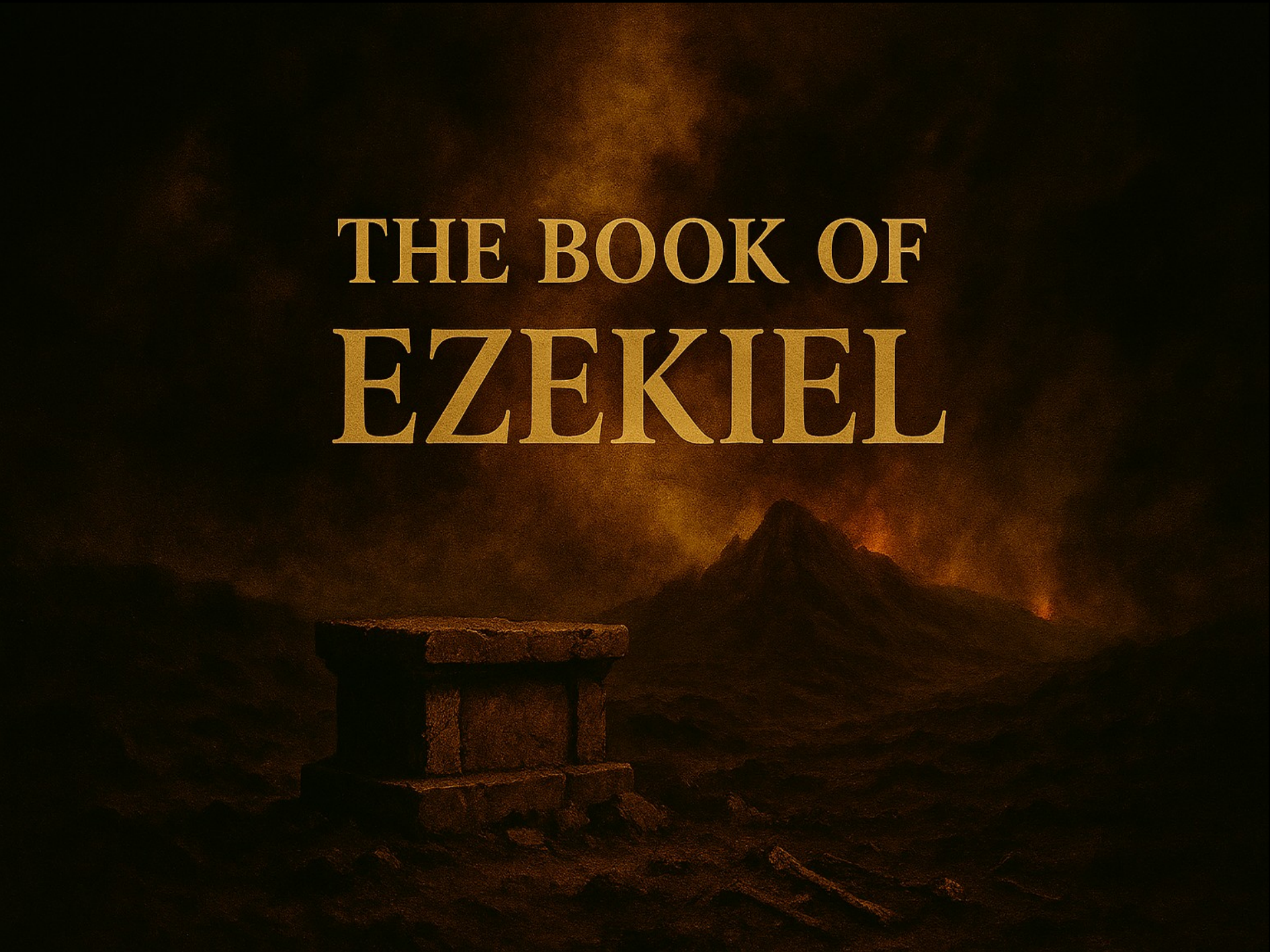

THE BOOK OF
EZEKIEL

Outline of Ezekiel

1–3 The Call of the Prophet

4–24 God's Judgment on Judah & Jerusalem
Given before the siege of Jerusalem

25–32 God's Judgment on the Surrounding Nations
Given during the siege

33–48 The Restoration of the Jews
Given after the siege

- 33–36 The return to their land
- 37 They experience new life and unity
- 38–39 They are protected from Gog and Magog
- 40–48 The Millennial Temple & Kingdom

THE BOOK OF EZEKIEL

Chapter 23

The Tale of Two Sisters

Chapter 23

- This is one of the most provocative and intense chapters in the Old Testament.
- It uses a bold allegory to describe the political and spiritual infidelities of the two kingdoms of Israel.
- The chapter tells the story of two sisters, both daughters of the same mother,
  - Oholah (The Elder): Represents Samaria, the capital of the Northern Kingdom of Israel.
    - Her name roughly translates to "her tent.“ (Tabernacle at Shiloh?)
  - Oholibah (The Younger): Represents Jerusalem, the capital of the Southern Kingdom of Judah.
    - Her name means “My tent is in her," (a reference to the Temple of the Lord being located there?)

Chapter Analysis

- This chapter is divided into four sections:
- Verses 1–4 – Introduction to our characters
- Verses 5–10 - The Case Against Oholah
- Verses 11–21 - The Case Against Oholibah
- Verses 22-49 – The Coming Captivity

The Introduction
(Verses 1–4)

- This section sets the stage by identifying the two women as sisters with a shared history.
- The Root: It traces their "unfaithfulness" back to their time in Egypt.
- The Identity: It explicitly names them—Oholah (Samaria) and Oholibah (Jerusalem)—and confirms they belong to God and have borne Him children.

1 The word of the Lord came again unto me,
saying,
2 Son of man, there were two women, the
daughters of one mother:
3 And they committed whoredoms in Egypt; they
committed whoredoms in their youth: there were
their breasts pressed, and there they bruised the
teats of their virginity.

Ezekiel 23:1-3

4 And the names of them were Aholah the elder,
and Aholibah her sister: and they were mine, and
they bare sons and daughters. Thus were their
names; Samaria is Aholah, and Jerusalem
Aholibah.

Ezekiel 23:4

The Case Against Oholah
(Verses 5–10)

- This focuses on the Northern Kingdom’s history.
- The Infidelity: She lusts after the Assyrians, attracted by their military might and "clothed in blue" governors.
- The Consequence: Because she abandoned God for Assyria, God delivers her into the hands of the Assyrians.
- The End: The section concludes with her public disgrace and execution (the fall of Samaria in 722 BC).

4 And the names of them were Aholah the elder,
and Aholibah her sister: and they were mine, and
they bare sons and daughters. Thus were their
names; Samaria is Aholah, and Jerusalem
Aholibah.

5 And Aholah played the harlot when she was
mine; and she doted on her lovers, on the
Assyrians her neighbours

Ezekiel 23:4-5

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself

Ezekiel 23:6-7

- Instead of trusting in God for national security, the Northern Kingdom (Samaria/Oholah) sent ambassadors and tributes to the Assyrian kings (like Tiglath-Pileser III and Shalmaneser V).

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

Ezekiel 23:8-9

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

Ezekiel 23:10

- When a nation is "clothed," it has walls, an army, and a king. To "discover her nakedness" means the Assyrians stripped Samaria of all her defenses.
- Among the "women" (the surrounding nations like Edom, Moab, and especially her sister Judah), Samaria became the example of what happens when you betray a covenant with God.

The Case Against Oholibah
(Verses 11–21)

- This is the longest and most intense section, showing that Judah learned nothing from Israel's demise.
- Escalation: Oholibah is described as being "more corrupt" than her sister.
- The Lovers: She first pursues the Assyrians, but then turns her attention to the Babylonians (Chaldeans) after seeing images of them portrayed in vermilion on walls.
- The Rejection: Eventually, she grows disgusted with the Babylonians and turns toward Egypt, reigniting the "sins of her youth."

11 And when her sister Aholibah saw this, she was
more corrupt in her inordinate love than she,
and in her whoredoms more than her sister in
her whoredoms.

12 She doted upon the Assyrians her neighbours,
captains and rulers clothed most gorgeously,
horsemen riding upon horses, all of them
desirable young men.

Ezekiel 23:11-12

13 Then I saw that she was defiled, that they took
both one way,

14 And that she increased her whoredoms: for when
she saw men pourtrayed upon the wall, the
images of the Chaldeans pourtrayed with
vermilion,

Ezekiel 23:13-14

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

Ezekiel 23:15-16

17 And the Babylonians came to her into the bed of
love, and they defiled her with their whoredom,
and she was polluted with them, and her mind
was alienated from them.

18 So she discovered her whoredoms, and discovered
her nakedness: then my mind was alienated
from her, like as my mind was alienated from
her sister.

