

EXEGESIS OF VERSES 37 -39:

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 בִּידֵיהֶן וְאֶת־גִּלּוּלֵיהֶן נֶאֱפוּ וְגַם אֶת־בְּנֵיהֶן
 אֲשֶׁר יָלְדוּ־לִי הֵעִבִּירוּ 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 מִקְדָּשׁ/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").

VERSE THIRTY-NINE

“For when they slaughtered their children to their idols then they entered into My sanctuary on the same day to profane it, and behold thus they have done in the midst of My house!”

וּבְשַׁחַטְתֶּם אֶת־בְּנֵיהֶם לְגִלְלוֹתֵיהֶם וַיָּבֵאוּ אֶל־מִקְדָּשִׁי בַיּוֹם
 הַהוּא לְחַלְלֹה וְהִנֵּה־כֹה עָשׂוּ בְּתוֹךְ בֵּיתִי:

(conj. ו/w "for" + prep. ב/B "in" + verb-qal-inf. w/ suf-3rd-m-pl שַׁחַט/shachat "their slaughtering" + sign.d.o. אֶת/eth [untranslated] + noun-m-pl w/ suf-3rd-m-pl בָּן/ben "their children" + prep. ל/L "to" + noun-m-pl w/ suf-3rd-m-pl גִּלְלוֹת/gillul "their idols" + conj. ו/w "and" + verb-qal-imperf-3rd-m-pl [waw consec] בָּאוּ/bo' "they entered" + prep. אֶל/el "unto" + noun-m-s w/ suf-1st-c-s . מִקְדָּשִׁי/miqdash "my sanctuary" + prep. ב/B "on" + noun-m-s w/ d.a. יוֹם/yom "the day" + adj-m-s w/ d.a. הוּא/hu' "the same" + prep. ל/L "to" + verb-piel inf. חָלַל/chalal "defame" + conj. ו/w "and" + interj. הִנֵּה/hinneh "behold" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-c-pl עָשׂוּ/asah "they have done" + prep. ב/B "in" + noun-m-s const. תְּוֶכֶךָ/tawek "midst of..." + noun-m-s w/ suf-1st-c-s בַּיִת/bayith "my house").

ANALYSIS OF VERSES 37 - 39:

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, אֶלְיָהּ/’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 se, 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.
27. Just in case you didn’t hear Him in verse thirty-eight, Yahweh spells it out in exact language in verse thirty-nine where He states **“For when they slaughtered their children to their idols then they entered into My sanctuary on the same day to profane it and behold thus they have done in the midst of My house!”**
28. Yes, it takes some gall, but these folks calmly presented themselves in the temple, posing as pious worshippers, having just burned children to death!!!
29. **Principle:** People become very calloused in reversionism. Don’t be too surprised at what they are capable of (cp. Jer. 7:9, 10).
30. 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.
31. 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).

32. 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**).
33. 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).

EXEGESIS OF VERSES 40 & 41:

VERSE FORTY

“And they also have sent for the men from a distance to whom a messenger was sent to them and behold they came for whom you washed and painted your eyes and adorned yourself with jewelry”.

וְאֵף כִּי תִשְׁלַחְנָה לְאֲנָשִׁים בָּאִים מִמְרָחֵק אֲשֶׁר מִלְּאָדָּה
שָׁלוּחַ אֲלֵיהֶם וְהֵנָּה-בָּאוּ לְאִשֶׁר רָחַצְתָּ כְּחֹלֶת עֵינֶיךָ וְעָרִית
עָרֶיךָ:

