

Ollila

## Ezekiel Chapter Twenty-Four

### D. Message of the 9<sup>th</sup> year (589 – 588 BC – 24:1-27).

#### THE PARABLE OF THE COOKING POT

##### EXEGESIS OF VERSES 1 & 2:

###### VERSE ONE

“And the word of Yahweh came to me in the ninth year, in the tenth month on the 10<sup>th</sup> day of the month saying...”

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s הָיָה/hayah "it came about" + noun--s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵל/el "to me" + prep. ב/B "in" + noun-f-s w/ d.a. שָׁנָה/shanah "the year" + card. adj. תִּשְׁעִי/tishiy'iy "the ninth" + prep. ב/B "in" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "the month" + card. adj-m-s w/ d.a. עֲשִׂירִי/‘asiyriy "the tenth" + prep. ב/B "on" + noun-m-s w/ d.a. עֲשׂוֹר/‘asor "tenth" + prep. ל/L "unto" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "the month" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/‘amar "saying").

###### VERSE TWO

“Son of man, write down for yourself the name of this very day. The King of Babylon has laid siege to Jerusalem this very day”.

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-inf. abs. כָּתַב/kathab "write/record" + prep. w/ suf-2nd-m-s לְ/L "for yourself" + sign. d.o. אֶת/‘eth [untranslated] + noun-m-s const. שֵׁם/shem "name of..." + noun-m-s w/ d.a. יוֹם/yom "the day" + sign. d.o. אֶת/‘eth [untranslated] + noun-f-s const. עֲצֵם/‘etsem "bone/substance/self of..." + noun-m-s w/ d.a. יוֹם/yom "the day" + adj-m-s w/ d.a. זֶה/zeh "this" + verb-qal-perf-3rd-m-s סָמַךְ/samak "he has leaned upon" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun בָּבֶל/babel "Babylon" + prep. אֵל/el "unto" + proper noun יְרוּשָׁלַם/y<sup>e</sup>rushalam "Jerusalem" + prep. ב/B "on" + noun-f-s const. עֲצֵם/‘etsem "bone/substance/self of..." + noun-m-s w/ d.a. יוֹם/yom "day" + adj-m-s w/ d.a. זֶה/zeh "this").

##### ANALYSIS OF VERSES 1 & 2:

1. Ezekiel is again hit with a communication from Yahweh in chapter twenty-four.
2. Time has passed and he is now in the ninth year of the captivity of king Jehoiachin.

Ollila

3. Ezekiel states in verse one, **“And the word of Yahweh came to me in the ninth year, in the tenth month on the 10<sup>th</sup> day of the month saying...”**
4. This is the first recorded communication of the ninth year. Notice that there is no information communicated to Ezekiel during the eighth year. The last message was toward the end of the 7<sup>th</sup> year.
5. Hence Ezekiel has had two years of sabbatical so to speak. Though with no declarations from Yahweh to give, he has remained completely silent for the entire two years!!!
6. It is now in the tenth month of the ninth year on the 10<sup>th</sup> day which corresponds to January 15<sup>th</sup> of 588 BC.
7. Hence there was about two years of silence from God following the Oholah and Oholibah pronouncement (calm before the storm so to speak).
8. The tenth month in the Jewish calendar is Tevet, which begins with the last days of Hanukah.
9. The author of 2<sup>nd</sup> Kings confirms this date and Jeremiah notes that the year of captivity corresponds with the kingship of Zedekiah (II Kings 25:1 cf. Jer. 39:1).
10. As previously stated, Ezekiel measures his book in accordance with the years of Jehoiachin’s captivity (Ezek. 1:2; 8:1 20:1 29:1,17 31:1 40:1 2Ki 24:12-15).
11. He states in verse two, **“Son of man, write down for yourself the name of this very day. The King of Babylon has laid siege to Jerusalem this very day”**.
12. What Yahweh has been promising for the first twenty-three chapters has now come to pass. No, the Jews have not yet received the 5<sup>th</sup> cycle of discipline, but it is in the process of occurring.
13. This will be a long, arduous siege that will last approximately three years (Ezek. 33:21)!!!
14. This is what all of Ezekiel’s ministry has been building up to over the course of the previous four and a half years!
15. However note that by this point the Babylonian army has rolled over the Jews and destroyed most of their cities (during the eighth and ninth years).
16. Now we see that all too familiar scene with those remaining of the population, hauled up in the city for protection, trying to survive the siege!!!
17. The king of Babylon is literally said to have “leaned upon” Jerusalem where God uses the qal, perfect of יָשָׁב/samak, “to lean upon, lay hands upon” and by extension, “to grasp, to lay hold of” (cp. Exo. 29:10; Deut. 34:9; Judg. 16:29).
18. Ezekiel is told by Yahweh to name the very day. He isn’t told what name he is to give it, hence he is to come up for a day on his own.
19. He is not merely told to give it a name, but to write this down as a date of historical significance for the people.
20. Prophets were sometimes told to not merely announce events but to record them as well (Isa 8:1 30:8,9 Hab 2:2,3).
21. Note that twice Yahweh makes reference to “this very day”. Our word translated “very” is a bit of a strange one.
22. God uses the feminine, singular construct of עֲצָמָה/’etsem. The basic nuance of this verb is “bone”. However a specialized usage can be found in the idea of “substance” (cp. Exo. 24:10).
23. Here Ezekiel is told not just to record a name for this day but the substance of what occurred on this day and why it is significant.

Ollila

24. Consider the use in English of getting down to the “bare bone facts of the matter”.
25. Hence he is not merely to name but describe in essence what has occurred to the people whom he teaches.
26. Even though he is 900 miles from Jerusalem, Ezekiel is able to describe on the very day, that Jerusalem was besieged thus again proving himself as a prophet of God.

Ollila

### EXEGESIS OF VERSES 3 – 5:

#### VERSE THREE

“And utter a parable to the house of rebellion for you will say to them ‘thus says Adonay Yahweh: Set up the pot put it on and pour water in it’”.

וּמָשַׁל אֶל-בַּיִת-הַמְּרִי מִשָּׁל וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי  
יְהוָה שְׁפַת הַסִּיר שְׁפַת וְגַם יִצַק בּוֹ מַיִם:

(conj. ו/w "and" + verb-qal-imper-m-s מָשַׁל/mashal "utter a parable" + prep. אֶל/el "unto" noun-m-s const. בַּיִת/bayith "house of..." + noun-m-s w/ d.a. מְרִי/m<sup>e</sup>riy "the rebellion" + noun-m-s מִשָּׁל/mashal "a parable" + conj. ו/w "for" + verb-qal-perf-2nd-m-s [waw conec] אָמַר/amar "you will say" + prep.w/ suf-3rd-m-pl אֶל/el "to them" adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/ahdwnay יהוה/yhwh "Adonay Yahweh" + verb-qal-imper-m-s שְׁפַת/shaphath "put/set" + noun-m-s w/ d.a. סִיר/siyr "the pot" + verb-qal-imper-m-s שְׁפַת/shaphath "put" + conj. ו/w "and" + prep. גַּם/gam "also" + verb-qal-imper-m-s יִצַק/yatsaq "pour" + prep. w/ suf-3rd-m-s ב/B "in it" + noun-m-pl מַיִם/mayim "water").

#### VERSE FOUR

“Put its pieces into it, every good piece, thigh and shoulder. Fill it up with the choicest bones”.

מֵלֵא: אָסַף נְתַחֶיהָ אֶלֶיהָ כָּל-נֶתַח טוֹב יָרֵךְ וְכַתֵּף מִבְּחָר עֲצָמִים

(verb-qal-imper-m-s אָסַף/asaph "put in" + noun-m-pl w/ suf-3rd-f-s נֶתַח/nethack "its pieces" + prep. אֶל/el "into" + noun-m-s const. כָּל/kol "every..." + noun-m-s נֶתַח/netach "piece" + adj-m-s טוֹב/tob "good" + noun-f-s יָרֵךְ/yarek "thigh" + conj. ו/w "and" + noun-f-s כַּתֵּף/katheph "shoulder" + noun-m-s const. מִבְּחָר/mibechar "choicest/best" + noun-f-pl עֲצָמִים/etsem "bones" + verb-piel-imper-m-s מֵלֵא/male' "fill up").

#### VERSE FIVE

“Take the choicest of the flock and also pile up the bones beneath it. Bring them to a boil. They will also boil the bones in its midst”.