Ezekiel 23:17-18

19 Yet she multiplied her whoredoms, in calling to
remembrance the days of her youth, wherein she
had played the harlot in the land of Egypt.
20 For she doted upon their paramours, whose flesh
is as the flesh of asses, and whose issue is like the
issue of horses.
21 Thus thou calledst to remembrance the lewdness
of thy youth, in bruising thy teats by the
Egyptians for the paps of thy youth.

Ezekiel 23:19-21

The Formal Sentence of Judgment (Verses 22–49)

- The final movement transitions from a narrative story into a legal and military verdict.
- It breaks down as follows:
- **Verses 22–35:** The "Cup of Horror." God declares that the very lovers she obsessed over (Babylon) will now come against her with chariots, wagons, and a great assembly to execute "man's judgment" upon her.
- **Verses 36–45:** A summary of their combined crimes—specifically pointing out that they practiced idolatry and child sacrifice, then walked into God's sanctuary on the same day.
- **Verses 46–49:** The Execution. An assembly is called to stone them and hack them with swords, serving as a warning to all women (nations) not to follow their example.

22 Therefore, O Aholibah, thus saith the Lord God;
Behold, I will raise up thy lovers against thee,
from whom thy mind is alienated, and I will
bring them against thee on every side;
23 The Babylonians, and all the Chaldeans, Pekod,
and Shoa, and Koa, and all the Assyrians with
them: all of them desirable young men, captains
and rulers, great lords and renowned, all of them
riding upon horses.

Ezekiel 23:22-23

- A multi-national coalition

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

Ezekiel 23:24

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

Ezekiel 23:25-26

The Coming Captivity

- When Jerusalem fell in 587 BC, the Babylonian soldiers committed horrific atrocities.
- While the "nose and ears" is part of the adultery allegory (mutilating the beauty of the unfaithful wife), it mirrored the literal Babylonian practice of mutilating prisoners of war before taking them into exile to mark them as "shamed."

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

Ezekiel 23:27-28

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

Ezekiel 23:29-30

31 Thou hast walked in the way of thy sister;
therefore will I give her cup into thine hand.
32 Thus saith the Lord God; Thou shalt drink of thy
sister's cup deep and large: thou shalt be laughed
to scorn and had in derision; it containeth much.
33 Thou shalt be filled with drunkenness and
sorrow, with the cup of astonishment and
desolation, with the cup of thy sister Samaria.

Ezekiel 23:31-33

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

Ezekiel 23:34-35

36 The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

Ezekiel 23:36-37

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

Ezekiel 23:38-39

40 And furthermore, that ye have sent for men to
come from far, unto whom a messenger was
sent; and, lo, they came: for whom thou didst
wash thyself, paintedst thy eyes, and deckedst
thyself with ornaments,

41 And satest upon a stately bed, and a table
prepared before it, whereupon thou hast set mine
incense and mine oil.

Ezekiel 23:40-41

42 And a voice of a multitude being at ease was
with her: and with the men of the common sort
were brought Sabeans from the wilderness,
which put bracelets upon their hands, and
beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries,
Will they now commit whoredoms with her, and
she with them?

Ezekiel 23:42-43

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

Ezekiel 23:44-45

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

Ezekiel 23:46-47

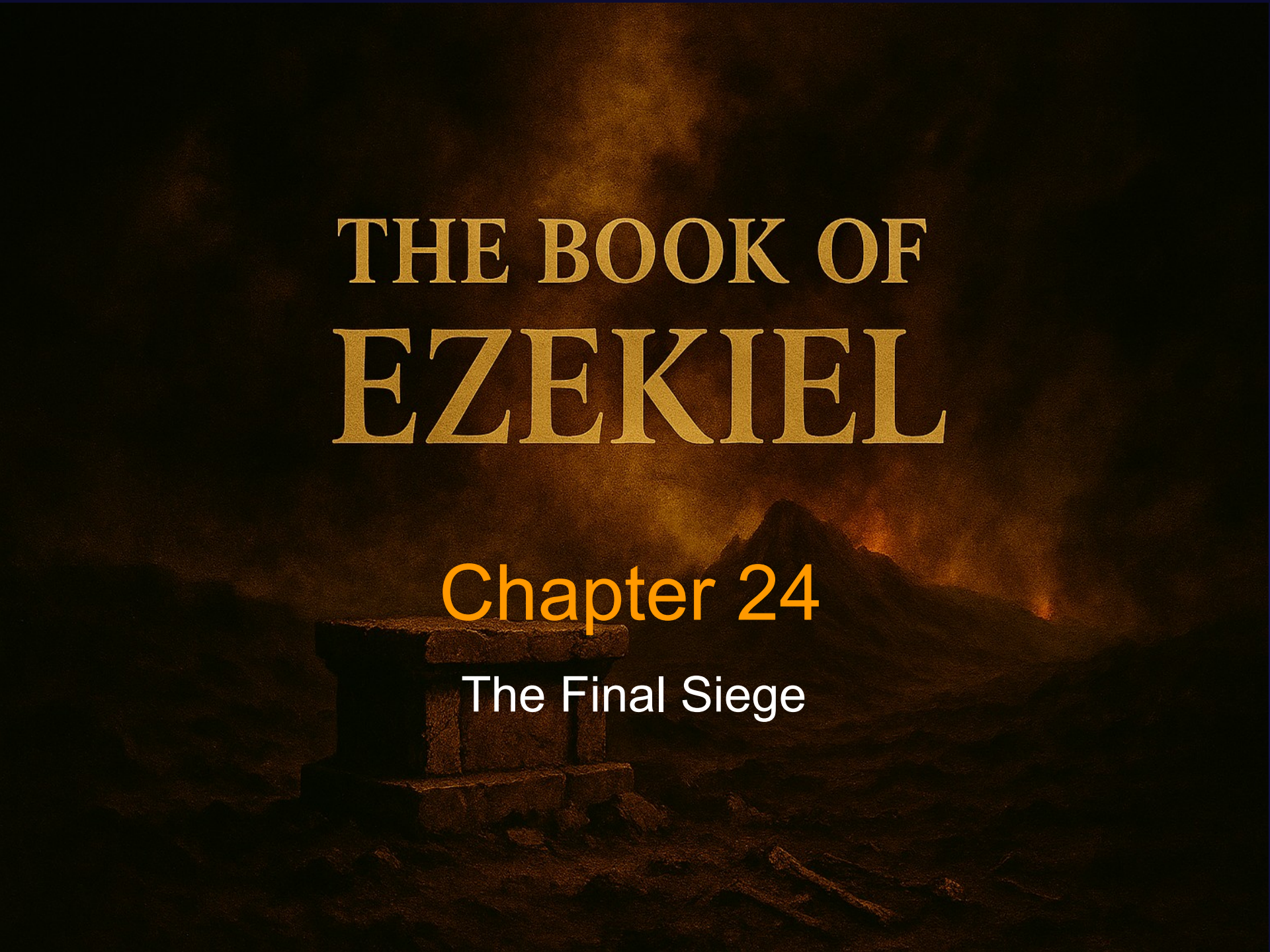
The Coming Destruction

- Huge stones were hurled by catapults into the city (the "stoning"), followed by a ground assault ("the sword").
- Archaeology confirms a massive "burn layer" in Jerusalem dating to this exact period, where the Babylonians systematically set fire to the houses of the nobles and the commoners alike (2 Kings 25:9).

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

Ezekiel 23:48-49


THE BOOK OF
EZEKIEL
Chapter 24
The Final Siege

Chapter 24

- The Boiling Pot:
  - The extent of the city's wickedness is so deep that only the fire of judgment can purge it.
- The Date of Doom:
  - Ezekiel records the exact day the Babylonian siege begins.
- A Silent Grief:
  - God takes the life of Ezekiel's wife, "the desire of his eyes," but forbids him from public mourning.
- The Ultimate Sign:
  - Just as Ezekiel remains silent in his personal loss, the fall of Jerusalem will be so devastating the people will be too stunned to weep, marking the end of an era.