(conj. ו/w "and" + conj. אֵף/aph "also" + conj. כִּי/kiy "since" + verb-qal-inmperf-3rd-f-pl שָׁלַח/shalach "they have sent" prep. ל/L "to" + noun-m-pl w/ d.a. אֲנָשִׁים/iysh "the men" + verb-qal-part-m-pl בָּאוּ/bo' "coming" + prep. מִן/min "from" + noun-m-s מְרָחֵק/mar'chaq "a distance" + rel. pron. אֲשֶׁר/asher "to whom" + noun-m-s מְלָאָדָּה/mal'ak "a messenger" + verb-qal-pass-part-m-s שָׁלַח/shalach "being sent" + prep. w/ suf-3rd-m-pl לָאֵל/el "to them" + conj. ו/w "and" + interj. הִנֵּה/hinneh "behold" + verb-qal-perf-3rd-c-pl בָּאוּ/bo' "they came" + prep. ל/L "for" + rel. pron. אֲשֶׁר/asher "whom" + verb-qal-perf-2nd-f-s רָחַצְתָּ/rachats "you washed" + verb-qal-perf-2nd-f-s כָּחַלְתָּ/kachal [hapax] "you painted" + noun-f-pl w/ suf-2nd-f-s עֵינַי/ayin "your eyes" + conj. ו/w "and" + verb-qal-perf-2nd-f-s עָרַדְתָּ/adah "you adorned" + noun-m-s עָרֵי/adiy "ornaments").

VERSE FORTY-ONE

“And you sat on a glorious bed and a table was set before them, and you put My incense and My oil upon it”.

וְשָׁמְנִי שָׂמַתְּ עָלֶיהָ: וַיִּשְׁבֹּתָ עַל-מִטָּה כְּבוֹדָה וְשִׁלְחָן עָרוּךְ לְפָנֶיהָ וְקִטְרוֹתַי

(conj. ו/w "and" + verb-qal-perf-2nd-f-s יָשַׁב/yashab "you sat" + prep. עַל/al "on" + noun-f-s מִטָּה/mittah "bed" + adj-f-s כְּבוֹד/kabod "glorious" + conj. ו "and" + noun-m-s שִׁלְחָן/shul'chan "a table" + verb-qal-pass-part-m-s עָרַךְ/arak "was set" + prep. ל/L "unto" + noun-m-pl w/ suf-3rd-f-s פָּנֶיהָ/paneh "its face" + conj. ו/w "and" + noun-f-s w/ suf-1st-c-s קִטְרוֹת/q'toreth "my incense" + conj. ו/w "and" + noun-m-s w/ suf-1st-c-s שָׁמֶן/shemen "my oil" + verb-qal-perf-2nd-f-s שִׂימ/siyim "you put" + prep w/ suf-3rd-f-s עַל/al "upon it").

ANALYSIS OF VERSES 40 & 41:

1. Adonay Yahweh shifts gears back to Oholibah's courting of the Chaldeans in verse forty.
2. He states “And they also have sent for the men from a distance to whom a messenger was sent to them...”