גַּם-בְּשִׁלּוֹ עֲצָמֶיהָ בְּתוֹכָהּ: מִבְּחָר הַצֹּאן לְקֹחַ וְגַם הַדּוֹר הָעֲצָמִים תַּחְתֶּיהָ רֶתַח רֶתַחֶיהָ

Ollila

(noun-m-s const. מְבִיחַר/mid<sup>c</sup>char "choicest/best" + noun-f-s w/ d.a. צֹאן/tso'n "the flock" + verb-qal-inf. absol. לָקַח/laqach "take" + conj. ו/w "and" + conj. גַּם/gam "also" + verb-qal-imper-m-s דִּיר/dur "pile up" + noun-f-pl עֲצָמִים/etsem "the bones" + prep. w/ suf-3rd-f-s תַּחַת/tachath "beneath it" + verb-piel-imper-m-s בִּיל/bil "boil" + noun-m-pl w/ suf-3rd-f-s רֵתַח/retach "Their boiling" + conj. גַּם/gam "also" + verb-qal-perf-3rd-c-pl בָּשַׁל/bashal "they will bake/boil" + noun-f-pl w/ suf-3rd-f-s עֲצָמֵי/etsem "its bone" + prep. ב/B "in" + noun-m-s w/ suf-3rd-f-s תַּוֶּק/tawek "it's midst").

### ANALYSIS OF VERSES 3 – 5:

1. Ezekiel is again called upon to teach the dispersed Israelites a parable.
2. God states in verse three, "...utter a parable to the house of rebellion for you will say to them 'thus says Adonay Yahweh...'".
3. Our word for parable is the masculine, singular noun מִשְׁלַל/mashal, of the 40xs it is used, it is most frequently translated as "proverb". However the word has much more of a diversity of meanings other than merely a wise saying.
4. We find it translated as "proverb, parable, allegory, byword, taunt, discourse". It is often used to describe an extended parable, as is the case here, and is frequently translated in the LXX as παραβολή/parabole, where we get our English word, Parable.
5. Ezekiel will give a picture of a boiling pot whereby each element will have a one-to-one relationship to the situation in Jerusalem at the time.
6. If people applied themselves they could probably understand at least part of the parable, however the last time these folks received parabolic teaching they merely threw up their hands (Ezek. 20:49).
7. Such is a typical response as God hides His word from –V (Luke 8:10).
8. Note that God refers to the nation of Israel as "the house of rebellion", translated as "rebellious house" in the NASB.
9. This phrase is only used in the book of Ezekiel and God has referred to the dispersed Jews in the land of Babylon by this name on twelve separate occasions (Ezek. 2:5f, 8; 3:9, 26f; 12:2f, 9, 25; 17:12; 24:3).
10. What is not seen in the English translation is the presence of the definite article which precedes our noun for rebellion, מְרִי/meriy, "rebellion, rebellious one, a rebel".
11. Hence Yahweh refers to them as a "house of **the** rebellion".
12. The definite article serves to define and specialize the word. Most of the world is in rebellion to God (never forget this!). However God is focusing on the specific rebellion of the Jews who have already been removed from the land.
13. God never uses this phrase in reference to those who are still in the southern kingdom of Judah.
14. He is specifically using it of those Jews who have already suffered and been dispersed from their homeland. Yet even in exile, they have not pulled in their horns and repented of their gross deeds (Ezek. 14:1 ff).
15. Yahweh states in the final clause of verse three, "...Set up the pot put it on and pour water in it".

Ollila

16. In view is a boiling pot which is synonymous for the city of Israel. The people are being boiled so to speak and have no way out due to Nebuchadnezzar having laid siege to the city (cp. Ezek. 22:18-22).
17. He states in verse four, **“Put its pieces into it, every good piece, thigh and shoulder. Fill it up with the choicest bones”**.
18. In view is a cook who has filled a pot with water and put it onto the fire to boil the water. Once the water begins to boil, he puts the meat and bones in to the pot.
19. The best soups and stews not only have meat but bones which tend to add a ton of flavor.
20. The different cuts meat and bones represent the people of all classes, from all walks of life who either live in Jerusalem or have ventured to it to be judged.
21. Fire represents judgment in the Bible. These people will be judged as evil and will pay the price for their sins (Exo. 12:8; Exo. 38:3; Ezek. 20:47; I Cor. 3:12).
22. Most will die. Those who survive will mostly be carted off into captivity and be deported into one of the provinces of the Babylonian Empire.
23. He continues in verse five where He states, **“Take the choicest of the flock and also pile up the bones beneath it. Bring them to a boil. They will also boil the bones in its midst”**.
24. Our word for “flock” is the feminine, singular noun, תֹּסֹנִים/tso’n, “flock, sheep, goat, small cattle”. Hence it is not completely evident what specific animal is being cooked.
25. However we get the point. All of the edible parts of the animal are going into this pot.
26. The choicest cuts of meat (tenderloin, rib eye, short loin) represent those of high rank in society to include the Royal Household.
27. No one escapes from this boiling pot. Though the King and his family did attempt an escape, it failed miserably (Jer. 39:6).
28. They are all going to their doom, nothing can save them from the boiling pot.
29. Ironically, many fled to the city for safety, but it provides anything but!
30. Also ironic is the fact that –V has earlier used the same analogy for the city, only in a positive sense, thinking that they are the bees knees and safe in their city thus prompting them to build new houses (Ezek. 11:3).
31. Whether one is a choice cut, lesser cut or bone, they are all going down from the greatest to the least of them (Jer. 52:24)!!!
32. The NASB translates our word for bones, עֲצָמֹת/‘etsem, as “wood” and reads “also pile wood under the pot”.
33. However the language does not support such a translation. The pot has already been put on to boil. Why bring such a reading into the translation?

Ollila

**EXEGESIS OF VERSES 6 – 8:**

VERSE SIX

**“Therefore thus says Adonay Yahweh, ‘Woe to the bloody city whose rust is in her and her rust has not come out of it. Bring it out piece by piece without casting lots’”.**

לְכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה אוֹי עִיר הַדָּמִים סִיר אֲשֶׁר  
חִלְאַתָּה בָּהּ וְחִלְאַתָּה לֹא יֵצֵא מִמֶּנָּה לְנִתְחִיָּה לְנִתְחִיָּה  
הוֹצִיָּאָה לֹא־נָפַל עָלֶיהָ גּוֹרָל:

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/ʾadonay יהוה/yhwh "Adonay Yahweh" + interj. אוֹי/ʾoy "woe" + noun-f-s const. עִיר/ʾiyr "city of..." + noun-m-pl w/ d.a. דָּם/dam "the blood" + noun-m-s סִיר/siyr "pot" + rel pron. אֲשֶׁר/asher "whose" + noun-f-s חִלְאַה/chel'ah "rust" + to be verb [supplied] "is" + prep w/ suf-3rd-f-s ב/B "in her" + conj. ו/w "and" + noun-f-s w/ suf-3rd-f-s חִלְאַה/chel'ah "her rust" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-f-s יָצָא/yatsah "it has gone out" + prep w/ suf-3rd-f-s מִן/min "from her" + prep. ל/L "according to" + noun-m-pl w/ suf-3rd-f-s נִתְחַח/nethach "piece of it" + prep. ל/L "according to" + noun-m-pl w/ suf-3rd-f-s נִתְחַח/nethach "piece of it" + verb-high-imper-m-s w/ suf-3rd-f-s יָצֵא/yatsa' "bring it out" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-m-s נָפַל/naphal "it has fallen" + prep. עַל/al "upon" + noun-m-s גּוֹרָל/goral "lot/portion").

VERSE SEVEN

**“For her blood has come about in her midst. She placed it on the barren rock. She did not pour it out on the soil so that it would be covered with dirt”.**

כִּי דָמָהּ בְּתוֹכָהּ הָיָה עַל־צִחִיַח סָלַע שְׁמַתְהוּ לֹא שָׁפְכָתָהּ  
עַל־הָאָרֶץ לְכֶסֶת עָלָיו עֵפֶר:

(conj. כִּי/kiy "for" + noun-m-s const. דָּם/dam w/ suf-3<sup>rd</sup>-f-s "her blood" + prep. ב/B "in" + noun-m-s const. w/ suf-3rd-f-s תוֹךְ/tawek "her midst" + verb-qal-perf-3rd-m-s הָיָה/hayah "it has come about" + prep. עַל/al "on" + noun-m-s const. צִחִיַח/ts'chiyach "scorched land of..." + noun-m-s סָלַע/sela' "rock" + verb-qal-perf-3rd-f-s w/ suf-3rd-m-s שָׂיַם/siym "she appointed it" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-f-s שָׁפַךְ/shaphak "she poured out" + prep. עַל/al "on" + noun-f-s w/ d.a. אֶרֶץ/ʾerets "the ground" + prep. ל/L "to" + verb-piel-inf.

Ollila

const. כָּסָה/kasah "cover" + prep. w/ suf-3rd-m-s עַל/‘al "over it" + noun-m-s עָפָר/‘aphar "dust/earth").

#### VERSE EIGHT

“to cause wrath to ascend in order to take vengeance. I have given her blood upon the barren rock so that it will not be covered”.