1 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

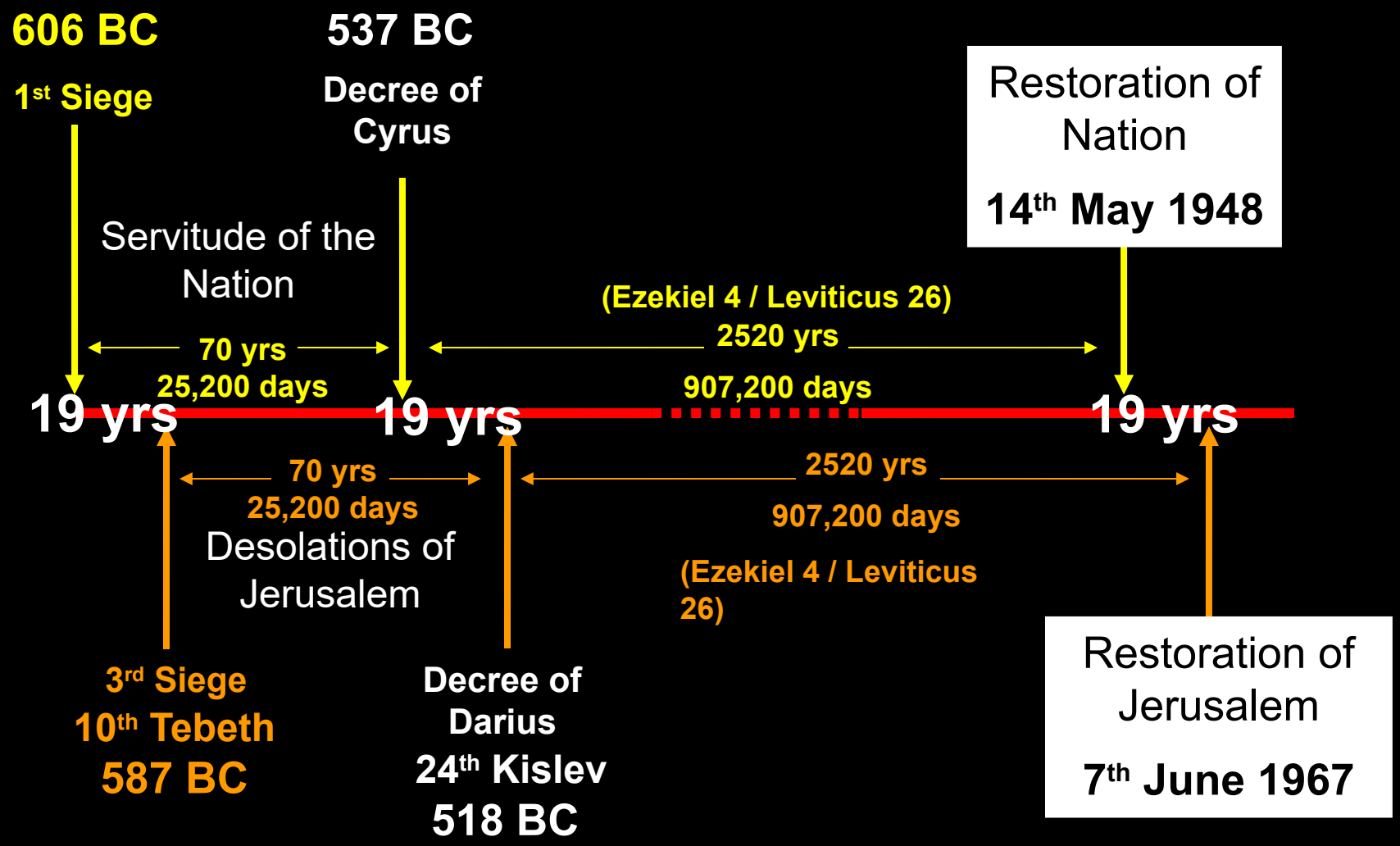
Ezekiel 24:1-2

- Here Ezekiel records the date the Desolations of Jerusalem began in 587 B.C.
- They ended 70 years later – to the day! - in 518 B.C. Haggai 2:18 / Zechariah 1:12-17

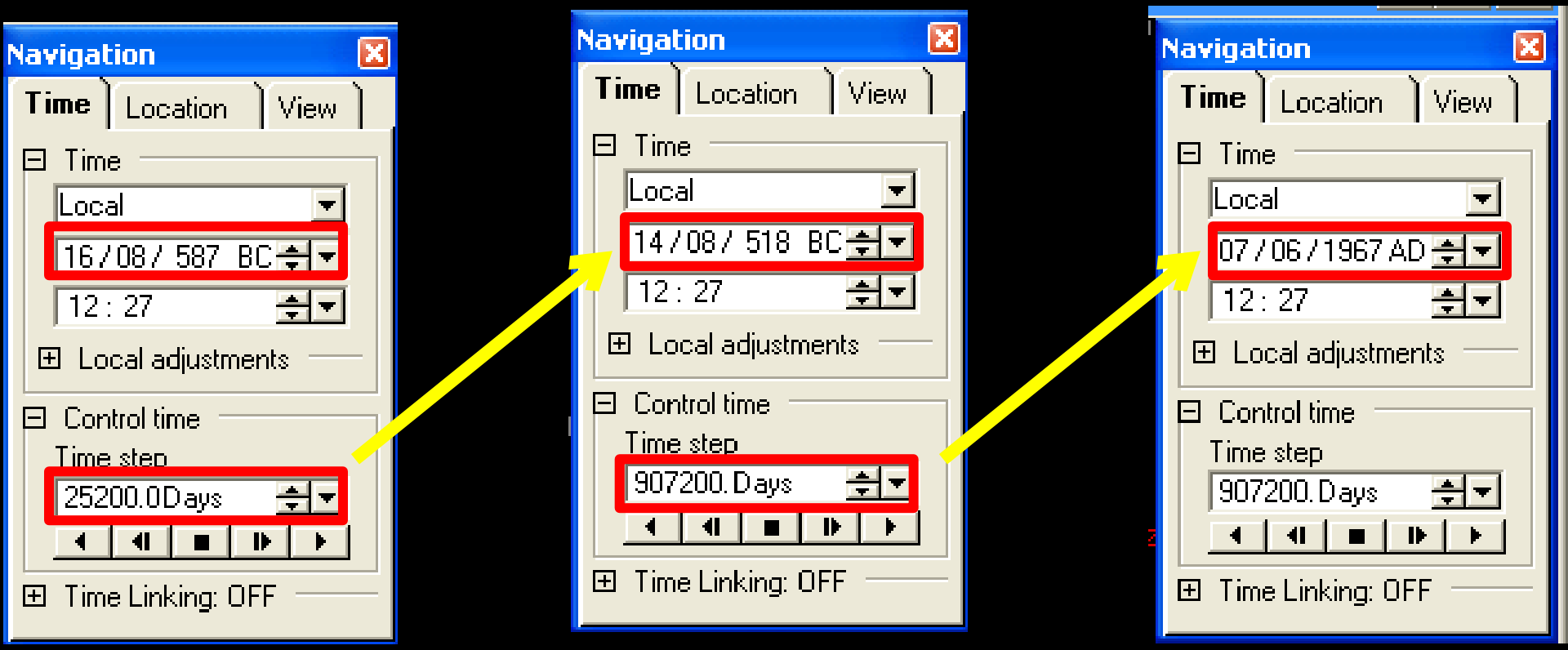
The Final Seige

- January 15, 588 B.C. (The Start):
  - The Babylonian army under King Nebuchadnezzar II arrives and begins the final siege. This matches the exact "10th day of the 10th month" recorded in Ezekiel 24:1.
- 588 – 587 B.C. (The Suffering):
  - The city is blockaded for over 18 months. Conditions inside become horrific, with severe famine and disease (recounted in Lamentations).
- July 587 B.C. (The Breach):
  - The Babylonian army finally breaches the city walls. King Zedekiah attempts to flee but is captured near Jericho.
- August 14-16, 587 B.C. (The Destruction):
  - Nebuzaradan, the Babylonian commander, arrives to systematically burn the city. Solomon’s Temple is completely destroyed, the city walls are razed, and the final mass deportation to Babylon begins.