3. Earlier we read a passage noting that Babylonians had come bringing gifts to Hezekiah when he was sick (II Kings 20:12ff).
4. However while the text informs us that the Babylonians had come to him bringing gifts when they heard Hezekiah was sick, it begs the question, “How did they know he was sick?”
5. Babylon is nearly 900 miles away from Jerusalem and they did not have the types of communication media that we enjoy today.
6. This passage confirms that a messenger was sent and that there was contact between the two countries prior to the occasion of emissaries arriving with gifts (Isa. 57:7-9).
7. Yahweh continues stating “**...and behold they came for whom you washed and painted your eyes and adorned yourself with jewelry**”.
8. In view the woman, Oholibah, gets herself cleaned up and then puts on her makeup and favorite jewelry like a woman preparing herself for a date.
9. The painting of the eyes is a reference to the eyeliner and eye shadow worn in ancient days (cp. II Kings 9:30; Jer. 4:30).
10. It speaks of the way Babylon was received (at first) and how the Jews were oh so giddy to accept their cultural, social and religious values to the rejection of those given them by God in the Law.
11. He continues in verse forty-one, “**And you sat on a glorious bed and a table was set before them, and you put My incense and My oil upon it**”.
12. This woman is having her male guests in her house and she wants to make sure she not only looks nice but has the place prepared for them as well. Note that she sits on “glorious bed” in preparation for the intercourse that will soon take place.
13. Hence not any type of woman is in view but that of a prostitute who has prepared herself to entertain her Johns.
14. The language is very similar to the prostitute in the book of Proverbs who prepares herself for a night of fornication (Prov. 7:6-21).
15. Such again speaks of the spiritual adultery Oholibah has partaken of with the gods and goddesses of Babylon.
16. Our word for “glorious” is the feminine adjective, **כְּבוֹד**/kabod, “glorious, splendid, something of great value”.
17. This is a special bed that was prepared for her lovers, the Chaldeans.
18. What’s more, incense and oil have been prepared to that the room smells nice and so she can anoint them with oil when they arrive (Psa. 23:5; Luke 7:46).
19. This was also an extravagant touch to welcome them. However notice that it is not her oil and incense, but that of her husband, Yahweh.
20. Such speaks of the fact that the oil which was to be used in the Holy Place and the incense that was to be offered up to the Lord was used in pagan rituals to honor the gods of Babylon!
21. Similar imagery of the nation using Gods gifts to be offered up to idols was used in the previous section where Israel is portrayed as a woman (Ezek. 6:4; 16:17ff ; Hos. 2:5 cp. Exo. 25:6).
22. Have we made idols in our lives and have we squandered God’s gifts on them?

EXEGESIS OF VERSES 42 - 44:

VERSE FORTY-TWO

“And the sound of a carefree multitude was with her from the common people, drunks brought in from the wilderness, and they have put bracelets on their hands and beautiful crowns on their heads”.

וְקוֹל הַמִּזְמוֹן שְׁלֵוֹ בְּהִיא וְאֶל-אֲנָשִׁים מֵרֹב אָדָם מִבָּאִים
(סוֹבְאִים) [סֹבְאִים] מִמִּדְבָּר וַיִּתְּנוּ צְמִידִים אֶל-יָדֵיהֶן וְעֹטֶרֶת
תְּפָאֶרֶת עַל-רִאשֵׁיהֶן:

(conj. ו/w “and” + noun-m-s קוֹל/qol “sound” + noun-m-s הַמִּזְמוֹן/hamon “an abundance/ a multitude” + adj –m-s שְׁלֵוֹ/shalew “quiet/carefree” + to be verb [supplied] “was” + prep w/ suf-3rd-f-s ב/B “with her” + conj. ו/w “and” + prep. אֶל/el “to” + noun-m-pl אִישׁ/aiysh “men” + prep. מִן/min “from” + noun-m-s const. רֹב/rob “multitude of...” + noun-m-s אָדָם/’adam “men” [“from the multitude of men i.e. from common people”]+ verb-hoph-part-m-pl בָּאוּ/bo’ “being sent” + verb-qal-part-m-pl סָבְאוּ/saba’ “ones who drink heavily” + preep. מִן/min “from” + noun-m-s מִדְבָּר/midebar “wilderness” + conj. ו/w “and” + verb-qal-imperf-3rd-m-pl [waw consec] נָתַן/nathan “they have given” + noun-m-pl צְמִידִד/tsamiyd “bracelets” + prep. אֶל/el “unto” + noun-f-pl יָד/yad “hands” + conj. ו/w “and” + noun-f-s עֹטֶרֶה/’atarah “crowns of...” + noun-f-s תְּפָאֶרֶת/tiph^e’ereth “beauty” prep. עַל/’al “upon” + noun-m-pl w/ suf-3rd-f-pl “their heads”).

VERSE FORTY-THREE

“Then I said concerning her who is worn out with adulteries, now let them commit fornications with her and she with them”.