לְבִלְתִּי הַכְּסוֹת: לְהַעֲלוֹת חֲמָה לְנֶקֶם נָקָם נָתַתִּי אֶת־דַּמָּהּ עַל־צִחִיחַ סֵלַע

(prep. ל/L "to" + verb-hiph-inf. const. עֲלָה/‘alah "cause to ascend" + noun-f-s חֲמָה/chemah "wrath" + prep. ל/L "to" + verb-qal-inf. const. נָקַם/naqam "take vengeance" + noun-m-s נָקָם/naqam "vengeance" + verb-qal-perf-1st-c-s נָתַן/nathan "I have given" + sign. d.o.[untranslated] + noun-m-s w/ suf-3rd-f-s דָּם/dam "her blood" + prep. עַל/‘al "on" + noun-m-s const. צִחִיחַ/tsechiyach "scorched land" + noun-m-s סֵלַע/sela' "rock" + prep. ל/L "to" + prep. בְּלִתִּי/bil'tiy "not" + verb-niph-inf. const. כָּסָה/kasah "to be covered").

#### **ANALYSIS OF VERSES 6 – 8:**

1. Ezekiel continues with his account of the parable Yahweh has given to him in verse six where he states, “**Therefore thus says Adonay Yahweh, ‘Woe to the bloody city, whose rust is in her and her rust has not come out of it...’**”
2. Having described the people, the meat, choice cuts of meat and bone that are all in the boiling cauldron, Yahweh now introduces an additional item to the probable, that of “rust”.
3. He tells us that the rust is in the city and has not been purged out.
4. Our word for “rust” is the feminine, singular noun, חֶלְאָה/chel’ah.
5. It is used 5xs in Scripture, only by Ezekiel (Ezek. 24:6, 11, 12).
6. In views is the rust or corrosion of the metal pot that has broken off in pieces or particles and circulated throughout the soup or stew thus contaminating it.
7. Such speaks of the OSN activity to include their depraved religious beliefs that have infected virtually everyone living in the city.
8. No matter what DD Yahweh has applied regarding the first four cycles, nothing has caused the rust to be removed. Like a cancer, it has infected every echelon of society.
9. He continues in the final clause of verse six where He states “**...Bring it out piece by piece without casting lots**”.
10. Such speaks of the fact that God is going to put an end to this corrupting rust bringing out the corrupted pieces one by one. Such will occur as various elements of DD hit the city, destroying it piece by piece and killing off various reversionists one by one. At the end of the siege, everyone left will be removed from the city and taken to Babylon in chains.
11. Note that He will do this “without casting lots”. In the ancient world, victorious armies would sometimes cast lots to determine the fate of those captured (II Sam. 8:2; Joel 3:3).
12. Such will not be necessary here as everyone will know that Yahweh Elohiym has avenged Himself on His people and no one is to be spared.
13. Their fate is determined ahead of time, 1/3 will die in warfare, 1/3 will die by the famine/pestilence, and 1/3 will go into captivity, many of whom will die (Ezek. 5:1ff).



Ollila

14. No one is to remain in the pot (Jerusalem). The city is to be emptied and all the people taken away one way or another either as corpses or slaves (cp. II 25:1ff).
15. He continues in verse seven, **“For her blood has come about in her midst. She placed it on the barren rock. She did not pour it out on the soil so that it would be covered with dirt”**.
16. In the Law, blood was to be drained out from an animal that was killed and the blood covered over it with earth (Lev. 17:13).
17. In view is a woman who is pouring out blood. However the blood is not that of an animal but speaks of the murder of her countrymen.
18. Instead of pouring it into the ground she pours it upon barren rock where it sits and can still be seen as opposed to it sinking into the soil.
19. She speaks of the brazenness by which the Jews have committed sin openly and unashamedly (Jer. 6:15).
20. It is not that they could hide anything from God if they wanted to. However they do these things out in the open and do not make any effort to conceal their actions (Ezek. 11:6-7; II Kings 21:16).
21. Thus Yahweh states in verse eight, **“to cause wrath to ascend in order to take vengeance...”**
22. God responds to the evil that has occurred and avenges according to the outcry (Gen. 4:10, 11; 18:20; Exo. 22:23, 24).
23. When he does take vengeance, He will be just as conspicuous as the Jews were in committing the offense.
24. He states in the final clause of verse eight, **“...I have given her blood upon the barren rock so that it will not be covered”**.
25. Just as she has seen fit, to commit her crimes out in the open, God too will destroy her in a very publically observed fashion.

Ollila

## EXEGESIS OF VERSES 9 & 10:

### VERSE NINE

“Therefore thus says Adonay Yahweh, ‘Woe to the bloody city, I Myself will also build the pile great’”.

לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֱלֹהֵי עִיר הַדָּמִים גַּם־אֲנִי אֲבִדֶּלְהָ  
הַמְדוּרָה:

(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 יְהוִה/yhwh "Adonay Yahweh" + intrj. אֱלֹהֵי/'oy "woe" + noun-f-s const. עִיר/'iyr "city of..." + noun-m-pl w/ d.a. דָּמִים/dam "the blood" + conj. גַּם/gam "also" + pron-1st-c-s אֲנִי/'aniy "myself" + verb-hiph-imperf-1st-c-s גַּדַּל/gadal "I will make great" + noun-f-s w/ d.a. מְדוּרָה/medurah "the pile").

### VERSE TEN

“Stack up the wood, kindle the fire, cook the flesh and mix in the spices and let the bones be burned”.

הַרְבֵּה הָעֵצִים תְּדַלֵּק הָאֵשׁ הַתָּם תִּבְשֹׁר וְהִרְקַח הַמְרִקָּחָה  
וְהַעֲצָמוֹת יִחָרוּ:

(verb-hiph-imper-m-s רַבָּה/rabah "make numerous" + noun-m-pl w/ d.a. עֵץ/'ets "wood/timber" + verb-hiph-imper-m-s דָּלַק/dalaq "kindle/inflame" + noun-f-s w/ d.a. אֵשׁ/'esh "the fire" + verb-hiph-inf. abs. תָּמַם/tamam "finish" + noun-m-s w/ d.a. בָּשָׂר/basar "the flesh" + conj. ו/w "and" + verb-hiph-inf. abs. רָקַח/raqach "mix" + noun-f-s w/ d.a. מְרִקָּחָה/mereqachah "the spices" + conj. ו/w "and" + noun-f-pl w/ d.a. עֲצָמוֹת/'etsem "the bones" + verb-niph-imperf-3rd-m-pl חָרַר/charar "they will cause to be burned").

## ANALYSIS OF VERSES 9 & 10:

1. Yahweh continues with the parable in verse nine where He clearly identifies the pot as Jerusalem.
2. He states, “Therefore thus says Adonay Yahweh, ‘Woe to the bloody city, I Myself will also build the pile great’”.
3. Again Jerusalem is designated “the bloody city”. This is a term that has become synonymous with her (Ezek. 22:2; 24: 6, 9).
4. Such speaks of her reputation of killing so many people from innocent children, killed via child sacrifice to their bloody deities, to the murder of the prophets sent to her (Luke 13:34).

Ollila

5. The pile in view is that of the wood that lies beneath the pot. God is going to ratchet up the heat so to speak and ensure that the fire that consumes the city is red hot.
6. Note the use of the emphatic use of the first person pronoun, **אני**/'aniy. Adonay Yahweh states "I **Myself** will also build the pile great".
7. While Nebuchadnezzar and his army are the tools of divine discipline, make no mistake that it is God Himself who is engineering all of these events.
8. He states in verse ten, "**Stack up the wood, kindle the fire, cook the flesh and mix in the spices and let the bones be burned**".
9. Note the shift from 1<sup>st</sup> person, to the 2<sup>nd</sup> person imperative used here. While God is engineering the events, he is calling on his servants to conduct the physical actions against the city that are in view here (cp. Jer. 25:9; 27:6; 43:10 cf. James 5:4).
10. Again the scene is that of a soup or stew being cooked over open flame. All the elements are here.
11. Our word for "spices" is a rare word used only here in Ezekiel, the feminine, singular noun, **מִרְקָחָהּ**/mereqachah. It is used with its cognate verb, **רָקַח**/raqach, "to mix, compound".
12. It has a closely related noun, **רִקָּח**/reqach, used by Solomon of spiced wine (Song. 8:2).
13. As was the case before, we have a pot that is cooking over an open flame with choice cuts of meat and bone and now "seasoning" is added to the mix.
14. Since seasoning makes meat more desirable, it follows that God works to make the city all the more desirable (both to smell and taste) to the nation which seeks to overthrow it.
15. One thing that made the nation so desirable was that she still possessed a considerable degree of wealth that would be plundered (Jer. 17:3; 20:5; Lam. 1:10; 2:16).
16. Note that this is not just any fire. Yahweh commands that the wood be stacked high so as to get an extraordinary hot flame.
17. Such speaks of the discipline that is going to "roast" the city (so to speak).
18. Fire represents the judgment that God is going to cast upon the nation as a result of their ongoing filthy OSN activity, featured in the presence of "rust" in the pot.
19. Note that the bones are not merely cooked as they seemed to be before but they are burned.
20. Such speaks of those killed in the war, famine and pestilence, whereas the meat taken out represents those who go away to Babylon in captivity.

Ollila

## EXEGESIS OF VERSES 11 – 14:

### VERSE ELEVEN

“And let its coals remain so that it will remain hot and its copper will be charred and her uncleanness will be melted in her midst, her rust consumed”.