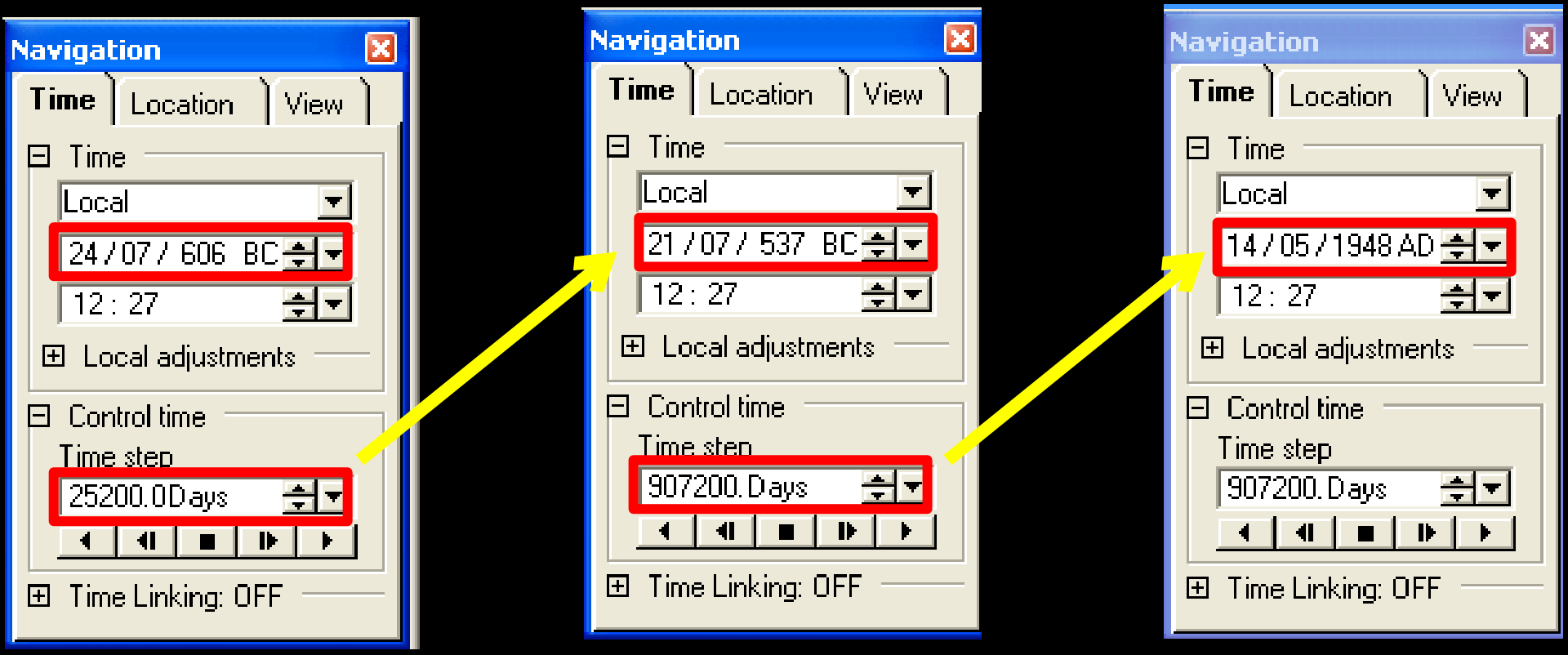
Precision of Prophecy



Desolation of Jerusalem



Servitude of the Nation



- Does it change the way you read Ezekiel 24:1 to realize that the "tenth day of the tenth month" was a starting trigger for a countdown that didn't just end in the 6th century B.C., but reached all the way to our modern era?

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

Ezekiel 24:3-5

6 Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

Ezekiel 24:6-8

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

Ezekiel 24:9-11

12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

Ezekiel 24:12-13

- Notice the ‘until’! This is one of the most significant!

14 I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Ezekiel 24:14

- In Revelation we are told that Jesus is faithful and true (dependable).
- This is true of His promises, but also of His judgment and wrath.
- That is what makes the promises so much more certain.
- We tend to cave in regarding judgments we pronounce, God does not. He cannot!

15 O Also the word of the Lord came unto me,
saying,
16 Son of man, behold, I take away from thee the
desire of thine eyes with a stroke: yet neither
shalt thou mourn nor weep, neither shall thy
tears run down.
17 Forbear to cry, make no mourning for the dead,
bind the tire of thine head upon thee, and put on
thy shoes upon thy feet, and cover not thy lips,
and eat not the bread of men.

Ezekiel 24:15-17

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

Ezekiel 24:18

- There is a striking, almost haunting parallel between the national and the personal in Ezekiel 24. While the city of Jerusalem—the "desire of the eyes" for the Jewish people—was being besieged and prepared for destruction, Ezekiel's own "desire of his eyes," his wife, was taken from him.
- Can there be a more profound example of obedience anywhere in scripture? (other than Christ obeying His Father!)
  - Though he slay me, yet will I trust in him – Job 13:15

Ezekiel's Obedience

- It's important to see this not as cold stoicism, but as obedient grief. Ezekiel's silence was meant to be a "sign" to the people.
- He was a living mirror, showing the exiles that the coming destruction of Jerusalem would be so overwhelming and so justified by God's justice that the usual rites of mourning would be inadequate to express the tragedy.
- Both Ezekiel and Job reached a point where their faith was no longer based on their circumstances, but on the Character of the One who controls the circumstances.
- Job trusted God in the face of unexplained suffering.
- Ezekiel trusted God in the face of prophesied suffering.

19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

Ezekiel 24:19-20

21 Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

Ezekiel 24:21-22

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.

Ezekiel 24:23-24

25 Also, thou son of man, shall it not be in the day
when I take from them their strength, the joy of
their glory, the desire of their eyes, and that
whereupon they set their minds, their sons and
their daughters,

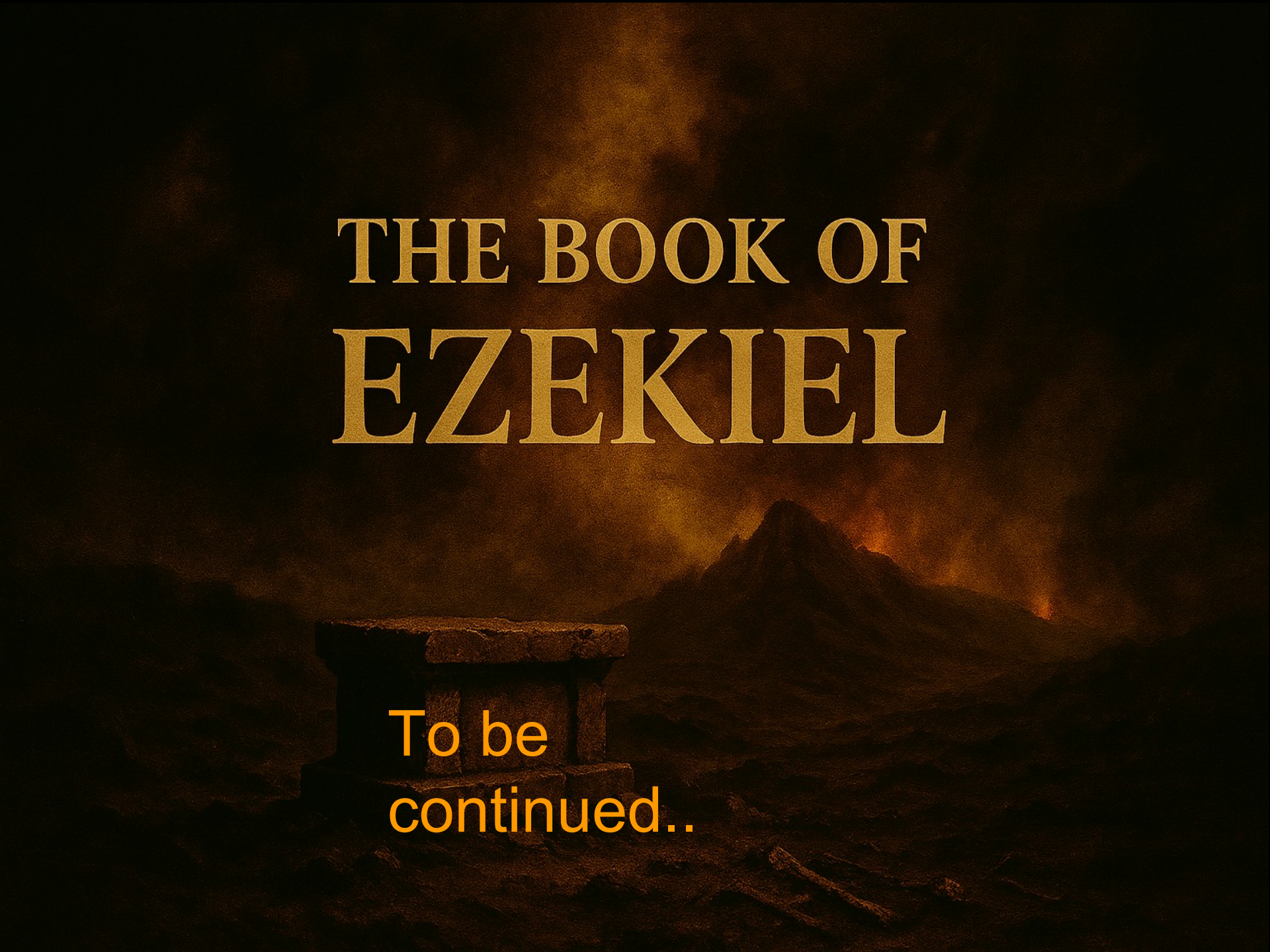
26 That he that escapeth in that day shall come
unto thee, to cause thee to hear it with thine
ears?

Ezekiel 24:25-26

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.

Ezekiel 24:27

- The death knell of replacement theology – If Israel are ‘finished’, if the ‘casting away’ of them is final, then why the promise that one day, through all these trials, they will come to know the LORD?
- The very purpose of these trials and judgments was to ‘remove the dross’ to purify them and restore them


THE BOOK OF
EZEKIEL
To be
continued..