(conj. ו/w “then” + verb-qal-imperf-1st-c-s [waw consec] אָמַר/’amar “I said” + prep. ל/L “concerning” + adj-f-s w/ d.a. בְּלֵה/baleh [2xs] “the one worn out” + noun-m-pl נְאוּפִים/ni’uphiym “adulteries” + prep. עַתָּה/’attah “now” + verb-qal-imperf-3rd-m-pl זָנְהוּ/zanah “they will commit fornication” + noun-f-pl w/ suf-3rd-f-s תִּזְנֹת/tazenuth “her fornications” + conj. ו/w “and” + pron-3rd-f-s הִיא/hiy’ “she”).

VERSE FORTY-FOUR

“And they went into her like one goes into a prostitute thus they went into Oholah and Oholabah, the wicked ones”.

וְאֵל-אֲהֻלִיבָה אִשָּׁת הַזְנוּמָה: וַיָּבֹאוּ אֵלֶיהָ כְּבֹא אֶל-אִשָּׁה זֹנָה כֵּן בָּאוּ אֶל-אֲהֻלָּה

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] בּוֹא/bo' "it went" + prep. אֶל/el "into her" + prep. כּ/k "like" + verb-qal-inf. const. בּוֹא/bo' "to go" + prep. אֶל/el "unto" + noun-f-s אִשָּׁה/ishah "a woman" + noun-f-s זֹנָה/zonah "harlotry" + adv. כֵּן/ken "thus" + verb-qal-perf-3rd-c-pl בּוֹאוּ/bo'u "they went" + prep. אֶל/el "into" + proper noun אֲהֻלָּה/ahalah "Oholah" + conj. ו/w "and" + prep. אֶל/el "into" + proper noun אֲהֻלִיבָה/ahaliyah "Oholibah" + noun-f-s w/ d.a. זִמְמָה/zimmah "the wicked ones").

ANALYSIS OF VERSES 42 – 44:

1. Having set the scene with the harlot eagerly waiting for the men to arrive, God now demonstrates the reality of the situation regarding the type of men who will come to her.
2. He states in verses forty-two, “**And the sound of a carefree multitude was with her from the common people, drunks brought in from the wilderness...**”
3. Here we have an image that shows her suitors. While they seemed very impressive, captains and governors on horseback, in the end they are characters that are not so savory.
4. There are many of them and they are called a “multitude”. Hence there are a great many of them which would make the sound of the crowd and its commotion quite loud!
5. Such is analogous of the degree which Judah had engaged in spiritual adultery.
6. They are further described as “carefree”. Our word for “carefree” is the masculine, singular adjective, שָׁלוּ/shalew, “prosperous, carefree”.
7. It can be used in a positive context where it is rendered “quiet” (I Chron. 4:40).
8. However here the context demands a negative character, hence “carefree, at ease, not being concerned or dedicated to anything of true substance and thus engaged in careless living”.
9. Recall the rich, bored Sodomites we read about earlier in the text.
10. They are further described as being from the common people”.
11. There is of course nothing wrong with being common. Such is mentioned merely to distinguish these men from the officers and horsemen described earlier that Oholibah lusted after.
12. They are further described as being “drunks brought in from the wilderness.
13. Our word for “drunks” is the qal participle of סָבַא/saba’, “to imbid, to drink heavily”.
14. The verb speaks of one who drinks to excess on a consistent basis, not merely one who has had a couple of drinks (cp. Deut. 21:20).
15. What’s more, such ones did not come from the city or countryside villages but from the “wilderness”. Such does not imply that they are vagrants or vagabonds, but that they simply came across the desert from their home in the land of Babylon/Assyria.
16. Recall how excited the woman was, thinking that she was entertaining officers and governors. However when the time comes a bunch of drunken bums show up at her door.