וְנִתְּכָה בְּתוֹכָהּ טִמְאַתָּהּ תִּתֵּם וְהָעֵמִידָהּ עַל־גַּחְלִייהָ רִקְיָה לְמַעַן תִּחַרְהָ נְחֹשֶׁתָהּ

(conj. ו/w “And” verb-hiph-imper-m-s עָמַר/'amar "let remain" + prep. עַל/'al "upon" + noun-f-pl w/ suf-3rd-f-s גַּחְלִיית/גַּחְלִית/gacheleth "its hot coals" + adj-f-s רִיקִי/reyq "empty" + prep. לְמַעַן/lema'an "in order that" + verb-qal-imperf-3rd-f-s חָמַם/chemam "it will remain hot" + conj. ו/w "and" + verb-qal-perf-3rd-f-s {waw consec} חָרַר/charar "it will be charred" + noun-f-s w/ suf-3rd-f-s נְחֹשֶׁת/nechosheth "its copper" + conj. ו/w "and" + verb-niph-perf-3rd-f-s [waw consec] נִתְּכָה/nathak "it will be melted" + prep. ב/B "in" + noun-m-s w/ suf-3rd-f-s תְּוֹךְ/tawek "her midst" + noun-f-s c/ suf-3rd-f-s טִמְאַה/tum<sup>e</sup>'ah "her uncleanness" + verb-qal-imperf-3rd-f-s תָּמַם/tamam "it will be completed" + noun-f-s w/ suf-3rd-f-s חֵלְאָה/chele'ah "her rust").

### VERSE TWELVE

"She has wearied me with toil, yet the abundance of her rust has not gone out from her. Her rust is in the fire".

תֵּאֲנִים הֶלְאָת וְלֹא־תֵצֵא מִמֶּנָּה רַבַּת חֶלְאָתָהּ בְּאֵשׁ חֶלְאָתָהּ:

(noun-m-pl תֵּאֲנִים/te'uniym "toil" + verb-hiph-perf-3rd-f-s לָאָה/la'ah "she has caused to be weary/grieved" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s יָצָא/yatsah "it has gone out" + prep. w/ suf-3rd-f-s מִן/min "from her" + adj-f-s const. רַב/rab "much" + noun-f-s w/ suf-3rd-f-s חֶלְאָה/chele'ah "her rust" + prep. ב/B "in" + noun-f-s אֵשׁ/esh "fire" + noun-f-s w/ suf-3rd-f-s חֶלְאָה/chele'ah "her rust").

### VERSE THIRTEEN

“In your filthiness is wickedness on account of the fact that I have washed you, but you have not been cleansed from your filthiness. You will not be cleansed until I cause my wrath to rest on you”.

טִמְאַתְךָ זִמָּה יַעַן טְהַרְתִּיךָ וְלֹא טְהַרְתָּ מִטִּמְאַתְךָ לֹא

Ollila

תִּטְהַרְרִי עוֹד עַד-תִּנְיְחִי אֶת-תַּמְּתֵי בָדָד:

(prep. ב/B "in" + noun-f-s w/ suf-2nd-f-s טַמְּאָה/tamm<sup>e</sup>'ah "your uncleanness of..." + noun-f-s זִמְמָה/zimmah "wickedness/wicked plans" + adv. יַעַן/ya'an "on account of" + verb-piel-perf-1st-c-s w/ suf-2nd-f-s טָהַר/taher "I have cleansed you" + conj. ו/w "but" + neg. לֹא/lo' "not" + verb-qal-perf-2nd-f-s טָהַר/taher "You have come clean" + prep. מִן/min "from" + noun-f-s w/ suf-2nd-f-s טַמְּאָה/tum<sup>e</sup>'ah "your filthiness" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-f-s טָהַר/taher "you will not become clean" + adv. עוֹד/'od "again" + prep. עַד/'ad "until" + verb-hiph-inf. const w/ suf-1st-c-s נִוַּח/nuach "I cause to rest" + sign. אֵת/eth [untranslated] + noun-f-s w/ suf-1st-c-s חֵמָה/chemah "my wrath" + prep. w/ suf-2nd-f-s ב/B "on you").

VERSE FOURTEEN

**“I, Yahweh have spoken. It is coming and I will act. I will not relent, I will not have pity and I will not be sorry. I have judged you according to your ways and according to your deeds, declares Adonay Yahweh”.**

אֲנִי יְהוָה דִּבַּרְתִּי בָאָה וְעָשִׂיתִי לֹא-אֶפְרַע וְלֹא-אֶחֱוֹס וְלֹא  
 אֲנַחֵם כְּדַרְכֵיךָ וְכַעֲלִילוֹתֶיךָ שְׁפָטוּךָ נְאֻם אֲדֹנָי יְהוָה:

(pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-piel-perf-1st-c-s דִּבַּר/dabar "have spoken" + verb-qal-part-f-s בּוֹא/bo' "coming" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] עָשָׂה/asah "I will act" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-1st-c-s פָּרַע/para' "I will let alone/relent" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-1st-c-s חֹס/chus "I will have pity" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-1st-c-s נָחַם/nacham "I will be made sorrowful" + prep. כ/K "according to" + nounf-pl w/ suf-2nd-f-s דְּרֵכֶיךָ/derek "your ways" + conj. ו/w "and" + prep. כ/K "according to" + noun-f-pl w/ suf-2nd-f-s עֲלִילָה/'aliylah "your deeds" + verb-qal-perf-3rd-c-pl שָׁפַט/shaphat "I have judged you" + noun-m-s const. נְאֻם/n<sup>e</sup>'um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

**ANALYSIS OF VERSES 11 – 14:**

1. Yahweh continues with the parable of the of the cooking pot in verse eleven where He states **“And let its coals remain so that it will remain hot and its copper will be charred and her uncleanness will be melted in her midst, her rust consumed”.**
2. Recall that earlier that Yahweh Himself stacked up the wood high so that there would be a large fire beneath the pot.
3. Now the stubble and kindling is all burned up and the timber exists in red hot coals that are providing maximum heat.

Ollila

4. He allows these coals to remain hot and leaves the copper pot over them. Recall that this is a rusty pot and His desire is for the rust, which is representative of their OSN activity, will be burned away.
5. The idea is that the only way to remove such filthiness is to provide a great judgment, symbolized by the fire, which will put an end to her evil, “her rust consumed”.
6. In other words, the only way to end this evil is to burn it all down!!!
7. Yahweh states that **"She has wearied me with toil, yet the abundance of her rust has not gone out from her. Her rust is in the fire"**.
8. Such speaks of His attempts up to this point for the last 100 years to provide warning discipline in the form of the first four cycles of discipline. However she has not responded favorably and continues with her evil.
9. Such is what is in view when, despites His toils, her rust has *not* gone out of her.
10. Now the 5<sup>th</sup> cycle is coming and her rust is said to be put in the fire, the only way to burn it away and thus purify the pot once again.
11. Of course the end result will be that the city itself is indeed burned to the ground, at least much of it (cp. Jer. 21:10; 32:29; 38:18; 39:8).
12. Yahweh again shifts to the second person in verse thirteen and speaks directly to the city where He states **"In your filthiness is wickedness on account of the fact that I have washed you, but you have not been cleansed from your filthiness. You will not be cleansed until I cause my wrath to rest on you"**.
13. Yahweh has attempted to clean the people of Jerusalem on many occasions, but she has not come clean. All efforts to thwart her OSN activity have been unsuccessful. She remains filthy regardless of having a bath (II Chron. 36:14-16).
14. Our word translated as “wickedness” is one that we have seen time and again, the feminine, singular noun, זִמְמָה/zimmah, “evil plan, plot, wickedness”.
15. It refers to the mental attitude response of rejection of God and His attempting to cleanse her and continued commitment to their evil ways.
16. Negative volition does not take kindly to God’s rod of correction. They continue on the wrong path just as they have done all along (again, volition is the key to understanding the angelic conflict!).
17. He states that she will indeed be cleansed and the only way to do so is to destroy the nation.
18. With the 5<sup>th</sup> cycle of discipline will come a halting of her OSN activity and a purging of the evil of those who remain as they will be deported.
19. **Principle:** Sometimes God has no other option but to destroy a nation so as to put an end to its evil, only then can the land be cleansed from such filth and have an opportunity to start again so to speak (Gen. 19:1ff cf. Deut. 29:14-23; Exo. 15:1ff ; Ezek 31:3; Dan. 9:13).
20. Once they have been destroyed and removed from the land will they slowly begin to repent and again seek the Lord, God (Ezek. 6:9)!!!
21. He continues in verse fourteen and states **"I, Yahweh have spoken. It is coming and I will act..."**
22. Recall that earlier some thought that the coming destruction would be many years down the road. God made it clear then and here again that this event is happening and is well on his way (Ezek. 12:27).