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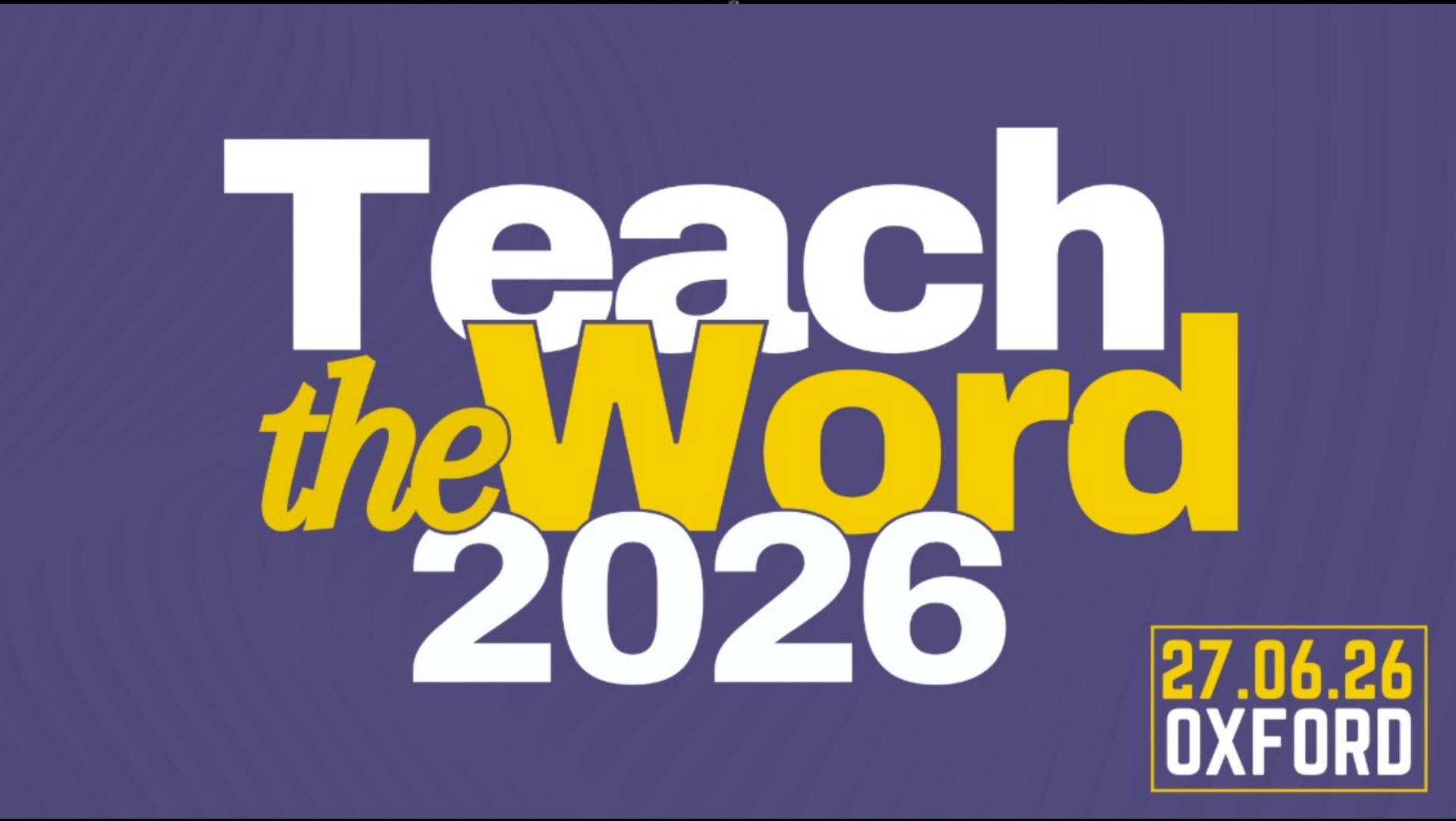
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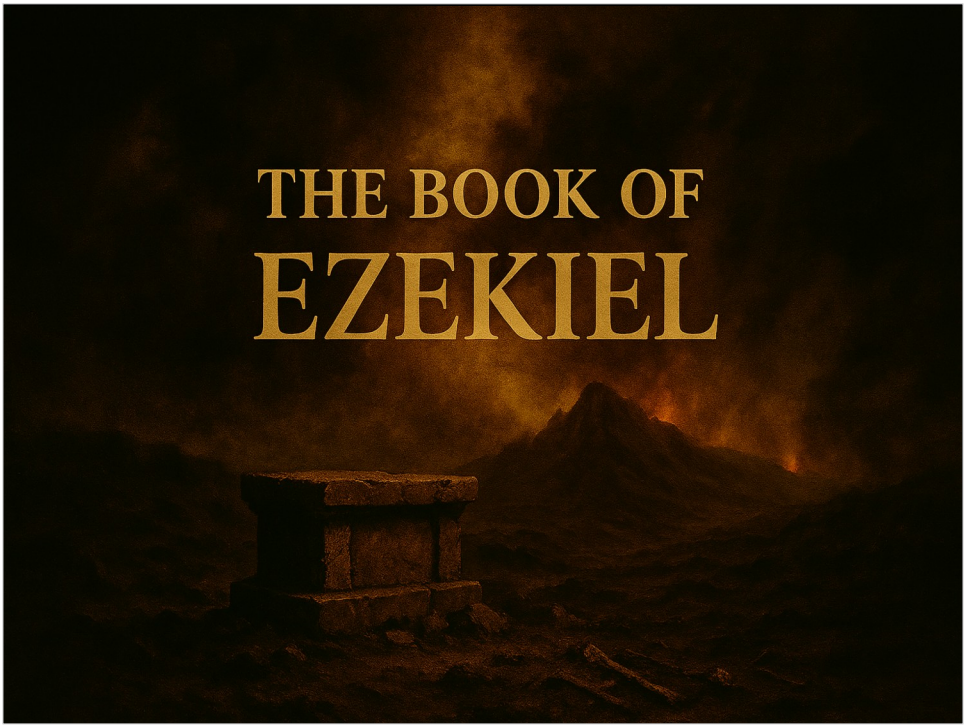
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THE BOOK OF
EZEKIEL

Outline of Ezekiel

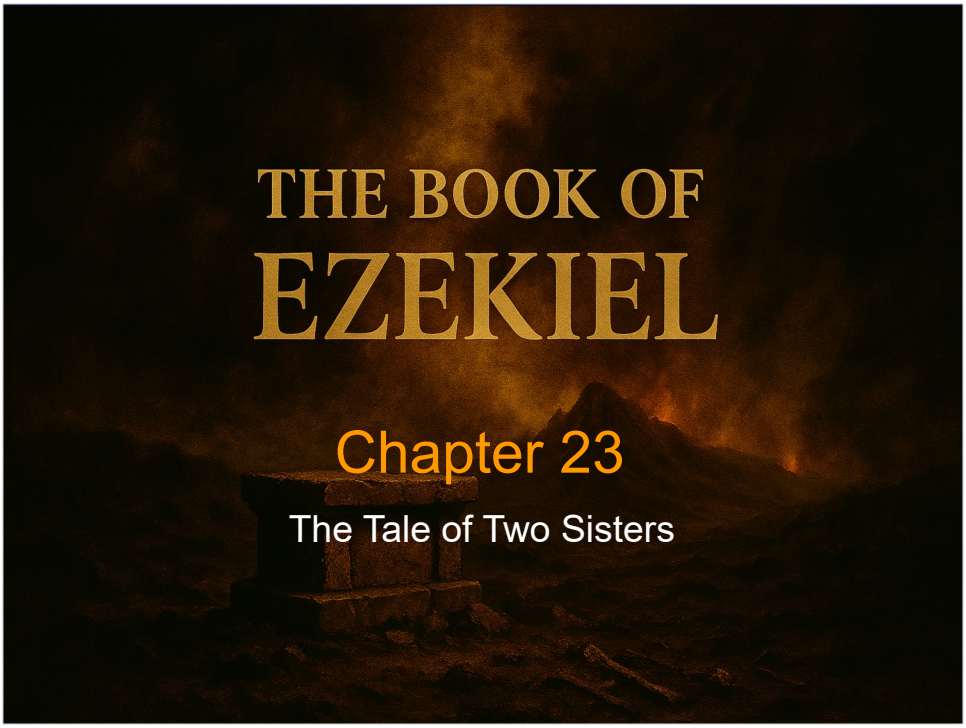
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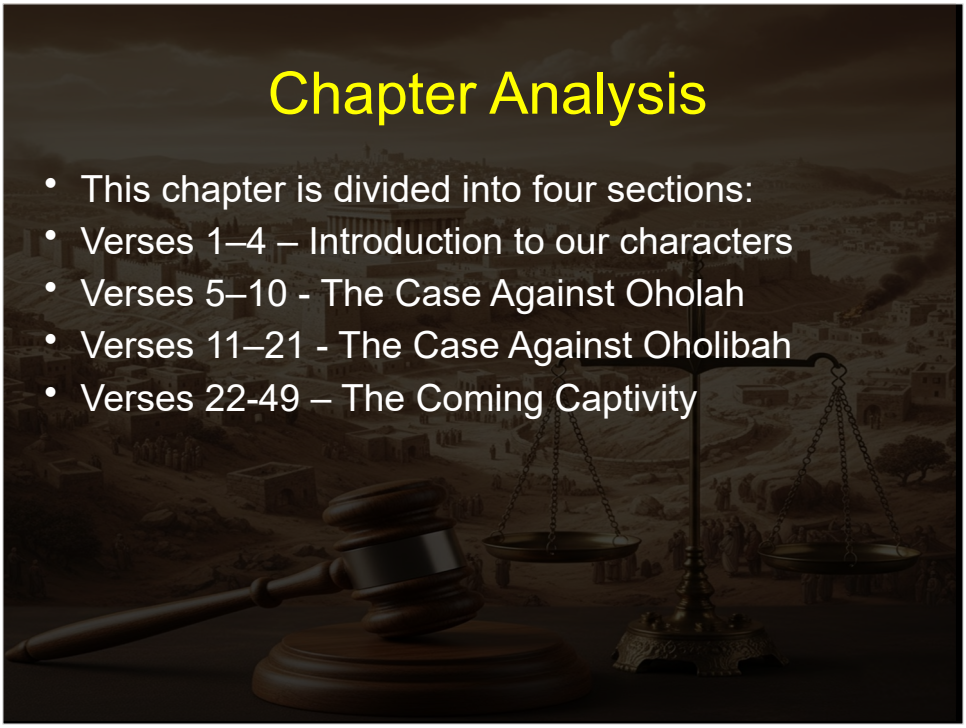

