

Ezekiel 16:51-63 Commentary

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CHRONOLOGY OF EZEKIEL'S PROPHECIES				
PROPHECY OF JUDGMENT The LORD is not there			PROPHECY OF RESTORATION The LORD is There	
FATE OF JUDAH Before the Siege		FOES OF JUDAH During the Siege	FUTURE OF JUDAH After the Siege	
593-588 BC		587-586	586-571	
7 YEARS OF PROPHESYING HORROR & NO HOPE			15 YEARS OF PROPHESYING HOPE	
Ezekiel 1:1-3:27 Ezekiel Sees the Glory & Receives the Call	Ezekiel 4:1-24:27 Judgments Against Judah	Ezekiel 25:1-32:32 Judgments Against the Gloating Nations	Ezekiel 33:1-39:29 Restoration of Israel to the LORD	Ezekiel 40:1-48:35 Visions of the Temple Jehovah Shammah

Outline of the Book of Ezekiel from Dr John MacArthur - The book can be largely divided into sections about condemnation/retribution and then consolation/restoration. A more detailed look divides the book into 4 sections. First, are prophecies on the ruin of Jerusalem (Ezekiel 1:1–24:27). Second, are prophecies of retribution on nearby nations (Ezekiel 25:1–32:32), with a glimpse at God’s future restoration of Israel (Ezekiel 28:25,26). Thirdly, there is a transition chapter (Ezekiel 33:1-33) which gives instruction concerning a last call for Israel to repent. Finally, the fourth division includes rich expectations involving God’s future restoration of Israel (Ezekiel 34:1–48:35). ([Reference](#))

I. Prophecies of Jerusalem’s Ruin (Ezekiel 1:1–24:27)

A. Preparation and Commission of Ezekiel (Ezekiel 1:1–3:27)

- 1. Divine appearance to Ezekiel (Ezekiel 1:1–28)|
- 2. Divine assignment to Ezekiel (Ezekiel 2:1–3:27)

B. Proclamation of Jerusalem’s Condemnation (Ezekiel 4:1–24:27)

- 1. Signs of coming judgment (Ezekiel 4:1–5:4)
- 2. Messages concerning judgment (Ezekiel 5:5–7:27)
- 3. Visions concerning abomination in the city and temple (Ezekiel 8:1–11:25)
- 4. Explanations of judgment (Ezekiel 12:1–24:27)

II. Prophecies of Retribution to the Nations (Ezekiel 25:1–32:32)

- A. Ammon (Ezekiel 25:1–7)
- B. Moab (Ezekiel 25:8–11)
- C. Edom (Ezekiel 25:12–14)
- D. Philistia (Ezekiel 25:15–17)
- E. Tyre (Ezekiel 26:1–28:19)

F. Sidon (Ezekiel 28:20–24)

Excursus: The Restoration of Israel (Ezekiel 28:25, 26)

G. Egypt (Ezekiel 29:1–32:32)

III. Provision for Israel's Repentance (Ezekiel 33:1–33)

IV. Prophecies of Israel's Restoration (Ezekiel 34:1–48:35)

A. Regathering of Israel to the Land (Ezekiel 34:1–37:28)

1. Promise of a True Shepherd (Ezekiel 34:1–31)
2. Punishment of the nations (Ezekiel 35:1–36:7)
3. Purposes of restoration (Ezekiel 36:8–38)
4. Pictures of restoration—dry bones and two sticks (Ezekiel 37:1–28)

B. Removal of Israel's Enemies from the Land (Ezekiel 38:1–39:29)

1. Invasion of Gog to plunder Israel (Ezekiel 38:1–16)
2. Intervention of God to protect Israel (Ezekiel 38:17–39:29)

C. Reinstatement of True Worship in Israel (Ezekiel 40:1–46:24)

1. New temple (Ezekiel 40:1–43:12)
2. New worship (Ezekiel 43:13–46:24)

D. Redistribution of the Land in Israel (Ezekiel 47:1–48:35)

1. Position of the river (Ezekiel 47:1–12)
2. Portions for the tribes (Ezekiel 47:13–48:35)

Ezekiel 16:51 Furthermore, **Samaria** did not **commit half** of your **sins**, for you have **multiplied** your **abominations more than** they. Thus you have **made** your **sisters** appear **righteous** by **all** your **abominations which** you have **committed**. (**NASB: Lockman**)

KJV Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

NET Samaria has not committed half the sins you have; you have done more abominable deeds than they did. You have made your sisters appear righteous with all the abominable things you have done.

ESV Samaria has not committed half your sins. You have committed more abominations than they, and have made your sisters appear righteous by all the abominations that you have committed.

NIV Samaria did not commit half the sins you did. You have done more detestable things than they, and have made your sisters seem righteous by all these things you have done.