Ollila

23. War is not only coming but is here. Indeed, Jerusalem has already been put under siege and contrary to whatever people believed concerning the future of the city, it was about to be destroyed (Ezek. 24:1, 2).
24. He continues in the next clause where He states “...**I will not relent, I will not have pity and I will not be sorry. I have judged you according to your ways and according to your deeds, declares Adonay Yahweh**”.
25. There is no taking His foot off of the accelerator at this point, the people are evil, they have been judged and their judgment is upon them.
26. Note that Yahweh has judged them according to their “ways” and “deeds”.
27. They could say they were God’s people all they wanted. They have not been behaving as such for many years.
28. God desires that people learn His word and do it. Anything less is unacceptable.
29. They may speak God’s words on their lips but their hearts are far from Him (Isa. 29:13 cp. Ezek. 23:38, 39).
30. God ends with a very familiar phrase, “a declaration of Adonay Yahweh”. Such implies that it will automatically come to pass as God can’t help but to perfectly fulfill His word on every occasion!

Ollila

## The Death of Ezekiel's Wife

### EXEGESIS OF VERSES 15 – 18

#### VERSE FIFTEEN

“And the word of Yahwh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "and" + verb-qal-imperf-3rd-f-s [waw consec] הָיָה/hayah "it came about" + 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 SIXTEEN

“Son of man, behold! I am about to take from you the delight of your eyes with one blow. Yet you shall not mourn, nor weep, nor shall your tears fall”.

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + interj. הִנֵּה/hinneh "behold" + verb-qal-part-m-s לָקַח/laqach "taking" + prep. w/ suf-2nd-m-s מִן/min "from you" + sign. d.o. אֶת/eth [untranslated] + noun-m-s const. מְחַמֵּד/machmad "pleasant thing/delight of..." + noun-f-pl w/ suf-2nd-m-s עֵינַי/ayin "your eyes" + prep. ב/B "with" + noun-f-s מַגֵּפֶה/maggephah "a blow" + conj. ו/w "yet" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-s סָפַר/sapher "you shall mourn" + conj. ו/w "nor" + neg. adv. לֹא/lo' "not" + verb-2nd-m-s בָּכָה/bakah "you will weep" + conj. ו/w "nor" + verb-qal-imperf-3rd-f-s בֹּא/bo' "it will not come" + noun-f-s w/ suf-2nd-m-s דִּמְעָה/dim'ah "your tears").

#### VERSE SEVENTEEN

“Groan silently. You will not mourn for the dead. Bind your turban on your head, put your shoes on your feet and do not cover your moustache or eat the bread of men”.

הָאֲנֹכִי דִם מֵתִים אֶכֶל לֹא־תַעֲשֶׂה פֶּאֶרְךָ חֲבוּשׁ עָלַיִךְ  
וּנְעָלַיִךְ תָּשִׂים בְּרַגְלֶיךָ וְלֹא תַעֲטֶה עַל־שָׁפֶם וְלֶחֶם אֲנָשִׁים  
לֹא תֹאכַל:



Ollila

(verb-niph inf. const. אָנַח/’anaq "groan" + verb-qal-imper-m-s דַּמַּם/damam "be silent" + verb-qal-part-m-pl מוּת/’muth "the dead" + noun-m-s אֵבֶל/’ebel "mourning" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-s עָשָׂה/’asah "you will do" + noun-m-s w/ suf-2nd-m-s פְּאֵר/’p’er "your turbin" + verb-qal-imper-m-s שָׁבַח/chabash "bind" + prep. w/ suf-2nd-m-s עַל/’al "on you" + conj. ו/’w "and" + noun-f-pl w/ suf-2nd-m-s נַעַל/’na’al "your shoes" + verb-qal-imperf-2nd-m-s שָׂם/’siym "put" + prep. ב/’B "on" + noun-f-pl w/ suf-2nd-m-s רַגְלֵי/’regel "your feet" + conj. ו/’w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-s הִטָּה/’hatah "you will cover" + prep. עַל/’al "over" + noun-m-s שָׁפָם/’sapham "moustache" + conj. ו/’w "or" + noun-m-s const. לֶחֶם/’lechem "bread" of... + noun-m-pl אִישׁ/’iysh "men" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-s אָכַל/’akal "you will eat").

VERSE EIGHTEEN

“So I spoke to the people in the morning, and in the evening my wife died. In the morning I did as I was commanded”.

כַּאֲשֶׁר צִוִּיתִי: וְאָדַבֵּר אֶל-הָעָם בְּבֹקֶר וַתָּמָת אִשְׁתִּי בַעֲרֵב וְאָעַשׂ בְּבֹקֶר  
 (conj. ו/’w "so" + verb-piel-imperf-1st-c-s [waw consec] דַּבַּר/’dabar "I spoke" + prep. אֶל/’el "to" + noun-m-s w/ d.a. אֲנִי/’ani "I am" + prep. ב/’B "in" + noun-m-s w/ d.a. בֹּקֶר/’boqer "the morning" + conj. ו/’w "and" + verb-qal-imperf-3rd-f-s [waw consec] מוּת/’muth "she died" + noun-f-s w/ suf-1st-c-s אִשְׁתִּי/’ishah "my wife" + prep. ב/’B "in" + noun-m-s w/ d.a. עֶרֶב/’ereb "the evening" + conj. ו/’w "and" + verb-qal-imperf-1st-c-s עָשָׂה/’asah "I did" + prep. ב/’B "in" + noun-m-s w/ d.a. בֹּקֶר/’boqer "the morning" + prep. כ/’K "according to" + rel. pron. אֲשֶׁר/’asher "that which" + verb-pual-perf-1st-c-s צִוָּה/’tsawah "I was commanded").

**ANALYSIS OF VERSES 15 – 18:**

1. Ezekiel gets an additional communication in the ninth year. This is the final communication he will receive regarding Israel for some time.
2. From here on the emphasis will shift to a series of proclamations and lamentations over various gentile nations (ch. 25-32).
3. Verse fifteen asserts a familiar phrase, “**And the word of Yahwh came to me saying...**”
4. This is the second communication that Ezekiel receives during the end of the ninth year of the imprisonment of King Jehoiachin.
5. He continues in verse sixteen, “**Son of man, behold! I am about to take from you the delight of your eyes with one blow. Yet you shall not mourn, nor weep, nor shall your tears fall**”.
6. At this point, Yahweh is again going to have Ezekiel revert back to a sign act that will demonstrate a point of prophetic significance to the people.

Ollila

7. Here Yahweh states that He is going to take away “the delight” of Ezekiel’s eyes. Such, as we shall soon see is his wife.
8. Recall that this saga began in the 5<sup>th</sup> year when Ezekiel was thirty years old. He is now thirty-four, and his wife, either his same age peer or somewhat younger, was still a young woman and no doubt attractive as seen in the phrase “delight of your eyes”.
9. Hence, this is a woman who is being struck down in her youth.
10. What’s more, despite his immense obedience and commitment to following out all of what God has instructed him, Ezekiel will now have the love of his life torn from him.
11. He has had his life in Jerusalem torn away, his aspirations as a priest destroyed, he has been drug to a foreign land, he has lost his voice, lost his freedom, he is witnessing his nation being destroyed and now he is losing his wife!
12. **Principle:** We may be asked to forsake possessions and say good bye to loved ones, even those who are quite young. We are to faith rest that God’s plan is perfect and orient to our niche, regardless of what it may bring.
13. **Principle:** The prophets of old were among the greatest believers to ever exist. They were called to endure incredible difficulties, sometimes merely for God to teach His people a lesson (II Chron. 24:21; Isa. 20:2; Jer. 38:6; Ezek. 4:1; Hos. 1:1, 2; Matt. 14:2; Heb. 11:35-40).
14. God is not only killing his wife, but instructing him not to mourn over her. He states in verse seventeen, **“Groan silently. You will not mourn for the dead. Bind your turban on your head, put your shoes on your feet and do not cover your moustache or eat the bread of men”**.
15. Our words translated as “groan silently” are the niphil infinitive infinite of אָנַח/’anaq, “cry, groan”. The niphil stem is a passive stem which features the action coming upon Ezekiel with Ezekiel playing a passive role. Hence, “to be in mourning” is the idea here.
16. It is followed by the by the qal, imperative of דָּמַם/damam, “be silent”. A better translation would be “be silent while mourning”. Hence Ezekiel is to make no noise at all, no cries, moans, etc.
17. He is told not to mourn for the dead. Of course the immediate dead in view of course would be his wife who has just passed.
18. However note the plural participle, used substantively, of מְתֵיט/muth, literally “those who are dead”. Why the plural? Only one person has died!
19. This is the first clue that his lack of mourning is a sign act where he will represent the Jewish people and their lack of mourning.
20. He is to go about his business as if nothing has happened. He is not to tear his clothes, put on sack cloth, engage in any dress or ritual of mourning or sorrow. Rather he is to get dressed with a turban on his head and shoes on his feet (cp. II Sam. 15:30; Isa. 61:13).
21. Yahweh also directs him “do not cover your moustache”. While the command may seem strange, think of where your hands go when you cry, they cover your mouth and nose. That is the action that Ezekiel is to avoid.
22. The final bit of instruction is to not “eat the bread of men”. Bread here is used not merely of bread but has the more general idea of *food*.
23. As is the custom today, when someone experiences loss, family members and neighbors often bring food those of the immediate family to provide comfort (i.e. ‘comfort food’ – cp. *similar instruction given to Jeremiah* – Jer. 16:5).

