’”.

כֹּה אָמַר יְהוָה אֲדֹנָי יְהוִה כּוֹס אַחֹתְךָ תִּשְׁתִּי הָעֲמֻקָּה וְהָרַחֲבָה
תִּהְיֶה לְצַחֵק וּלְלַעַג מְרֵבָה לְהַכִּיל:

(adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה "Adonay Yahweh" + noun-f-s const. כּוֹס/kos "cup of..." + noun-f-s w/ suf-2nd-f-s אַחֹת/'achoth "your sister" + verb-qal-imperf-2nd-f-s שְׁתִּי/shatah "you will drink" + adj-f-s w/ d.a. עֲמֻק/'amoq "the deep one" + conj. ו/w "and" + adj-f-s רַחֲב/rachab "the wide one" + verb-qal-imperf-3rd-f-s הִיָּה/hayah "it will become" + prep. ל/L "for" + noun-m-s צֶחֳק/tsechoq "laughter" + conj. ו/w "and" + prep. ל/L "for" + noun-m-s const. לַעַג/la'ag "mocking/derision" + noun-f-s מְרֵבָה/mir^ebah "much" + prep. ל/L "to" verb-hiph inf. const. כּוֹל/kul "contain").

VERSE THIRTY-THREE

“You will be filled with drunkenness and sorrow, the cup of horror and desolation, the cup of your sister Samaria”.

שִׁכָּרוֹן וַיִּגּוֹן תִּמְלֵאִי כּוֹס שִׁמְמָה וְשִׁמְמָה כּוֹס אַחֹתְךָ שִׁמְרוֹן:

(noun-m-s שִׁכָּרוֹן/shikaron "drunkenness" + conj. ו/w "and" noun-m-s וַיִּגּוֹן/yagon "sorrow/grief" + verb-niph-imperf-2nd-f-s תִּמְלֵא/male' "you will filled" + noun-f-s const. כּוֹס/kos "cup of..." + noun-f-s שִׁמְמָה/shammah "waste/horror" + conj. ו/w "and" + noun-f-s שִׁמְמָה/sh^emamah "desolation" + noun-f-s const. כּוֹס/kos "cup of..." + noun-f-s w/ suf-2nd-f-s אַחֹת/'achoth "your sister" + proper noun שִׁמְרוֹן/someron "Samaria").

VERSE THIRTY-FOUR

“And you will drink it and drain it down and you will you will break the earthenware cup and you will tear apart your breasts for I, myself have spoke declares Adonay Yahweh”.

וְשָׁתִית אוֹתָהּ וּמְצִית וְאַתְחַרְשִׁיהָ תִּגְרַמִּי וְשָׁרַיִךְ תִּנְתְּקִי כִּי
אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוָה: ס

(conj. ו/w "and" + verb-qal-perf-2nd-f-s [waw consec] שָׁתֶּה/shatah "you will drink" + sign. d.o. w/ suf-3rd-f-s אֵת/eth "it" + conj. ו/w "and" + verb-qal-perf-2nd-f-s [waw consec] מַצָּה/matsah "you will drain" + conj. ו/w "and" + d.o. אֵת/eth [untranslated] + noun-m-pl w/ suf-3rd-f-s שֶׁרֶת/chereth "earthenware" + verb-piel-imperf-2nd-f-s גָּרַם/garam "you will break" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-f-s שָׂדֵי/sad "your breasts" + verb-piel-imperf-2nd-f-s נָתַח/nathaq "you will tear apart" + conj. כִּי/kiy "for" + pron-1st-c-s אֲנִי/aniy "myself" + verb-piel-perf-1st-c-s דַּבַּר/dabar "I have spoken" + noun-m-s const. נְעֻמָּה/ne'um "a declaration of..." + proper noun אֲדֹנָי/’adonay יְהוָה/yhwh "Adonary Yahweh").

