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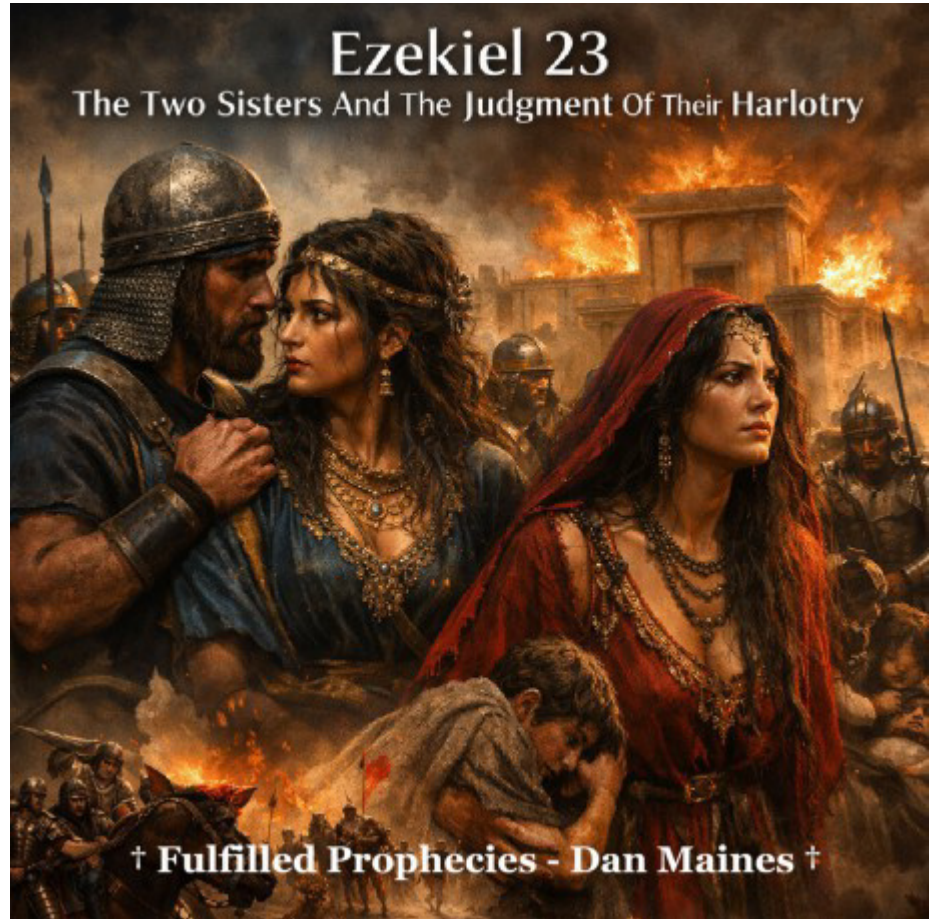
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Ezekiel 23 The Two Sisters And The Judgment Of Their Harlotry



By Dan Maines

Ezekiel 23 The Two Sisters And The Judgment Of Their Harlotry

Introduction

† Ezekiel 23 exposes the spiritual adultery of Samaria and Jerusalem, showing how both kingdoms turned from God to the nations. (Ezekiel 23:1-4)

† This chapter builds on the same covenant reality seen throughout Ezekiel, Israel was in a relationship with God, and

their idolatry is described as unfaithfulness. (Jeremiah 3:6-10)

† From the fulfilled perspective, this judgment reaches its climax in the first century when Jerusalem faced complete destruction for the same pattern of rebellion. (Matthew 23:37-38)

Ezekiel 23:1-4

Now the word of the Lord came to me, saying, Son of man, there were two women, the daughters of one mother; and they played the prostitute in Egypt. They played the prostitute in their youth; there their breasts were handled and their virgin bosom was fondled. Their names were Oholah the older and Oholibah her sister. And they became Mine, and they bore sons and daughters. And as for their names, Samaria is Oholah and Jerusalem is Oholibah.

† God clearly identifies Samaria and Jerusalem as belonging to Him, showing covenant relationship, not mere political identity. (Ezekiel 23:4)

† Their sin began in Egypt, meaning their rebellion wasn't new, it was a pattern carried throughout their history. (Ezekiel 20:7-8)

† This proves that covenant unfaithfulness existed long before AD 70, and judgment was always tied to that relationship. (Deuteronomy 28:15)

Ezekiel 23:5-10

Oholah played the prostitute while she was Mine; and she lusted after her lovers, the Assyrians, her neighbors, who were clothed in purple, governors and officials, all of them desirable young men, horsemen riding on horses. She bestowed her prostitution on them, all of them the choicest men of Assyria; and with all those after whom she lusted, with all their idols she defiled herself. She did not abandon her prostitution from the time in Egypt; for in her youth men had slept with her and handled her virgin bosom, and they poured out their lust on her.