THE BOOK OF
EZEKIEL
Chapter 23
The Tale of Two Sisters

Chapter 23

- This is one of the most provocative and intense chapters in the Old Testament.
- It uses a bold allegory to describe the political and spiritual infidelities of the two kingdoms of Israel.
- The chapter tells the story of two sisters, both daughters of the same mother,
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(Verses 1–4)

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Ezekiel 23:1-3

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

Ezekiel 23:4

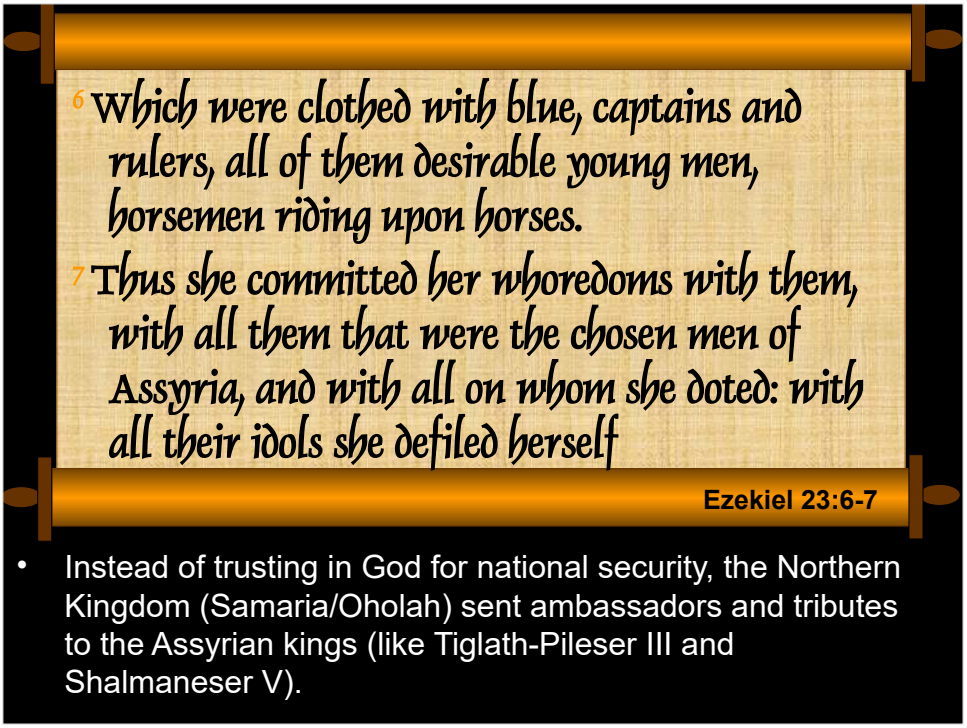
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4 And the names of them were Aholah the elder,
and Aholibah her sister: and they were mine, and
they bare sons and daughters. Thus were their
names; Samaria is Aholah, and Jerusalem
Aholibah.

5 And Aholah played the harlot when she was
mine; and she doted on her lovers, on the
Assyrians her neighbours

Ezekiel 23:4-5



To the prophets, Israel's "marriage" was to God alone. Seeking protection or identity from a foreign superpower was viewed as a literal breaking of that marriage contract.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

Ezekiel 23:8-9

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

Ezekiel 23:10

- When a nation is "clothed," it has walls, an army, and a king. To "discover her nakedness" means the Assyrians stripped Samaria of all her defenses.
- Among the "women" (the surrounding nations like Edom, Moab, and especially her sister Judah), Samaria became the example of what happens when you betray a covenant with God.

The Case Against Oholibah
(Verses 11–21)

- This is the longest and most intense section, showing that Judah learned nothing from Israel's demise.
- Escalation: Oholibah is described as being "more corrupt" than her sister.
- The Lovers: She first pursues the Assyrians, but then turns her attention to the Babylonians (Chaldeans) after seeing images of them portrayed in vermilion on walls.
- The Rejection: Eventually, she grows disgusted with the Babylonians and turns toward Egypt, reigniting the "sins of her youth."

11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

Ezekiel 23:11-12

13 Then I saw that she was defiled, that they took
both one way,
14 And that she increased her whoredoms: for when
she saw men pourtrayed upon the wall, the
images of the Chaldeans pourtrayed with
vermilion,

Ezekiel 23:13-14

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

Ezekiel 23:15-16

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

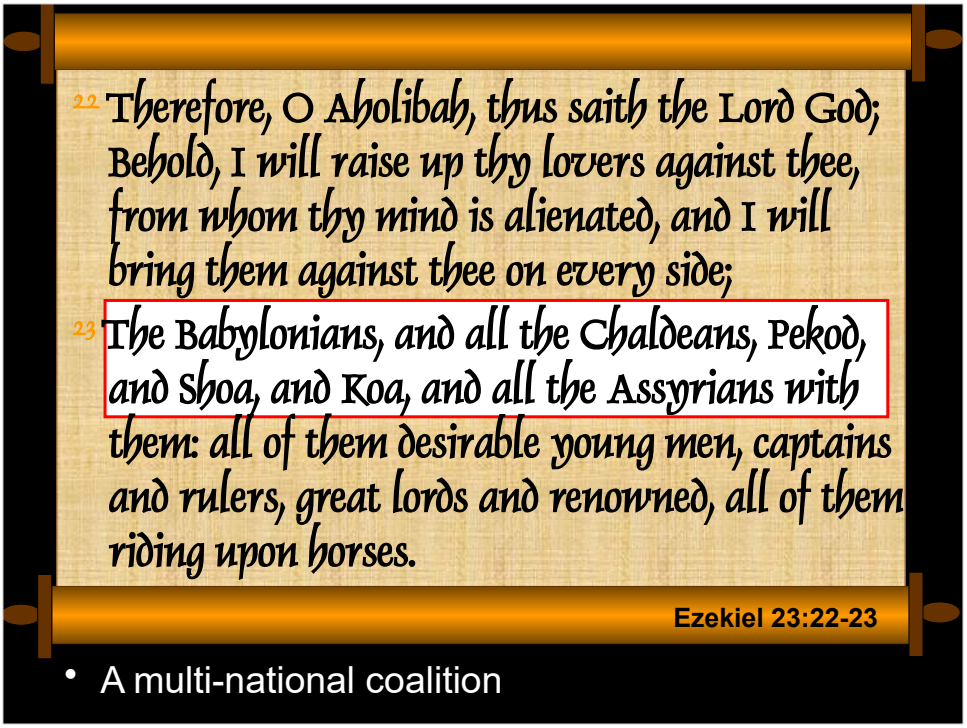
Ezekiel 23:17-18

19 Yet she multiplied her whoredoms, in calling to
remembrance the days of her youth, wherein she
had played the harlot in the land of Egypt.
20 For she doted upon their paramours, whose flesh
is as the flesh of asses, and whose issue is like the
issue of horses.
21 Thus thou calledst to remembrance the lewdness
of thy youth, in bruising thy teats by the
Egyptians for the paps of thy youth.

Ezekiel 23:19-21

The Formal Sentence of Judgment
(Verses 22–49)

- The final movement transitions from a narrative story into a legal and military verdict.
- It breaks down as follows:
- **Verses 22–35:** The "Cup of Horror." God declares that the very lovers she obsessed over (Babylon) will now come against her with chariots, wagons, and a great assembly to execute "man's judgment" upon her.
- **Verses 36–45:** A summary of their combined crimes—specifically pointing out that they practiced idolatry and child sacrifice, then walked into God's sanctuary on the same day.
- **Verses 46–49:** The Execution. An assembly is called to stone them and hack them with swords, serving as a warning to all women (nations) not to follow their example.