ANALYSIS OF VERSES 32 – 34:

1. Yahweh continues with the outcome which lies in wait for Oholibah. As it turns out, she will suffer the same fate as her sister.
2. We read in verse thirty-two, **“Thus says Adonay Yahweh, ‘You will drink the cup of your sister, the one which is wide and deep. You will be laughed at and held in derision. It contains much’”**.
3. As previously stated, when one drinks of a cup, it is often symbolic of one receiving the just reward for one’s actions, usually in a negative context.
4. Such is most assuredly the case here. Oholibah is going to be punished just like her sister, Oholah was.
5. However this is not any ordinary cup of which she will drink. This cup is said to be “wide and deep”.
6. Such expresses the great degree of DD she will receive for being unfaithful to Yahweh (cp. Rev. 18:6).
7. Those who see this action take place take the opportunity to laugh at her and treat her with derision and contempt. Such is reminiscent of the nations around her who see her fall (Ezek. 22:5).
8. Hence big part of her DD results in her being a laughing stock and being held in derision, mocked. She who was once the center of beauty has been rejected and cast out (cp. Ezek. 22:4; Lam. 2:15, 16).
9. He ends the sentence by stating of the cup “it contains much”. Such serves to reestablish that this is not a trivial or even a medium cup of wrath. This cup is huge and she is going to have to drink the whole thing!!!
10. He continues with the result of the drinking of the cup in verse thirty-three where He states **“You will be filled with drunkenness and sorrow, the cup of horror and desolation, the cup of your sister Samaria”**.
11. The “drunkenness” is not literal drunkenness but speaks of the confusion and disorientation the people will have when the end is upon them, similarly to a man who is intoxicated (cp. Psa. 60:3; Isa. 51:17; Jer. 25:15-27).
12. She is also said to have much “sorrow”. When the reality of the 5th cycle hits and people experience the death, destruction and dispersion, it will bring about maximum sorrow.
13. Those who survive will lose everything, family, property, businesses, freedom.

14. They will be marched off to a land which is far away, being stripped of everything they have including their dignity (cp. Deut. 28:30-33; Isa. 20:4).
15. This is also cup of “horror and desolation”. Our word for “horror” is the feminine, singular noun, שָׁמָה/shammah, “waste, horror, appallment”.
16. It is used in multiple instances of what Yahweh promised would happen to the land should His people reject Him (Lev. 26:33; Jer. 9:10; 24:27
17. Such will be the end result of the land and the people when the destruction of the Babylonians comes to fruition. This is what God promised would happen (cp. Deut 28:36ff).
18. He continues in verse thirty-four “**And you will drink it and drain it down and you will you will break the earthenware cup and you will tear apart your breasts for I, myself have spoke declares Adonay Yahweh**”.
19. Drinking the same cup of cursing that her sister drank is not an option but an imperative. There is no way to escape this fate short of national repentance/rebound.
20. However, as previously stated, they do NOT have that kind of +V functioning in Israel at this time. Hence, her fate is sealed!
21. Note that she does not merely drink of the cup, but drains the entire cup down her throat!!!
22. Once she drinks of it, she is not only intoxicated but driven mad by the contents.
23. God states that the woman in view, Oholibah will smash the cup into pieces and then use the broken shards to tear her breasts.
24. The deformity that was begun by the Chaldeans (the cutting off of the nose and ears) is culminated in the destruction of the breasts that her lovers had once lavished.
25. Such portrays the self destruction that the Jews have engaged in through their volitional decision to reject Yahweh and follow after other gods.
26. While the Chaldeans are doing most of the damage, the Jews are still responsible for destroying themselves as their behavior has brought this judgment upon them.
27. However also in view is the presence of madness that God provides to the survivors of the 5th cycle of discipline who do not repent.
28. Wounding of one’s own body is indicative of certain psychological disorders.
29. There is a severe madness that accompanies the entire event (Deut. 28:34, 65-68 cp. Jer. 25:16).
30. Thus God has come full cycle in the description of the various phases or events that the 5th cycle will bring: humiliation, derision, confusion, sorrow, horror, desolation, insanity!
31. Better to stay focused on God and circumvent all these things in the first place. However volition is volition, and their moral and spiritual compasses are pointed toward pagan reversionism.