17. Ironically though, they come bearing gifts as Yahweh notes “...**they have put bracelets on their hands and beautiful crowns on their heads**”.
18. Such is representative of the relationship this woman has had with the false religion of the nations.
19. This woman is of course not in need of jewelry as Yahweh has already provided it for her (Ezek. 16:11, 12).
20. However she welcomes the tokens of kindness and begins wearing them on her hands and head.
21. The deities seem very attractive and sophisticated initially. However in the end they are very unimpressive to the one who truly looks at them.
22. The giving of gifts is representative of what the nation has received from the false deities.
23. While they possess beauty, they are only received at a price, the women must have relations with the men in view.
24. Note the switch to the plural in the final clause of verse forty-two, “their heads”. Both Oholibah and Oholah are in view contextually here and note that both are named in verse forty-four.
25. He continues in verse forty-three “**Then I said concerning her who is worn out with adulteries, now let them commit fornications with her and she with them**”.
26. Note that the woman in view is already worn out with adulteries. In view is an older prostitute who has been used and abused by men over the years.
27. She has been at this for a long time. However she still desires to fornicate with her Johns.
28. Our word translated as “worn out” is the feminine singular adjective, בָּלְיָה/baleh, which refers to something or someone who is old and worn out (cp. Josh 9:4, 5).
29. Sarah uses cognate verb of this word to describe herself as having become old, well past child-bearing at the age of ninety (Gen. 18:12).
30. Here Yahweh, who has appealed to her again and again, is now giving her over to her passions and allowing her to destroy herself as her volition has responded negatively to every message given to her by His prophets.
31. Yahweh notes in verse forty-four “**And they went into her like one goes into a prostitute thus they went into Oholah and Oholabah, the wicked ones**”.
32. Note the sudden shift. Oholibah is not the only woman in view. Realize that God is telling the story of both women Oholibah (Jerusalem) and Oholah (Samaria).
33. Even though Samaria had been sacked over 100 years ago and her children deported, God still sees the whole scene of two sisters of His people as one ongoing sad tragedy.
34. Hence here He steps back to demonstrate that both women were defiled again and again by common, plain drunks having travelled across the desert.
35. Such is symbolic of the attraction both nations had to false religion, how such deities looked impressive but were in reality pathetic and how she suffered loss and was run down by such activities in the end.
36. Our word for “wicked ones” is the feminine, singular noun, זִמְמָה/zimmah, “plan, device wickedness, wicked scheme”.
37. Such is a reference to the planning and plotting which the two have engaged in regarding their false religion and OSN behavior.
38. Here their plots are personified in the two women.

EXEGESIS OF VERSES 45 – 47

VERSE FORTY-FIVE

“And righteous men, they themselves will judge them with the judgment of those who commit adultery and the judgment of those who pour out blood. For they are adulteresses and blood is on their hands”.

וְאִנְשֵׁים צְדִיקִים הִמָּזֶה יִשְׁפֹּטוּ אוֹתָהֶם מִשְׁפַּטְ נְאֻפּוֹת וּמִשְׁפַּט
שִׁפְכוֹת דָּם כִּי נְאֻפּוֹת הֵנָּה וְדָם בְּיָדֵיהֶן: ם

(conj. ו/w "and" + noun-m-pl אִנְשֵׁים/'iysh "men" + adj-m-pl צְדִיקִים/tsadiyq "righteous" + pron-3rd-m-pl הֵם/hem "themselves" + verb-qal-imperf-3rd-m-pl שִׁפֹּט/shaphat "they will judge" sign. d.o. w/ suf-3rd-m-pl אֹתָם/'eth "them" + noun-m-s const. מִשְׁפַּטְ/ mishepat "judgment of..." + verb-qal-part-f-pl נְאֻפָּה/na'aph "those committing adultery" + conj. ו/w "and" + noun-m-s const. מִשְׁפַּטְ/ mish'pat "judgment of..." + verb-qal-part-f-pl שִׁפְכוֹ/ shaphak "those who pour out" + noun-m-s דָּם/dam "blood" + conj. כִּי/kiy "for" + verb-qal-perf-f-pl נְאֻפָּה/na'aph "adulteresses" +to be verb [supplied] "are" + pron-3rd-f-pl הֵנָּה/hennah "they" + 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 יָדֵיהֶן/yad "their hands").