King Nebuchadnezzar II of Babylon led a multi-national coalition including "Pekod, and Shoa, and Koa" to crush the rebellion of Zedekiah, the last king of Judah.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

Ezekiel 23:24

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

Ezekiel 23:25-26

The Coming Captivity

- When Jerusalem fell in 587 BC, the Babylonian soldiers committed horrific atrocities.
- While the "nose and ears" is part of the adultery allegory (mutilating the beauty of the unfaithful wife), it mirrored the literal Babylonian practice of mutilating prisoners of war before taking them into exile to mark them as "shamed."

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

Ezekiel 23:27-28

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

Ezekiel 23:29-30

31 Thou hast walked in the way of thy sister;
therefore will I give her cup into thine hand.
32 Thus saith the Lord God; Thou shalt drink of thy
sister's cup deep and large: thou shalt be laughed
to scorn and had in derision; it containeth much.
33 Thou shalt be filled with drunkenness and
sorrow, with the cup of astonishment and
desolation, with the cup of thy sister Samaria.

Ezekiel 23:31-33

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

Ezekiel 23:34-35

36 The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

Ezekiel 23:36-37

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

Ezekiel 23:38-39

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

Ezekiel 23:40-41

42 And a voice of a multitude being at ease was
with her: and with the men of the common sort
were brought Sabeans from the wilderness,
which put bracelets upon their hands, and
beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries,
Will they now commit whoredoms with her, and
she with them?

Ezekiel 23:42-43

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

Ezekiel 23:44-45

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

Ezekiel 23:46-47

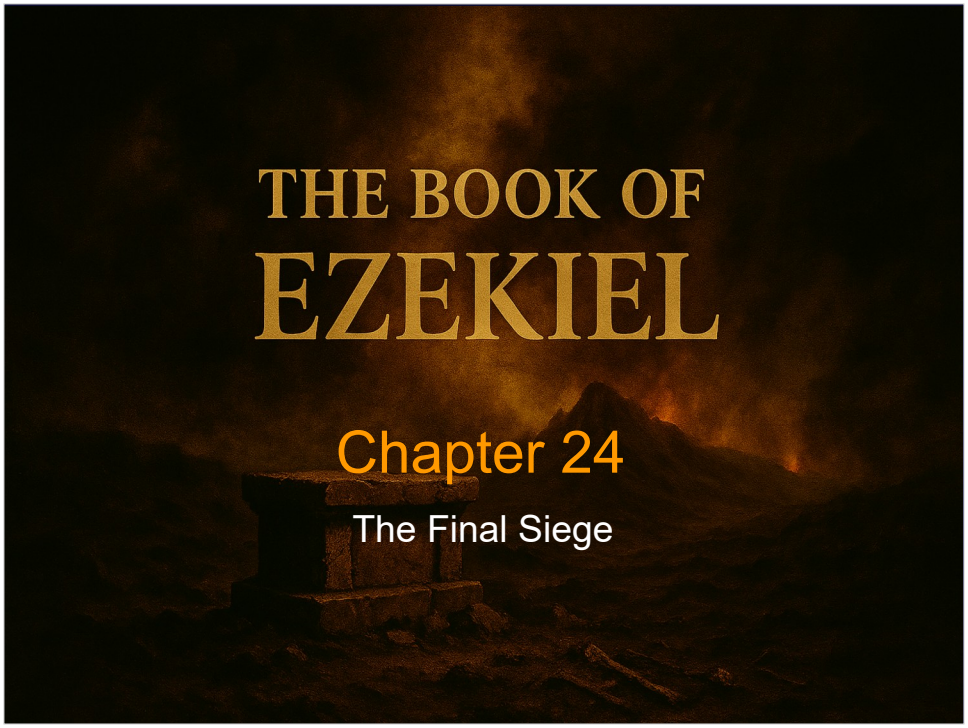
The Coming Destruction

- Huge stones were hurled by catapults into the city (the "stoning"), followed by a ground assault ("the sword").
- Archaeology confirms a massive "burn layer" in Jerusalem dating to this exact period, where the Babylonians systematically set fire to the houses of the nobles and the commoners alike (2 Kings 25:9).

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

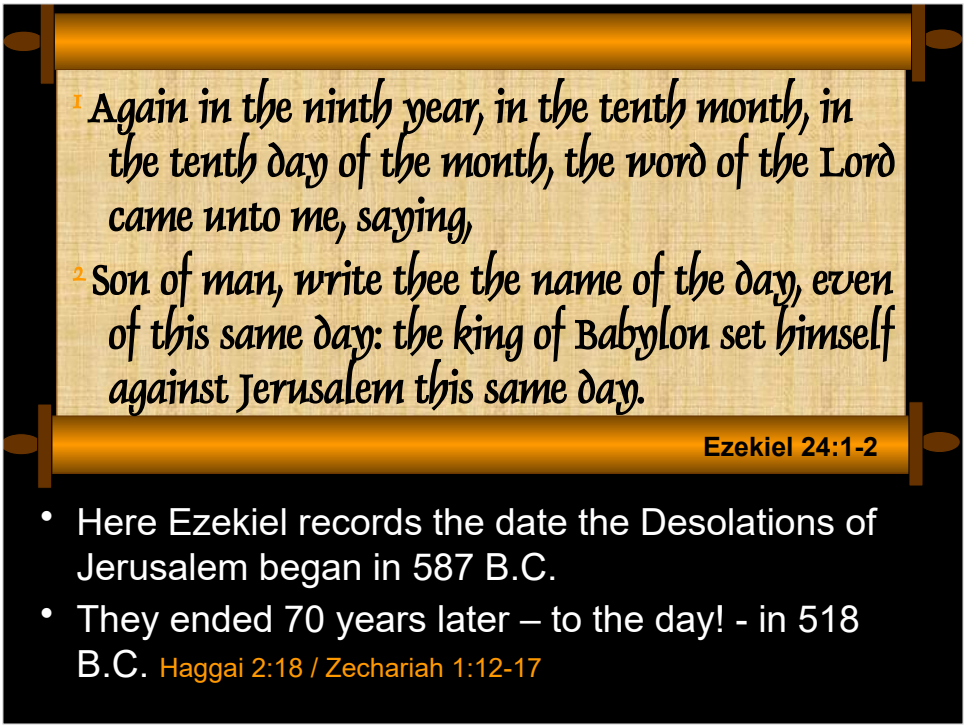
49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

Ezekiel 23:48-49


THE BOOK OF
EZEKIEL
Chapter 24
The Final Siege

Chapter 24

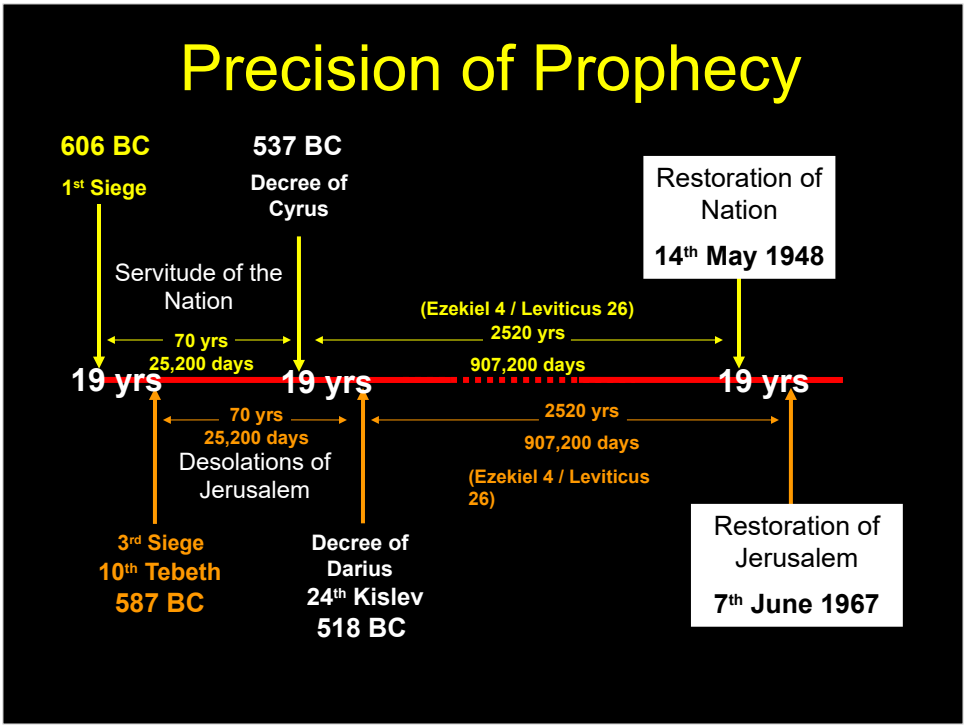
- The Boiling Pot:
  - The extent of the city's wickedness is so deep that only the fire of judgment can purge it.
- The Date of Doom:
  - Ezekiel records the exact day the Babylonian siege begins.
- A Silent Grief:
  - God takes the life of Ezekiel's wife, "the desire of his eyes," but forbids him from public mourning.
- The Ultimate Sign:
  - Just as Ezekiel remains silent in his personal loss, the fall of Jerusalem will be so devastating the people will be too stunned to weep, marking the end of an era.