EXEGESIS OF VERSES 35 – 36:

VERSE THIRTY-FIVE

“Therefore thus says Adonay Yahweh, ‘Because you have forgotten me and have cast me behind your back therefore you must bear *the penalty* of your evil plans and fornications.’”

לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יָעַן שָׁכַחַת אֹתִי וַתְּשַׁלְּכִי אֹתִי
 אַחֲרַי גִּגְדִּי וְגַם־אֶת־שְׂאֵי זִמְמָתְךָ וְאֶת־תַּזְנוּתֶיךָ: ס

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/Adonay יהוה/yhwh "Adonay Yahweh" + adv. יָעַן/yahan "because" + verb-qal-perf-2nd-f-s שָׁכַח/shakach "you have forgotten" + sign. d.o. w/ suf-1st-c-s אֲת/'eth "me" + conj. ו/w "and" + verb-hiph-imperf-2nd-f-s [waw consec] שַׁלַּח/shalak "you have cast" + sign. d.o. w/ suf-1st-c-s אֲת/'eth "me" + adv. אַחֲרַי/acharey "after/behind" + noun-m-s w/ suf-2nd-f-s גִּדְּךָ/gaw "your back" + conj. ו/w "and" + prep. גַּם/gam "again" [and again...i.e. "therefore"] + sign. d.o. w/ suf-2nd-f-s אֲת/'eth "you" + verb-qal-imperative-f-s נִשֵּׂא/nasa' "bear" + noun-f-s w/ suf-2nd-f-s זִמְמָה/zimmah "you evil plans" + conj. ו/w "and" + sign. d.o. אֶת/'eth [untranslated] + noun-f-pl w/ suf-2nd-f-s תַּזְנוּת/taz'nuth "your fornications").

VERSE THIRTY-SIX

“And Yahweh said to me, ‘Son of man, will you judge Oholah and Oholabah and make known to them their abominations?’”

וַיֹּאמֶר יְהוִה אֵלַי בֶּן־אָדָם הֲתִשְׁפּוֹט אֶת־אֱהֻלָּה
 וְאֶת־אֱהֻלֵּיבָה וְהַגַּד לָהֶן אֶת־תּוֹעֵבוֹתֵיהֶן:

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] אָמַר/'amar "he said" + proper noun יהוה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵל/el "to me" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + interg. part. הֲ [untranslated] + verb-qal-imperf-2nd-m-s שִׁפְט/shaphat "you will judge" + sign. d.o. [untranslated] + proper noun אֱהֻלָּה/'ahalah "Oholah" + conj. ו/w "and" + sign. d.o. אֶת/'eth [untranslated] + proper noun אֱהֻלֵּיבָה/'ahaliyah "Oholibah" + conj. ו/w "and" + verb-hiph-imper-m-s נִגַּד/nagad "tell/make known" + prep. w/ suf-3rd-m-pl לָ/ל "to them" + sign. d.o. אֶת/'eth [untranslated] + noun-f-pl w/ suf-3rd-f-pl תּוֹעֵבוֹת/to'ebah "their abominations").

ANALYSIS OF VERSES 35 & 36:

1. In verse thirty-five, Yahweh gives the reason why Oholibah is receiving such treatment.

2. It is not as if He has not done this already. Verse thirty-five serves as a type of summary statement where He cites her cardinal sin.
3. We read **“Therefore thus says Adonay Yahweh, ‘Because you have forgotten me and have cast me behind your back...’**”
4. Herein lies the crux of the matter, not only for Oholibah but for the great majority of the human race. They have forgotten about God in their day-to-day lives.
5. Our word for forgotten is the qal, perfect of שָׁכַח/shakach, “to forget, ignore, wither”.
6. We need not assume that God is stating that they have no memory of Him. Rather, they have forgotten in the sense that they are no longer mindful of Him and have neglected to even think about Him and His law in their day-to-day lives (cp. Isa. 17:10; Jer. 2:32; 3:21).
7. They are interested in pursuing other things, not pertaining to the POG.
8. Furthermore He states that they have cast Him behind their backs. Such is indicative of the fact that they did not even look at or have their eyes on the POG.
9. Hence, they were not suffering from some sort of spiritual amnesia. They had purposely placed God behind their backs to they need not consider or think about Him.
10. Such would make it easier to do what they did without guilt or shame.
11. They in essence turned their backs on God to pursue other Gods (I Kings 14:9; Neh. 9:26).
12. **Principle:** We are not to forget God in our everyday lives. We are to be ever mindful of Him from the time we wake up to the point that we lay back down to sleep. God and His plan should dominate our thinking on a moment-by-moment basis, not be some vague idea in the recesses of our minds!
13. The fact that the world is in the mess that it is in today is because the nations have forgotten God and that He reigns supreme (cp. Rom. 1:28; Psa. 2:1ff).
14. As a result of their forgetting Him and pursuing other gods, He states, **“...therefore you must bear the penalty of your evil plans and fornications.”**
15. While this is translated as “you must bear”, note that the qal, imperative of נָסַח/nasa’, “to bear, carry”, is used.
16. Hence Yahweh commands them to bear the brunt of their punishment for all that they have done under their OSNs.
17. The word ‘penalty’ is supplied and is what is intended with regard to their evil plans and fornications.
18. Again we have a reference to the cardinal sin of spiritual/religious adultery, “fornications”.
19. However running alongside of said fornications are the “evil plans” she has concocted. Our word for “evil plans” is the feminine, singular noun, זִמָּה/zimmah, “plan, device, purpose, wickedness, evil device”. It is translated as “lewdness” in the NASB.
20. However such a translation comes short of the properly defining the word. It is not merely a word for sexual impropriety, but deals with the mental aspect of planning and plotting.
21. In all but one usage (Job 17:11), the noun has a negative connotation (Isa. 32:7; Psal. 26:10; Prov. 10:24:9; 26:10).
22. Here we have the mental aspect of their OSN activity. Since they have wiped God from their minds, they have freed up their thinking to produced all types of evil (Prov. 23:7).

23. He continues in verse twenty-six **“And Yahweh said to me, ‘Son of man, will you judge Oholah and Oholabah and make known to them their abominations?’”**
24. This is a rhetorical question. Of course Ezekiel is going to judge them. None-the-less Yahweh forms this in a question rather than an imperative.
25. The passage is a bit difficult. He is to act as a judge and render a guilty verdict communicating this guilt to the people.
26. The language is similar to God’s language used earlier when He inquired if Ezekiel would judge the bloody city of Jerusalem (Ezek. 20:4; 22:2).
27. Of course we expect him to judge Oholibah, the people of Jerusalem, as guilty and pass God’s sentence upon them.
28. However in what aspect does he judge the former woman, Oholah, Samaria?
29. Had it not already been judged and destroyed 114 years prior?
30. Here Ezekiel is to make known to the people that both nations were evil and worthy of destruction, Samaria over 100 years ago and Jerusalem in the next year or so.
31. However, how does he make Samaria’s abominations known to her?!!
32. Such is probably a subtle reference to the fact that some of the Jews from the northern kingdom were amongst him, the descendants of Israel who are camped alongside the dispersed Jews from Judah.
33. They are living in the land of Babylon as either remnants from those scattered by the Assyrians or else were those that had migrated to Judah at the time of or after the destruction of the northern kingdom (II Kings 18:9ff; II Chron. 30:1ff).
34. Realize that Ezekiel’s prophecies about the return to the land primarily deal with all of the Jews of all the tribes returning prior to the Tribulation (Ezek. 4:1ff - they were actually to return much earlier; 36:1ff).
35. Hence, he is to make known to all Jews in his periphery the judgments of both of these cities.
36. Of course any who weren’t there to hear would eventually have access to Ezekiel’s writings as we do today.
37. Note that the sins of both nations are summed up in one judgment here.
38. While there had been political division between the two for many years, they are presented her as separate but unified as a people with one sin that has removed them from their own land and dispersed them abroad.
39. It is the same cardinal sin that has caused the destruction and dispersion of both nations.
40. The case of Samaria/Israel can be seen as the first phase of the destruction of the nation which will soon culminate in the destruction and dispersion of the southern kingdom of Judah resulting in the dispersion of all Jewry, most of whom will not return to the land until the twentieth century.