Ollila

24. Again, he is not to partake of any of this. He is to get up and get about his business like nothing happened and like it was a normal day.
25. To Ezekiel's credit, he complies with everything that Yahweh has instructed. He states in verse eighteen, **"So I spoke to the people in the morning, and in the evening my wife died. In the morning I did as I was commanded"**.
26. He does not give the content of what he spoke to the people, nor do we have any instruction from Yahweh to speak to them anywhere in this passage up to this point.
27. Recall that Ezekiel can only open his mouth when he gets direction from Yahweh to do so (Ezekiel 3:26, 27; 24:27; 33:22).
28. Hence Ezekiel must have been given a communication to give to the people, one which is not mentioned, or else he gives the communication contained in verses one through fourteen (The Parable of the Cooking Pot).
29. Whatever the case, that evening his wife died. There is no mention of how she died or the events surrounding it. God apparently just unplugged her soul as He stated that He would be taking her "with one blow" in verse sixteen.
30. There is no mention of burial rites or his being unclean due to coming in contact with a corpse or family helping with the burial. All of that is left out of the narrative to make room for what is most important (cp. Ezek. 4:12-16).
31. In the final clause of verse eighteen, Ezekiel reports that he did just as he was commanded. In other words, he did not mourn aloud, made no overt actions of mourning and did not eat any food that was brought to him.
32. Needless to say, this would no doubt be very difficult for him.
33. He simply put his clothes on and went about his business as if nothing had happened!
34. On the overt this seems very calloused, insensitive and disrespectful.
35. However Ezekiel has his eyes on the bigger picture. Obeying God and espousing the Doctrine God has given him in this sign act are infinitely more important than mourning or burial rites.
36. This is a righteous boast that Ezekiel is permitted to make about himself. Under grief and sadness, he did not follow his emotions but did exactly what God told him to do. This is what God desires from all of His children (cp. Luke 8:21; John 8:31; 15:10).
37. In the morning he did just as he "was commanded". Our word for "commanded" is the pual, perfect of **צִוָּה**/tsawah, "to command, charge, instruct".
38. The pual stem is a passive, intensive stem whereby Ezekiel receives instructions which are strongly cast upon him.
39. It is to his credit that he follows them out to the tee as seen in the preposition which precedes the verb, **כְּ**/K, "like, as, just as, according to". In other words he did just as he was told!
40. **Principle:** We need to be aware of the bigger picture in our lives and realize that the POG and AC are much bigger than we are and more important than the day-to-day issues in our lives.
41. We must always be willing to put God's priorities ahead of our own even if it may appear insensitive, crass, unloving, etc (Lev. 10:2, 3; Luke 9:59, 60; I Thess. 4:13).

Ollila

## EXEGESIS OF VERSES 19 – 21:

### VERSE NINETEEN

“And the people said to me ‘Will you not tell us what these things that you are doing mean for us?’”

עֲשֵׂה: וַיֹּאמְרוּ אֵלַי הֲלֹא־תִגִּיד לָנוּ מַה־אֵלֶּה לָּנוּ כִּי אַתָּה

(conj. ו/w "and" + verb-qal-imperf-3rd-m-pl [waw consec] אָמַר/'amar "they said" + prep w/ suf-1st-c-s אֵל/'el "to me" + noun-m-s w/ d.a. עַם/'am "the people" + interg. part. הֲ/ha "neg. adv. לֹא/lo' "not" + verb-hiph-imperf-2nd-m-s נִגַּד/nagad "you will tell/make known" + prep.w/ suf-1st-c-p. לָ/L "to us" + interg. pron. מַה/mah "what" + adv. אֵלֶּה/'elleh "these things" + to be verb [supplied] "are" + prep. w/ suf-1st-c-pl לָ/L "to us" + conj. כִּי/kiy "that" + pron-2nd-m-s אַתָּה/'attah "you" + to verb [supplied] "are" + verb-qal-part-m-s עֹשֶׂה/'asah "doing").

### VERSE TWENTY

“Then I said to them ‘the word of Yahweh came to me saying...’”

וַאֲמַר אֲלֵיהֶם דְּבַר־יְהוָה הָיָה אֵלַי לֵאמֹר:

(conj. - intro. - ו/w "then" + verb-qal-imperf-1st-c-s [waw consec] אָמַר/'amar "I said" + prep. w/ suf-3rd-m-pl אֵל/'el "to them" + noun-m-s const. דְּבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + verb-qal-perf-3rd-m-s הָיָה/hayah "came" + prep. w/ suf-1st-c-s אֵל/'el "to me" + prep. לָ/L [untranslated] + verb-qal-inf. const. אֲמַר/'amar "saying").

### VERSE TWENTY-ONE

“Speak to the house of Israel, ‘Thus says the Adonay Yahweh, Behold I am profaning My Sanctuary, the boast of your strength, the delight of your eyes and the beloved of your souls and your sons and your daughters whom you have left behind will fall by the sword’”.

Ollila

(verb-qal-imper-m-s אָמַר/amar "speak" + prep. ל/L "to" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/Adonay יְהוָה/yhwh "Adonay Yahweh" + interj. הִנֵּה/hinneh "behold" + verb-piel-part-m-s חָלַל/chalal "profaning" + sign. d.o. אֵת/eth [untranslated] + noun-m-s w/ suf-1st-c-s מִקְדָּשׁ/miq'dash "my sanctuary" + noun-m-s const. נִפְאָרִים/na'on "exultation..." + noun-m-s w/suf-2nd-m-pl עֹז/oz "your strength" + noun-m-s const. מְחַמְמָד/machemad "delight/desire of..." + noun-f-pl w/ suf-2nd-m-pl עֵינַי/ayin "your eyes" + conj. ו/w "and" + noun-m-s const. מְחַמְמָל/machemal "beloved of..." + noun-f-s w/ suf-2nd-m-pl נַפְשֵׁי/nepshesh "your souls" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-m-pl בָּנִים/ben "your sons" + cconj. ו/w "and" noun-f-pl w/ suf-2nd-m-pl בָּתִּים/bath "your daughters" + rel. pron. אֲשֶׁר/asher "whom" + verb-qal-perf-2nd-m-pl עָזַב/azab "you have forsaken" + prep. ב/B "by" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-imperf-3rd-m-pl נָפְלוּ/naphal "they will fall").

#### ANALYSIS OF VERSES 19 – 21

1. As Ezekiel stated in the previous section, he had done *everything* that God had commanded of him.
2. Such resulted in a sign act whereby the people witnessed him going about his business as if NOTHING had happened: No mourning, to tears, no bereavement break, not traveling to the grave, no gifts, no flowers, no eating a special meal, nothing at all!!!!
3. It is obvious that they had heard or somehow else been made aware of the prophet's loss.
4. People no doubt visited him in order to console him. However he makes no response to such utterances. Recall that he is unable to speak, but he has no reaction to the events at all (facial expressions, weeping, etc).
5. This gets the people's ire up and they finally ask him what the significance is of his actions.
6. Ezekiel tells us in verse nineteen, **“And the people said to me ‘Will you not tell us what these things that you are doing mean for us?’”**
7. They had had enough and when their curiosity and concern could take it no longer, they not only asked him what he was doing (or not doing) , but what these things meant to them.
8. They had been privy of Ezekiel's sign acts before, from his mock up of the siege, to his digging through the wall at midnight.
9. However spiritually dull they had become, they had enough gumption to know that his act had a hidden meaning to it.
10. He thus replies in verse twenty, **“Then I said to them ‘the word of Yahweh came to me saying...’”**
11. Now we realize that there was more communication that Yahweh had given him that we have only now been made privy to.
12. Were this not the case, Ezekiel would not be able to respond when they asked the question. Recall that he can only give the specific, exact words that Yahweh gives to him and nothing more (Ezek 3:25-27).