Here God nails the date the Desolations of Jerusalem began in 587 B.C. They ended (according to Haggai) 70 years later in 518 B.C.

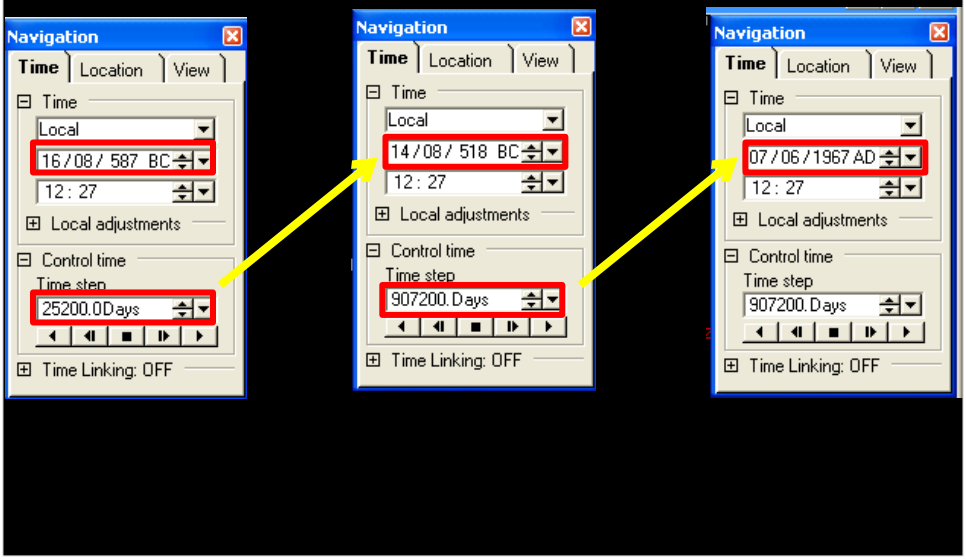
The Final Seige

- January 15, 588 B.C. (The Start):
  - The Babylonian army under King Nebuchadnezzar II arrives and begins the final siege. This matches the exact "10th day of the 10th month" recorded in Ezekiel 24:1.
- 588 – 587 B.C. (The Suffering):
  - The city is blockaded for over 18 months. Conditions inside become horrific, with severe famine and disease (recounted in Lamentations).
- July 587 B.C. (The Breach):
  - The Babylonian army finally breaches the city walls. King Zedekiah attempts to flee but is captured near Jericho.
- August 14-16, 587 B.C. (The Destruction):
  - Nebuzaradan, the Babylonian commander, arrives to systematically burn the city. Solomon’s Temple is completely destroyed, the city walls are razed, and the final mass deportation to Babylon begins.

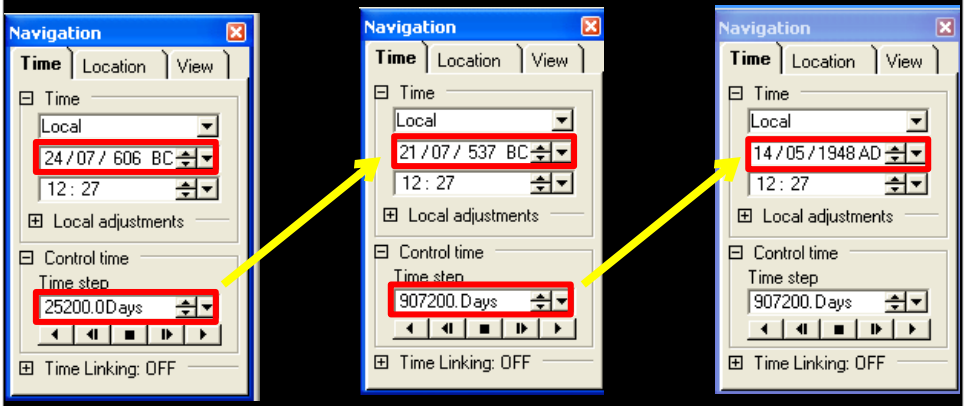


19 yrs is 6840 days

Desolation of Jerusalem



Servitude of the Nation



- Does it change the way you read Ezekiel 24:1 to realize that the "tenth day of the tenth month" was a starting trigger for a countdown that didn't just end in the 6th century B.C., but reached all the way to our modern era?

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

Ezekiel 24:3-5

6 Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

Ezekiel 24:6-8

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

Ezekiel 24:9-11



Notice the 'until'! One of the most significant!

14 I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Ezekiel 24:14

- In Revelation we are told that Jesus is faithful and true (dependable).
- This is true of His promises, but also of His judgment and wrath.
- That is what makes the promises so much more certain.
- We tend to cave in regarding judgments we pronounce, God does not. He cannot!

15 Also the word of the Lord came unto me,
saying,
16 Son of man, behold, I take away from thee the
desire of thine eyes with a stroke: yet neither
shalt thou mourn nor weep, neither shall thy
tears run down.
17 Forbear to cry, make no mourning for the dead,
bind the tire of thine head upon thee, and put on
thy shoes upon thy feet, and cover not thy lips,
and eat not the bread of men.

Ezekiel 24:15-17

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

Ezekiel 24:18

- There is a striking, almost haunting parallel between the national and the personal in Ezekiel 24. While the city of Jerusalem—the "desire of the eyes" for the Jewish people—was being besieged and prepared for destruction, Ezekiel's own "desire of his eyes," his wife, was taken from him.
- Can there be a more profound example of obedience anywhere in scripture? (other than Christ obeying His Father!)
  - Though he slay me, yet will I trust in him – Job 13:15

Like Job, Ezekiel acknowledges that the Sovereign Lord has the right to give and to take away.

Ezekiel's Obedience

- It's important to see this not as cold stoicism, but as obedient grief. Ezekiel's silence was meant to be a "sign" to the people.
- He was a living mirror, showing the exiles that the coming destruction of Jerusalem would be so overwhelming and so justified by God's justice that the usual rites of mourning would be inadequate to express the tragedy.
- Both Ezekiel and Job reached a point where their faith was no longer based on their circumstances, but on the Character of the One who controls the circumstances.
- Job trusted God in the face of unexplained suffering.
- Ezekiel trusted God in the face of prophesied suffering.

19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

Ezekiel 24:19-20

21 Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

Ezekiel 24:21-22

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

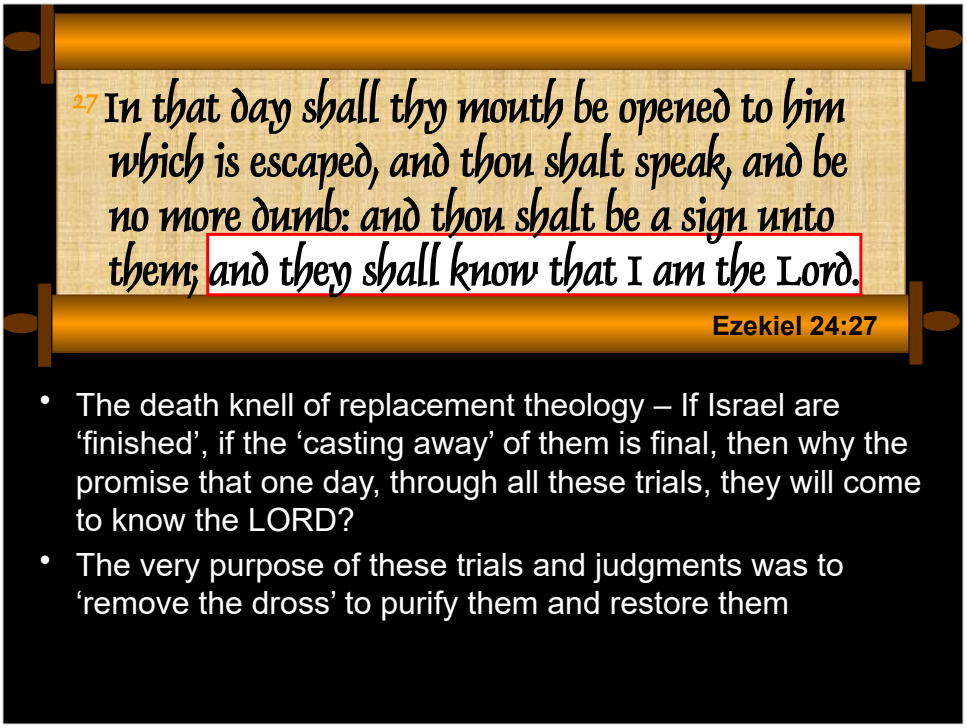
24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.

Ezekiel 24:23-24

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

Ezekiel 24:25-26



The death knell of replacement theology – If Israel are 'finished', if the 'casting away' of them is final, they why the promise that one day, through all these trials, they will come to know the LORD?

The very purpose of these trials and judgments was to 'remove the dross' to purify them and restore them


THE BOOK OF
EZEKIEL
To be
continued..

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