EXEGESIS OF VERSES 37 & 38:

VERSE THIRTY-SEVEN

“For they have committed adultery and blood is on their hands for they have committed adultery with their idols and also they have caused the sons which they bore to Me to me to pass through the fire for fuel”.

כִּי נֶאֱפוּ וְדָם בְּיָדֵיהֶן וְאֶת־גִּלּוּלֵיהֶן נֶאֱפוּ וְגַם אֶת־בְּנֵיהֶן
 אֲשֶׁר יָלְדוּ־לִי הֵעֲבִירוּ לָהֶם לְאֹכְלָהּ:

(conj. כִּי/kiy "for" + verb-piel perf-3rd-c-pl נֶאֱפָ/na'aph "they have committed adultery" + conj. ו/w "and" + noun-m-s דָּם/dam "blood" + to be verb [supplied] "is" + prep. ב/B "on" + noun-f-pl w/ suf-3rd-f-pl יָדַי/yad "their hands" + conj. ו/w "and" + sign. d.o. אֶת/'eth [untranslated] + noun-m-pl w/ suf-3rd-f-pl גִּלּוּל/gillul "their idols" + verb-piel-perf-3rd-c-pl נֶאֱפָ/na'aph "they have committed adultery" + conj. ו/w "and" + conj. גַּם/gam "again" + sign. d.o. אֶת/'eth [untranslated] + noun-m-pl w/ suf-3rd-f-pl בְּנֵי/ben "sons of..." + rel. pron. אֲשֶׁר/'asher "whom" + verb-qal-perf-3rd-c-pl יָלַד/yalad "they bore" + prep w/ suf-1st-c-s ל/L "to me" + verb-hiph-perf-3rd-c-pl עָבַר/'abar "they caused to pass through" + prep w/ suf-3rd-m-pl ל/L "for them" + prep. ל/L "for" + noun-f-s אֹכְלָה/'aklah "food/fuel").

VERSE THIRTY-EIGHT

“They have continued to do this to me: On the same day they have defiled My Holy Place and have profaned My Sabbaths”.

עוֹד זֹאת עָשׂוּ לִי טְמֵאוּ אֶת־מִקְדָּשִׁי בַיּוֹם הַהוּא
 וְאֶת־שַׁבְּתוֹתַי חָלְלוּ:

(adv. עוֹד/'od "perpetually" + adj-f-s זֹאת/zo'th "this" + verb-qal-perf-3rd-c-pl עָשׂוּ/'asah "they have done" + prep. w/ suf-1st-c-s ל/L "to me" + verb-piel-perf-3rd-c-pl טְמֵאוּ/tame' "They have defiled" + sign. d.o. אֶת/'eth [untranslated] + noun-m-s w/ suf-1st-c-s מִקְדָּשִׁי/miqdash "my holy place" + prep. ב/B "on" + noun-m-s w/ d.a. יוֹם/yom "the day" + pron-3rd-m-s w/ d.a. הוּא/hu' "the same" + conj. ו/w "and" + sign. d.o. אֶת/'eth [untranslated] + noun-f-pl w/ suf-1st-c-s שַׁבָּת/shabbath "my Sabbaths" + verb-piel-perf-3rd-c-pl חָלְלוּ/chalal "they have profaned").

ANALYSIS OF VERSES 37 & 38:

1. Yahweh continues with His indictment that Ezekiel is to turn around and give to the dispersed Israelites of the land of Babylon.