VERSE FORTY-SIX

“For thus says Yahweh Elohiym ‘bring a company against them and give them over to terror and spoil’”.

כִּי כֹה אָמַר אֲדֹנָי יְהוִה הֵעֲלֵה עֲלֵיהֶם קָהָל וְנָתַן אֹתָהֶן
לְזַעֲוָה וְלַבַּז:

(conj. כִּי/kiy "for" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s + אָמַר/'amar "says" + proper noun אֲדֹנָי/ adonay יְהוִה/yhwh "Adonay Yahweh" + verb-hiph-inf. abs. הֵעֲלֵה/'alah "bring" + prep w/ suf-3rd-m-pl. עַל/'al "upon them" noun-m-s קָהָל/qahal "a company" + conj. ו/w "and" + verb-qal-inf. abs. נָתַן/nathan "to give" + sign. d.o. w/ suf-3rd-f-pl אֹתָם/'eth "them" + prep. ל/L "to" + noun-f-s זַעֲוָה/za'awah "horror" + conj. ל/L "to" + noun-m-s בַּז/baz "spoil").

VERSE FORTY-SEVEN

“And a company will stone them with stones and cut them down with swords. They will kill their sons and their daughters and burn their houses with fire”.

יִהְרָגוּ וּבְתִיָּהֶן בְּאֲשׁוּרָגְמוֹ עֲלֵיהֶן אֶבֶן קָהָל וּבָרָא אוֹתָהֶן בְּחַרְבוֹתָם בְּנֵיהֶם
 וּבְנוֹתֵיהֶם

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] רָגַם/ragam "they will stone" + prep w/ suf-3rd-f-pl עַל/al "upon them" + noun-f-s אֶבֶן/eben "stone" + noun-m-s קָהָל/qahal "company/assembly" + conj. ו/w "and " + verb-pres inf. abs בָּרָא/bara' "cut down" + sign. d.o. w/ suf-3rd-f-pl אֹתָ/’eth "them" + prep. ב/B "with" + noun-f-pl w/ suf-3rd-m-pl חֶרֶב/chereb "their swords" + noun-m-pl w/ suf-3rd-m-pl בָּן/ben "their sons" + conj. ו/w "and" + noun-f-pl w/ suf-3rd-m-pl בָּת/bath "their daughters" + verb-qal-imperf-3rd-m-pl הָרַג/harag "they will kill" + conj. ו/w "and" + noun-m-pl w/ suf-3rd-f-pl בַּיִת/bayith "their houses" + prep. ב/B "with" + noun-f-s w/ d.a. אֵשׁ/esh "the fire" + verb-qal-imperf-3rd-m-pl שָׂרַף/saraph "they will burn").

ANALYSIS OF VERSES 45 – 47:

1. Yahweh continues in verse forty-five where He begins to describe the end for the two sisters.
2. He states **“And righteous men, they themselves will judge them with the judgment of those who commit adultery and the judgment of those who pour out blood. For they are adulteresses and blood is on their hands”.**
3. Ironically the “righteous men” are the Babylonians and their mercenaries who will attack Jerusalem.
4. However they are the ones whom Oholibah has been fornicating with. In what sense are they “righteous”?
5. In the conundrum of words we can only take this to infer that they are comparatively righteous, as they are not nearly as evil and are not yet to fall victim to the 5th Cycle of Discipline.
6. Realize that Babylon will fall to the 5th cycle in the not too distant future (Jer. 25:12; 27:8; 50:18; 51:44, 47).
7. However the Babylonians are not near as bad as those of Jerusalem at this time, even though the Jews are God’s chosen people.
8. In views is a scene where a woman is caught in adultery and bloodshed. It is decided that she will receive death for her sins.
9. The adultery of the nation, as previously stated, is that spiritual adultery committed by the nation in conducting various acts of false religion, pagan worship and sacrilege.
10. The blood that is on her hands consists of the various acts of death and violence to include those committed by sacrificing children in the fire to Moloch (Ezek. 7:11, 23; 8:17; 12:19; 16:17, 26; 23:27, 37-39).