Ollila

13. Up to this point we only know about Yahweh giving him instruction regarding the death of his wife and the resulting sign act.
14. He gives the content of Yahweh's message to him in verse twenty-one and following,
15. He states in verse twenty-one, **“Speak to the house of Israel, ‘Thus says the Adonay Yahweh, Behold I am profaning My Sanctuary, the boast of your strength, the delight of your eyes and the beloved of your souls and your sons and your daughters whom you have left behind will fall by the sword’”**.
16. The temple was the “boast of their strength” in that they prided themselves on Yahweh's protection and the fact that they did not believe He would allow it to be desecrated by a foreign power, though He says that He, Himself is profaning it!
17. However such is exactly what is about to happen. They will have their beloved pride of their souls and delight of their eyes utterly destroyed
18. Hence just as the desire of Ezekiel's eyes was taken from him, so that of the Israelites will be taken away.
19. However the destruction of the delight of their eyes is twofold. First of all the Temple will be taken from them and then their children as well!
20. The “sons and daughters you have left behind” refer to the sons and daughters that still resided in Israel.
21. Those who were dispersed had no choice in the matter. There was no guarantee that families were not separated. To the contrary, this passage here makes clear that children and grand children (and by extension other family members) still resided in Israel.
22. Our word translated “left behind” is the qal, perfect of עָזַב /‘azab, “to leave, loose, leave behind, forsake”.
23. It is not as if they had *purposefully* left their children behind, their children, they simply weren't chosen for those who were deported (cp. II Kings 24:14).
24. This is something that has not been brought out before so directly, though other passages allude to such things occurring (Deut. 28:32).
25. However when these things, they too will remain silent and not groan loudly or mourn in the traditional sense.
26. Just as Ezekiel made no audible or overt mourning, neither will they when they hear of the destruction of the 5<sup>th</sup> cycle of discipline, the temple destroyed, news of their loved ones killed!
27. They will simply rot away in their iniquities as we shall see in the next section.

Ollila

## EXEGESIS OF VERSES 22 – 24:

### VERSE TWENTY-TWO

“And you will do just as I have done. You will not cover your moustache and you won’t eat the bread of men”.

לֹא תֹאכְלוּ: וְעִשִׂיתֶם כַּאֲשֶׁר עָשִׂיתִי עַל־שַׁפָּם לֹא תִעָטוּ וְלֶחֶם אֲנָשִׁים

(conj. ו/w "and" ++ verb-qal-perf-2nd-m-pl [waw consec] עָשִׂה/'asah "you will do" + conj. כ/K "according to" + rel. pron. אֲשֶׁר/'asher "what" + verb-qal-perf-1st-c-s עָשִׂה/'asah "I have done" + prep. עַל/'al "upon" + noun-m-s שַׁפָּם/shapham "moustache" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-pl עָמַה/'amah "you will cover" + conj. ו/w "and" + noun-m-s const. לֶחֶם/lechem "bread of..." + noun-m-pl אִישׁ/'iysh "men" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-pl אָכַל/'akal "you will eat").

### VERSE TWENTY-THREE

“For your turbans will be on your heads and your shoes on your feet. You will neither mourn nor will you weep, but you will pine away in your iniquities and you will groan to each other”.

וּפְאַרְכֵם עַל־רֵאשֵׁיכֶם וְנַעֲלִיכֶם בְּרִגְלֵיכֶם לֹא תִסְפְּדוּ וְלֹא  
תִבְכּוּ וְנִמְקַתֶּם בְּעֹנֹתֵיכֶם וְנִהַמַּתֶּם אִישׁ אֶל־אָחִיו:

(conj. ו/w "and" + noun-m-pl w/ suf-2nd-m-pl פְּאָר/p°er "your turbans" + prep. עַל/'al "on" + noun-m-pl w/ suf-2nd-m-pl רֵאשׁ/ro'sh "you heads" + conj. ו/w "and" + noun-f-pl w/ suf-2nd-m-pl נַעַל/na'al "you sandals" + prep. ב/B "on" + noun-f-pl w/ suf-2nd-m-pl רֵגֶל/regel "your feet" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-pl סָפַר/saphar "you will mourn" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-m-pl בָּכָה/bakah "you will weep" + conj. ו/w "and" + verb-niph-perfect-2nd-m-pl [waw conse] מָזַק/maqaq "you

Ollila

**will pine away/fester"** + prep. ב/B "in" + noun-f-pl w/ suf-2nd-m-pl עֲוֹן/‘aon "**your iniquities**" + conj. ו/w "**and**" + verb-qal-perf-2nd-m-pl [waw consec] נָהַם/naḥam "**you will groan**" + noun-m-s אִישׁ/ish "**a man**" + prep. אֶל/el "**unto**" + noun-m-s w/ suf-3rd-m-s אָח/‘ach "**his brother**").

#### VERSE TWENTY-FOUR

**“And Ezekiel will be a sign for you. According to all that he has done, you will do. When it comes about then you will know that I am Adonay Yahweh”.**

וְהָיָה יְחִזְקֵאל לְכֶם לְמוֹפֵת כְּכֹל אֲשֶׁר-עָשָׂה תַעֲשׂוּ בְּבָאָה  
וַיִּדְעֵתֶם כִּי אֲנִי אֲדֹנָי יְהוָה

(conj. ו/w "**and**" + verb-qal-perf-3rd-m-s [waw consec] הָיָה/hayah "**he will be**" + proper noun יְחִזְקֵאל/y<sup>e</sup>chez<sup>e</sup>qe'l "**Ezekiel**" + prep. w/ suf-2nd-m-pl ל/L "**for you**" + prep. ל/L "**for**" + noun-m-s מוֹפֵת/mopheth "**sign/wonder/miracle**" + prep. כ/K "according to" + noun-m-s const. כֹּל/kol "**all...**" + rel. pron. אֲשֶׁר/‘asher "that" + verb-qal-perf-3d-m-s עָשָׂה/‘asah "**he has done**" + verb-qal-imperf-2nd-m-pl עָשָׂה/‘asah "**you will do**" + prep. ב/B "**in**" + verb-qal-inf. const. w/ suf-3rd-f-s בוא/bo' "**its coming**" + conj. ו/w "**then**" + verb-qal-perf-2nd-m-pl [waw consec] יָדַע/yada' "**you will know**" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/‘aniy "**I**" + to be verb [supplied] **am**" + proper noun אֲדֹנָי/‘adonay יְהוָה/yhwh "**Adonay Yahweh**").

#### **ANALYSIS OF VERSES 22 – 24**

1. While Ezekiel continues with Yahweh's declarations, he speaks from the first person in verse twenty-four where he notes **“And you will do just as I have done. You will not cover your moustache and you won't eat the bread of men”.**
2. When the temple is destroyed and their relatives perish, the dispersed Israelites will mimic the actions of Ezekiel in not mourning at all.
3. They will not cover their moustaches and will not eat any special food. They will go about as if nothing had happened with no outward sign of mourning.
4. They will only moan silently as Ezekiel had done.
5. He continues inverse twenty-three where he states **“For your turbans will be on your heads and your shoes on your feet. You will neither mourn nor will you weep, but you will pine away in your iniquities and you will groan to each other”.**
6. As was the case with Ezekiel, they will put their turbans on their heads and their sandals will be on their feet.
7. Rather than mourn publicly they merely “pine away” in their “iniquities”.



Ollila

8. Our word for iniquities is the feminine, plural noun, אֲשָׁמוֹת/‘aon, “iniquity guilt, punishment”.
9. Derived from a verb that means “to twist, pervert”, this noun can describe the OSN activity itself or else the punishment born for sin.
10. Here it is in reference to the punishment of their sins. They simply suffer and “waste away in suffering from their divine discipline (cp. Gen. 4:13; 19:15; Exo. 20:5; Ezek. 4:4-6).
11. Note that they are said to “pine away” in their iniquities. Our word translated as “pine away is the niphil perfect of אָשָׁם/maqaq, “to decay, rot, fester, pine away”.
12. It is used 8xs in the Old Testament, three of those eight uses come in the book of Ezekiel (cp. Ezek. 4:17; 33:10).
13. Note the use of the niphil stem. The niphil is a passive stem, whereby such ones are caused to rot or pine away passively while being acted upon by another agent.
14. That agent is the immense divine discipline that has hit them. They receive word that ALL is lost: The temple, the royal family, the great majority of their countrymen to include many of their children that had been left behind!!!
15. It is overwhelming and they cannot mourn in a traditional, organized fashion, they simply rot away in their discipline moaning silently to themselves.
16. Our phrase translated as “to each other” literally means “as a man to his brother” and is a picturesque way of saying “face to face” in the Hebrew (cp. Exo. 25:20).
17. In other words, they look at each other and moan silently. They are overwhelmed with the grief and horror that has hit them for their sins.
18. It is not as if they are insensitive, they simply don’t know how to respond to the immensity of the situation at hand.
19. This is exactly what God promised would happen if they followed their OSNs down this road (cp. Lev. 26:39).
20. While this will not last indefinitely and there will eventually by some repentance for a core of +V, these believers will continue to function in their modus operandi of –V and OSN misery.
21. He continues to quote Yahweh, referring to himself in the third person where he states, **“And Ezekiel will be a sign for you. According to all that he has done, you will do. When it comes about then you will know that I am Adonay Yahweh”.**
22. This is the one of only two times that Ezekiel is named in this book rather than being referred to by the all too familiar phrase “son of man”.
23. Ezekiel will be a sign to them in that they will do exactly what he has done at the hearing of the death of his wife.
24. They will duplicate his actions upon hearing of Jerusalem being overrun, the destruction of the temple and the massive death of their relatives to include many of their children
25. There will be no formal mourning for the dead, no burials, not funeral rites or meals partaken of. They will only moan to each other.
26. Part of the reason is that they will not know the fate of the people nor have opportunity to mourn as they will not be given a burial (Jer. 16:4-7)!!!
27. What’s more, the people are so far away, they will merely hear stories of what occurred.
28. Ezekiel is said to be a “sign” to them. Our word for “sign” is the masculine, singular noun, מוֹפֵת/mopheth, “sign, miracle, wonder, portent”.