NLT "Even Samaria did not commit half your sins. You have done far more detestable things than your sisters ever did. They seem righteous compared to you.

YLT As to Samaria, as the half of thy sins -- she hath not sinned, And thou dost multiply thine abominations more than they, And dost justify thy sisters by all thy abominations that thou hast done.

Samaria did not commit half of your sins, for you have multiplied your (idolatrous) abominations more than they Samaria
Lu 12:47,48 Ro 3:9-20

Samaria - The sin of Samaria was **syncretistic worship** after God divided Solomon's kingdom (930 BC) because of his horrible idolatry (1King 11:1-12). Jeroboam set up gold calf altars in Dan and Bethel combining paganism and biblical worship (1Ki 12:25-33; Hos 8:5; Amos 8:14).

"Samaria—the kingdom of the ten tribes of Israel less guilty than Judah; for Judah betrayed greater ingratitude, having greater privileges, namely, the temple, the priesthood, and the regular order of kings." (Jamieson)

Less "light" and yet less sin than Judah who had the law and the covenants, the Shekinah glory in the Temple, etc. Greater light conveys greater responsibility. Dear saint, don't miss this. We will give an account for our stewardship of God's gifts. Are you redeeming the time? Are you storing up for yourself treasure in heaven? Are you living as a light which brings glory to Your Father?

The time is short. Don't waste your life, for it is but a vapor and then it is gone! Make Psalm 90:12 the prayer of your heart! That is God's will and He will answer it affirmatively as you sincerely pray in faith, believing that He is faithful.

Related Resource - Redeem the Time

"you have multiplied your abominable deeds beyond them."

Cooper - So reprehensible were the sins of Judah that Sodom and Samaria appeared more righteous by comparison. This was a cutting indictment filled with irony since the name Sodom was not even spoken by Jews of Judah out of contempt for its evil example. (Ibid)

Abominations (detestable, loathsome) ([08441](#))(**toebah** from ta'ab meaning to abhor) refers to an abominable custom or thing. Abomination. Loathsome. Detestable thing. Something or someone who is loathsome and abhorrent. The Lxx translates toebah here with the word **anomia** which means lawlessness.

Is there any sin in your (my) life which the Lord abhors? Beloved, confess and repent that you might be made by His Holy Spirit a holy vessel, sanctified (set apart), useful to Him as your Lord and Master, prepared for every good work He has already prepared for you in Christ (2Ti 2:21, Eph 2:10). Ask God's Spirit to give you a holy loathing for the sin that so easily entangles you (Heb 12:1).

You have made (seemed to justify) **your sisters (Sodom and Samaria) appear righteous by all your abominations which you have committed.**

- Jer 3:8-11; Mt 12:41,42

Amp - you even make them appear righteous in comparison with you

"Justified" - made them appear almost innocent by comparison with thy guilt (Je 3:11; Mt 12:41, 42).

Ezekiel 16:52 **Also bear** your **disgrace** in that you have **made judgment favorable** for your **sisters**. Because of your **sins** in **which** you **acted more abominably than** they, they are **more** in the **right than** you. **Yes**, be **also ashamed** and **bear** your **disgrace**, in that you **made your sisters appear righteous**. (**NASB: Lockman**)

- **which hast** (KJV): Eze 16:56 Mt 7:1-5 Lu 6:37 Ro 2:1,10,26,27
- **bear thine** (KJV): Eze 16:54,63 36:6,7,15,31,32 39:26 44:13 Jer 23:40 31:19 51:51 Ho 10:6 Ro 1:32 6:21
- **they are more** (KJV): Ge 38:26 1Sa 24:17 1Ki 2:32

Amplified: Take upon you and bear your own shame and disgrace [in your punishment], you also who called in question and judged your sisters, for you have virtually absolved them by your sins in which you behaved more abominably than they; they are more right than you. Yes, be ashamed and confounded and bear your shame and disgrace, you also, for you have seemed to justify your sisters and make them appear righteous.

KJV Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

NET So now, bear your disgrace, because you have given your sisters reason to justify their behavior. Because the sins you have committed were more abominable than those of your sisters; they have become more righteous than you. So now, be ashamed and bear the disgrace of making your sisters appear righteous.

ESV Bear your disgrace, you also, for you have intervened on behalf of your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous.

NIV Bear your disgrace, for you have furnished some justification for your sisters. Because your sins were more vile than theirs, they appear more righteous than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous.

NLT Shame on you! Your sins are so terrible that you make your sisters seem righteous, even virtuous.

YLT Thou also -- bear thy shame, That thou hast adjudged to thy sisters, Because of thy sins that thou hast done more abominably than they, They are more righteous than thou, And thou, also, be ashamed and bear thy shame, In thy justifying thy sisters.