11. Hence she is being judged as an adulterer and as a murderer. Both called for the death penalty under Jewish Law (Lev. 20:10; 21:9; Deut. 22:21; Num. 35:16).
12. He continues inverse forty-six where He states **“For thus says Yahweh Elohiym ‘bring a company against them and give them over to terror and spoil’”**.
13. Our word for “company” is the masculine, singular noun, קָהָל/qahal, “company, assembly, congregation” and is representative of the horde of soldiers who will soon overrun the nation and destroy it (Ezek. 23:22-26).
14. God is giving his people over to “terror”. Our word for “terror” is the masculine, singular noun, זַעַוָּה/za‘awah “terror, horror, vexation, removing”.
15. It is used as a description of the land once God has judged it. Hence this is not the feeling of terror but what the nation will be turned into as a result of the Babylonian conquest (Jer. 24:9).
16. He also gives them over to “spoil” which speaks of the plundering that will take place as the Babylonians either destroy or seize anything of real value, to include the citizenry (II Kings 25:11ff).
17. He continues in verse forty-seven where He states **“And a company will stone them with stones and cut them down with swords. They will kill their sons and their daughters and burn their houses with fire”**.
18. Such is reminiscent of our earlier passage where the nation is portrayed as a woman caught in adultery and guilty of murder (Ezek. 16:38).
19. The congregation of elders and citizens judge her to be guilty and stone her to death, or else dismantle the body with swords.
20. Stoning was prescribed for adultery and death by sword was prescribed for murder.
21. Such is reminiscent of the destruction done to the city. The nation which will have its walls destroyed by rams and catapults, its army will fall by the sword.
22. In this passage they go the additional step of killing the women’s children. Such speaks of the death of the nation’s people which will occur due to the warfare, which will include famine and pestilence in the siege.
23. Finally their houses are burned to the ground. Symbolically such portrays the temple, royal palace and many of the homes in the city that will be burned to the ground (II Chron. 36:17-19; Jer. 39:8; 52:13).

EXEGESIS OF VERSES 48 & 49:

VERSE FORTY-EIGHT

“And I will put an end to their wickedness from the land and all of the women will be admonished so as not to do according to your wickedness”.

כְּזַמְתְּכֶנָּה וְהִשְׁבַּתִּי זִמְהָ מִן־הָאָרֶץ וְנִסְרֹוּ כָּל־הַנְּשִׁים וְלֹא תַעֲשִׂינָהּ

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁבַת/shabath "I will cause to cease" + noun-f-s זִמְהָ/zimmah "wickedness/evil plans" + prep. מִן/min "from" + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + conj. ו/w "and" + verb-nithp.perf-3rd-c-pl יָסַד/yasad "they will be disciplined/admonished" + noun-m-s const. כָּל/kol "all of..." + noun-f-pl w/ d.a. אִשָּׁה/ishah "the women" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-pl עָשָׂה/asah "they will do" + prep. כַּ/K "according to" + noun-f-s w/ suf-2nd-f-pl זִמְהָ/zimmah "their wickedness").

VERSE FORTY-NINE

“And they will repay your wickedness upon you and you will bear the sins of your idols. For you will know that I am Adonay Yahweh”.