2. Recall that he is to judge and make known to Oholah and Oholibah all of their sins.
3. He states in verse thirty-seven, **“For they have committed adultery and blood is on their hands...”**
4. The adultery in view is that of the religious/spiritual infidelity which the nation has committed against God.
5. Such would include all of their pagan idolatry and false religion which they have committed in spades.
6. Alongside this cardinal sin is its partner group of sins which God describes as “blood on their hands”.
7. Such includes all of the violence that has taken place, to a great part because of the fact that they practiced child sacrifice.
8. This is exactly what God states in the final two clauses of verse thirty-seven where He states, **“...for they have committed adultery with their idols and also they have caused the sons which they bore to Me to me to pass through the fire for fuel”.**
9. All children born in Israel were to be dedicated to the Lord. They were to be brought up under and taught the law.
10. However the Israelites had frequently engaged in child sacrifice, killing their own children ((Deut. 18:10; II Kings 16:3; 17:17; II Kings 21:6; II Chron. 33:6; Jer. 32:25; Ezek. 16:21, 36; 20:26).
11. Note that child sacrifice is closely linked with witchcraft, divination, enchantments and consulting mediums and spiritists in several of the passages above.
12. Such is demonstrative of the types of activities that bring people in contact with demons and the doctrines of demons (cp. Psa. 106:37).
13. Note that these children were made as fuel for the fire, not food for the adults who cooked them as the NASB reads.
14. Our word translated as “fuel” is the feminine, singular noun, אֲכָלָה /’aklah, “food, fuel, meat, eating”.
15. Hence it can refer to physical food for people to eat. Indeed it is one of the most basic words for food that we see early on in the Bible (Gen. 1:29, 30; 6:21; Exo. 16:15).
16. However where the word is used of meat or food in general when the context is human conception, it is better translated as “fuel” when fire is in view (cp. Ezek 15:4, 6; Ezek. 21:37).
17. We regularly speak of fuel being “consumed” by the flames.
18. Note also that God states that parents eating their children is something that He has never brought on the people of Israel prior to the coming siege of the fifth cycle of discipline (Ezek. 5:9, 10).
19. At that point people will eat their family members to survive. However this passage would not make sense if people had been eating those sacrificed all along.
20. Yahweh continues in verse thirty-eight where He gives specifics of the Israelites committed spiritual adultery.
21. He tells Ezekiel, **“They have continued to do this to me: On the same day they have defiled My Holy Place and have profaned My Sabbaths”.**
22. Note that they did not do such acts a time or two but did so customarily as seen in the adverb, עוֹד /’od, “continually, perpetually, again, furthermore”. Such an adverb indicates repetitive action of the verb it modifies.

23. Note that He states that they have done these things on the same day that they went into the Temple to defile it.
24. We know how they had defiled His Holy Place having read Ezekiel's earlier account (Ezek. 8:1ff cp. II Kings 21:4-7; II Kings 23:11, 12).
25. The act of sacrificing to Moloch in and of itself led to the defilement of God's sanctuary.
26. Such is not to imply that they sacrificed children in the temple per say, but that they worshipped in the temple having recently sacrificed children (*literally on the same day*) and such an act was a defilement of God's temple in that they put the Lord on par with bloody gods like Moloch (cp. Ezek. 23:39).
27. Yes, it takes some gall, but these folks calmly presented themselves in the temple, posing as pious worshippers having just burned children to death!!!
28. **Principle:** People become very calloused in reversionism. Don't be too surprised at what they are capable of (cp. Jer. 7:9, 10).
29. Recall that this is a judgment against both sisters, Jerusalem and Samaria. Hence, there were representatives of the northern kingdom who had made their way to worship in the temple after they had engaged in child sacrifice.
30. Note too that they also found a way to defile the Sabbaths, whether this was by working on the Sabbath or in that they defiled it by holding pagan assemblies rather than a holy convocation (Lev. 23:3, 7, 8).
31. Whatever the case they had defiled His Sabbaths as their ancestors had done and as had become customary for them to do as well (Ezek. 20:13, 16, 21, 24; 22:8, 26; **23:38, 39**).
32. The Sabbath not may seem like a big deal. However I assure you it is a big deal to God. By defiling it, they were hitting a hot button with God (cp. Jer. 17:27).