Ollila

29. It is the same word used earlier of Ezekiel when he play acted the scene of the royal family attempting their escape (Ezek. 12:6, 11).
30. It is also used of the miracles God produced when He took the Israelites out of Egypt (Jer. 32:21).
31. He is a sign to the people in that he is functioning in his prophetic capacity to predict the future and thus a miracle is occurring in the person of Ezekiel and his actions.
32. When this happens, they will know once again that Yahweh is Yahweh as He has perfectly predicted what will come to pass just as His servant Ezekiel had declared.

## EXEGESIS OF VERSES 25 – 27:

### VERSE TWENTY-FIVE

**“And you son of man, will it not be on the day that I take from them their stronghold, the joy of their beauty, the delight of their eyes and that which is born upon their souls, their sons and their daughters?”**

וְאַתָּה בֶן־אָדָם הֲלוֹא בַיּוֹם קָחְתִּי מֵהֶם אֶת־מְעוֹזָם מְשׁוֹשׁ  
תִּפְאֲרָתָם אֶת־מְחַמְדֵי עֵינֵיהֶם וְאֶת־מַשָּׂא נַפְשָׁם בְּנֵיהֶם  
וּבְנוֹתֵיהֶם:

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/’attah "you" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + interg. part. הֵ/ha [untranslated] + neg. adv. לֹא/lo' "not" + prep. ב/B "in" + noun-m-s const. יוֹם/yom "day of..." + verb-qal-inf. const. w/ suf-1st-c-s לָקַח/laqach "my taking" + prep.w/ suf-3rd-m-pl מִן/min "from them" + sign d.o. אֶת/’eth [untranslated] + noun-m-s w/ suf-3rd-m-pl מְעוֹז/ma’oz "their stronghold" + noun-m-s const. מְשׁוֹשׁ/masos "joy of..." + noun-f-s w/ suf-3rd-m-pl תִּפְאֲרָת/tiph<sup>e</sup>ereh "their beauty" + sign. d.o. אֶת/’eth [untranslated] + noun-m-s const. מְחַמְדֵי/mach<sup>e</sup>mad "pleasure/delight of..." + noun-f-pl w/ suf-3rd-m-pl עֵינַי/’ayin "their eyes" + conj. ו/w "and" + sign. d.o. אֶת/’eth [untranslated] + noun-m-s-const. מַשָּׂא/masa' "burden/load..." + noun-f-s w/ suf-3rd-m-pl נַפְשָׁם/n<sup>e</sup>phesh "their souls" + noun-m-pl w/ suf-3rd-m-pl בְּנֵיהֶם/ben "their sons" + conj. ו/w "and" + noun-f-pl w/ suf-3rd-m-pl בָּת/bath "their daughters").

### TWENTY-SIX

**“On that day a fugitive will come to you with information for *your* ears”**

Ollila

בַּיּוֹם הַהוּא יָבוֹא הַפְּלִיט אֵלֶיךָ לְהַשְׁמָעוֹת אָזְנוֹיָם:

(prep. ב/B "on" + noun-m-s w/ d.a. יוֹם/yom "the day" + pron-3rd-m-s w/ d.a. הוּא/hu' "that" + verb-qal-imperf-3rd-m-s בּוֹא/bo' "he will come" + noun-m-s w/ d.a. פְּלִיט/paliyt "the fugitive/escapee" + prep. w/ suf-2nd-m-s אֵל/’el "to you" + prep. ל/L "in reference to" + noun-f-s const. הַשְׁמָעוֹת/hashma’uth "communication..." + noun-f-pl אָזְן/’ozen "ears").

### TWENTY-SEVEN

**“In that day your mouth will be opened to the fugitive and you will speak and be mute no longer and you will be a sign for them and they will know that I am Yahweh”.**

בַּיּוֹם הַהוּא יִפְתַּח פִּיךָ אֶת־הַפְּלִיט וְתִדְבַּר וְלֹא תִאָּלֵם  
עוֹד וְהָיִיתָ לָהֶם לְמוֹפֵת וְיָדְעוּ כִּי־אֲנִי יְהוָה: ס

(prep. ב/B "in" + + noun-m-s w/ d.a. יוֹם/yom "the day" + pron-3rd-m-s w/ d.a. הוּא/hu' "that" + verb-niph-imperf-3rd-m-s תִּפְתַּח/patach "it will be opened" + noun-m-s w/ suf-2nd-m-s. פִּי/peh "your mouth" + sign d.o. אֵת/’eth [untranslated] + noun-m-s w/ d.a. פְּלִיט/paliyt "the fugitive/escapee" + conj. ו/w "and" + verb-piel-imperf-2nd-m-s דַּבַּר/dabar "you will speak" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-2nd-m-s אִלָּם/’alam "you will be made mute" + adv. עוֹר/’or "continually" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] הָיִיתָ/hayah "you will be" + prep. w/ suf 3rd-m-pl לָ/L "for them" + prep. לָ/L "for" + noun-m-s מוֹפֵת/mopheth "a sign" + conj. ו/w "and" + verb-qal-perf-3rd-m-pl [waw consec] יָדְעוּ/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/’aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

### **ANALYSIS OF VERSES 25 – 27:**

1. Ezekiel concludes his communication from Yahweh in verses 25 - 27 where He begins to wrap this section up.
2. He states in verse twenty-five, **“And you son of man, will it not be on the day that I take from them their stronghold, the joy of their beauty, the delight of their eyes and that which is born upon their souls, their sons and their daughters?”**
3. Yahweh states that it will be a day of significance for the “son of man” when Yahweh takes from the people of Israel their temple, country and their children.
4. Such repeats the same language used in verse twenty-one.
5. Note the phrase “that day”. It is on that very day that these things are taken away from the m. However realize that the warfare and siege will take some time, years in fact.

Ollila

6. However, like all wars, there is a day when defeat is realized and the people recognize that they have lost everything.
7. “That day” for the Jewish people in Judah will be when the walls of the city of Jerusalem are breached and the Babylonians take possession of their last stronghold.
8. On that day, the army will be defeated, the temple destroyed, the city burned, the walls raised and the deportations commenced (cp. II Kings 25:8ff).
9. However realize that the dispersed Israelites of Judah are not in Jerusalem to be witnesses of nor partake of these events. Rather they will hear about it from those deportees who travel 900 miles to Babylon to be with them.
10. At that point they will hear about it from the surviving neighbors, friends and family members. However such ones will be in the minority as most will perish.
11. Hence “that day” that is in view represents a day when word comes back to them to announce the destruction of the city, temple and their loved ones.
12. It is at this point that all hope is lost and they realize that the end has come.
13. Though Ezekiel has been telling them for years, these people have not truly believed him as they are a stubborn people who are –V and thus would not listen to God’s prophet (Ezek. 2:4; 3:7).
14. He continues in verse twenty-six where he states that on “that day” a particular refugee will approach Ezekiel. He states **“On that day a fugitive will come to you with information for your ears”**
15. While there will be many who come to Babylon, God focuses on one, initial person who first comes and approaches Ezekiel.
16. Such a one is called a “fugitive”. Our word for “fugitive” is the masculine, singular noun, פָּלִיט/paliyt, “fugitive, refugee, escapee, one who has escaped calamity or survived a war”.
17. Hence we need not view this man as a fugitive from the law or one who is being pursued by someone but merely one who has survived the war, famine, pestilence and siege and made his way to the land of Babylon.
18. It is not revealed whether he somehow escaped the Babylonian Army and made it to Babylon on his own or is simply one of the deportees who was part of the third and final deportation to Babylon.
19. The term, פָּלִיט/paliyt, is used with the definite article, “the fugitive/escapee”. Hence this is a particular deportee who is the first to make his way to Ezekiel and report the events of what have occurred.
20. Once this man gives Ezekiel the information, Ezekiel will again receive his own voice back.
21. We read in verse twenty-seven, **“In that day your mouth will be opened to the fugitive and you will speak and be mute no longer and you will be a sign for them and they will know that I am Yahweh”**.
22. Hence at the point that the fugitive speaks to Ezekiel to announce the destruction of Jerusalem, Ezekiel is able to speak and converses back with the man.
23. Note that his mouth is opened “to the fugitive”, indicating that there is a conversation that takes place.

Ollila

24. Again Ezekiel is said to be a “sign” to the people. He was kept mute for seven years and now, at the time of the announcement of the destruction of Israel, he is able to speak again (cp. Ezek 3:26; 24:1).
25. This is a sign or miracle to the people as God had closed his mouth and now is opening it up again.

**End of Ezekiel Chapter 24**  
**May 22<sup>nd</sup>, 2024**