אֲנִי אֶדְנִי יְהוָה וְנִתְּנָו זַמְתְּכֶנָּה עָלֶיךָ וְחַטָּאֵי גִלּוּלֶיךָ תִשְׂאִינָהּ וַיִּדְעֶתְּם כִּי

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] נָתַן/nathan "they will give" + noun-f-s w/ suf-2nd-f-pl זִמְהָ/zimmah "your wickedness" + prep w/ suf-2nd-f-pl עַל/al "upon you" + conj. ו/w "and" + noun-m-pl const. חַטָּא/cheta' "sins of..." + noun-m-pl w/ suf-2nd-f-pl גִּלּוּל/gillul "you idols" + verb-qal-imperf-2nd-f-pl נָשָׂא/nasa' "you will bear" + conj. ו/w "and" + verb-qal-perf-2nd-m-pl [waw consec] יָדָע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun אֲדֹנָי/adonay יהוה/yhwh "Adonay Yahweh").

ANALYSIS OF VERSES 48 & 49:

1. Yahweh wraps up the saga of Oholah and Oholibah in these final verses.
2. He states in verse forty-eight, “And I will put an end to their wickedness from the land and all of the women will be admonished so as not to do according to your wickedness”.

3. Our word for “wickedness” is again the feminine, singular adjective of זִמְמָה/zimmah, “plot, plan, evil plan, wickedness”.
4. It involves not only the overt, but the thinking and planning that goes into such evil.
5. It also demonstrates not merely some evil activity that one becomes caught up in but the fact that a great deal of thought and planning went into these OSN enterprises.
6. However that will no longer be the case, Yahweh Elohiym is bringing all of this evil to an end through the fifth cycle of discipline (cp. Ezek. 6:6; 22:15).
7. Note that He states that “all of the women will be admonished so as not to do according to your wickedness”.
8. The natural questions that arise are “what women?” and “whose wickedness?”.
9. The wickedness in view is that of Oholah and Oholibah. The two cities/nations have been in view from the start, beginning in verse one of this chapter.
10. At this point Yahweh switches from the third person to the second person and addresses the two women directly.
11. Again, Oholah has already received the 5th cycle, having her lands destroyed and her children either killed or deported (save for some).
12. However God sees the 5th cycle for the two nations as one broad event beginning with the northern Kingdom at the hands of the Assyrians and culminating with the destruction of the southern kingdom of Judah at the hands of the Chaldeans.
13. Also realize that certain ones from the 10 northern tribes had survived and repeated the folly of their forefathers in the southern kingdom as well.
14. As for the other women who are admonished, such would include the other nations who will see and hear of the results of the 5th cycle that has hit both kingdoms and be fearful of Yaweh’s wrath should their evil reach such a zenith (II Chr. 29:8; Ezek. 5:15; Ezek. 16:41; Jer. 18:16; 19:8; 25:9, 18; 29:18; 51:37).
15. He in essence is making an example out to the two women (cp. I Cor. 10:11; II Pet. 2:6; Jude 1:7).
16. He continues in verse forty-nine where He states **“And they will repay your wickedness upon you and you will bear the sins of your idols...”**
17. Our word for “repay” is the qal, perfect of נָתַן/nathan, “to give”. Those in view “give back” the evil upon the heads of the two women in response for all the evil they have committed. Hence they are “paid back” in a very real sense (Ezek. 7:4, 9).
18. Note the third person plural subject embedded in the verb **“They will repay”**.
19. The pronoun’s antecedent is the other women, i.e. other nations that God uses to discipline His people. Of course number one on the list are the Chaldeans.
20. However the Assyrians and others are in view as well (Ezek. 23:22, 23).
21. Note the phrase “sins of your idols”. Their false religion was of course the impetus from which most of their OSN activity followed.
22. Yahweh ends this section with a very familiar phrase that serves as a refrain, one we have seen throughout the book.
23. He states in the final clause of verse forty-nine, **“...For you will know that I am Adonay Yahweh”**.
24. While they may doubt for a time, those of the two nations will need to realize that God is doing this and that He is repaying them for all of their evil. Their only recourse, should they survive the 5th cycle, is to repent and turn from their evil ways.

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