Therefore, I handed her over to the power of her lovers, to the power of the Assyrians, after whom she lusted. They uncovered her nakedness; they took her sons and daughters, but they killed her with the sword. So she became a byword among women, and they executed judgments on her.

† Samaria trusted in Assyria instead of God, showing that idolatry often includes political alliances over faith. (2 Kings 17:7-8)

† God judged Samaria through the very nation she trusted, proving that reliance on the world leads to destruction. (2 Kings 17:18)

† This sets a pattern, covenant unfaithfulness brings covenant judgment, not random punishment. (Leviticus 26:25)

Ezekiel 23:11-21

Now her sister Oholibah saw this, yet she was more corrupt in her lust than she, and in her prostitution she was worse than her sister. She lusted after the Assyrians, governors and officials, neighbors who were splendidly dressed, horsemen riding on horses, all of them desirable young men. I saw that she had defiled herself; they both took the same way. So she increased her prostitution; and she saw men portrayed on the wall, images of the Chaldeans portrayed in red, girded with belts on their waists, with flowing turbans on their heads, all of them looking like officers, in the likeness of the Babylonians in Chaldea, the land of their birth. When she saw them she lusted after them and sent messengers to them in Chaldea.

† Jerusalem saw the judgment of Samaria and still followed the same path, showing willful rebellion. (Jeremiah 3:8-10)

† This proves that knowledge of judgment does not guarantee repentance, the heart must turn. (Romans 2:4-5)

† Their attraction to Babylon shows how easily God's people are drawn to worldly power and influence. (Isaiah 31:1)

Ezekiel 23:22-35

Therefore, O Oholibah, this is what the Lord God says: Behold, I will stir up your lovers against you, from whom you were alienated, and I will bring them against you from every side: the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them; desirable young men, governors and officials all of them, officers and men of renown, all of them riding on horses.

† Just as with Samaria, God uses the nations Jerusalem trusted to bring judgment. (2 Kings 25:1-2)

† This is covenant justice, not arbitrary wrath, exactly what was warned in the Law. (Deuteronomy 28:49-50)

† This pattern continues into the first century when Rome becomes the instrument of judgment. (Luke 21:20)

Ezekiel 23:36-49

Moreover, the Lord said to me, Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations. For they have committed adultery, and blood is on their hands; and they have committed adultery with their idols, and they have even caused their sons, whom they bore to Me, to pass through the fire to them.

† Their sin included idolatry and bloodshed, showing that false worship always leads to moral corruption. (Ezekiel 22:2-4)

† Child sacrifice reveals how far covenant people can fall when they abandon God. (2 Kings 21:6)

† This same generation of Jerusalem later filled up the measure of their fathers, leading to final judgment. (Matthew 23:32-36)

Historical References

† Josephus records the moral corruption and violence in Jerusalem before its destruction, confirming the same sins described in Ezekiel. (Josephus, Wars of the Jews Book 5)

† Eusebius connects the fall of Jerusalem with divine judgment for covenant unfaithfulness. (Eusebius, Ecclesiastical History 3.5)

† Irenaeus speaks of Israel's repeated pattern of rebellion and judgment throughout history. (Irenaeus, Against Heresies 4.36)

How It Applies To Us Today

† This chapter shows that being in covenant with God doesn't mean automatic protection if there is unfaithfulness. (Romans 11:20-22)

† It warns us not to trust in worldly systems, power, or alliances instead of God. (Psalm 20:7)

† It reminds us that judgment is always tied to accountability, those who know God are held responsible. (Luke 12:47)

† From the fulfilled perspective, we've already seen the full judgment of Jerusalem, confirming that God keeps His word exactly as promised. (Matthew 24:34)

† Now we live in the established kingdom, called to faithfulness, not fear of future judgment. (Hebrews 12:28)

Q & A Appendix

Q Who are Oholah and Oholibah?

A They represent Samaria and Jerusalem. (Ezekiel 23:4)

Q What was their main sin?

A Spiritual adultery through idolatry and alliances with pagan nations. (Ezekiel 23:5-7)

Q Why was Jerusalem judged more severely?

A She saw Samaria's judgment and still acted more corruptly. (Ezekiel 23:11)

Q How did God bring judgment?

A He used the very nations they trusted, like Babylon. (Ezekiel 23:22-24)

Q When is this pattern ultimately fulfilled?

A In the destruction of Jerusalem in the first century. (Matthew 23:37-38; Luke 21:20)

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Ezekiel 23

† Josephus, Wars of the Jews Book 5; Eusebius, Ecclesiastical History 3.5; Irenaeus, Against Heresies 4.36

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