Sins ([02403](#))(**chattat/chattath**) means wrong, iniquity, sin. Chattat, like it's NT counterpart (**hamartia** used in the Lxx translation of Ezek 16:52), means to miss or fall short of the mark, which ultimately is the will and plan of God as revealed in Scripture. Sin is whatever misses the will of God for man doctrinally or morally. The result of chattat/chattah is that man misses the goal God has for him by failing to observe the requirements of holy living and thus falls short of spiritual wholeness. We are all sinners. We all miss the mark, and none of us are perfect nor will we ever be perfect in this life. This is why Christ had to die for our sin so we might have His righteousness (see 2Cor 5:21).

You acted more abominably - Samaria and Sodom had great sin and great judgment but God says Judah committed even more abominable sin!

Acted...abominably ([08581](#))(**taab**) means to despise, detest, to loathe, to degrade, to have a hatred or very strong dislike for something. It describes "persons, things or practices that offend one's ritual or moral order." (NIDOTTE) In the niphal it means to be detestable, to be loathed (1Chr 21:6; Job 15:16; Isa 14:19). **Taab** can mean to behave in a vile manner or to act shamefully (1Ki 21:26; Ps 14:1; 53:2; Ezek 16:52) **Taab** implies not only contempt for that something, but also a low opinion of its value.

Ashamed (put to shame) ([0954](#))(**bosh** from root = "to become pale" or "to blush") means to be ashamed, to become pale, to blush, to become dismayed. When failure or sin occurs, there is a disconcerting feeling, a flushing of the face. Bosh often occurs in contexts of humiliation and shattered human emotions. It is the feeling of public disgrace. The confusion, embarrassment, or dismay when things do not turn out as expected (Micah 7:16 describes the arrogant anti-Semitic Gentile world powers who will definitely be surprised and things do not turn out as they had expected!). Bosh not only conveys the idea of shame, but of a type of shame in which utter defeat pervades the mood. Disillusionment and a broken spirit follow (Ezra 9:6; Isa 1:29; 30:5; Jer 2:36; 9:19).

Webster says **shame** is a painful emotion caused by consciousness of guilt, shortcoming, or impropriety. Shame is a painful sensation excited by a consciousness of guilt, or of having done something which injures reputation; or by the exposure of that which nature or modesty prompts us to conceal. Shame is particularly excited by the disclosure of actions which, in the view of men, are mean and degrading. Hence it is often or always manifested by a downcast look or by blushes, called confusion of face.

Disgrace ([03639](#))(**kelimmah** from **kalam** to wound, to make ashamed, to humiliate or be humiliated) is a feminine noun which refers to disgrace, shame, humiliation, embarrassment, insult, reproach, ignominy. This word is especially concentrated in the book of Ezekiel (12/29x). The root verb kalam denotes the sense of disgrace which attends public humiliation.

Disgrace is a state or condition of suffering loss of esteem and of enduring reproach. It often implies humiliation and sometimes ostracism.

Ezekiel 16:53 Nevertheless, I will **restore** their **captivity**, the **captivity** of **Sodom** and her **daughters**, the **captivity** of **Samaria** and her **daughters**, and **along** with them your **own captivity**. (**NASB: Lockman**)

KJV When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

NET "I will restore their fortunes, the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters (along with your fortunes among them),

ESV "I will restore their fortunes, both the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in their midst,

NIV "However, I will restore the fortunes of Sodom and her daughters and of Samaria and her daughters, and your fortunes along with them,

NLT But someday I will restore the fortunes of Sodom and Samaria, and I will restore you, too.

YLT And I have turned back to their captivity, The captivity of Sodom and her daughters, And the captivity of Samaria and her daughters, And the captivity of thy captives in their midst,

I will restore - Eze 16:60,61 29:14 39:25 Job 42:10 Ps 14:7 85:1 126:1 Isa 1:9 Jer 20:16 31:23 48:47 49:6,39 Joe 3:1

With them - Isa 19:24,25 Jer 12:16 Ro 11:23-31

RESTORATION OF THE FORTUNES OF THE NATION OF ISRAEL

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YLT And I have turned back to their captivity, The captivity of Sodom and her daughters, And the captivity of Samaria and her daughters, And the captivity of thy captives in their midst,

Nevertheless - synonyms of this word include in spite of that; notwithstanding, but, yet. So clearly this is **term of contrast**. What is being contrasted? The preceding bad news in the preceding section with the future good news in this passage. Contrast this promise with the description of punishment in Ezekiel 16:35-43.

Jamieson - Here follows a promise of restoration. Even the sore chastisements coming on Judah would fail to reform its people; God's returning goodness alone would effect this, to show how entirely of grace was to be their restoration. The restoration of her erring sisters is mentioned before hers, even as their punishment preceded her punishment; so all self-boasting is excluded [FAIRBAIRN]....the full realization of the restoration is yet future

When will God **restore their captivity**? This has not occurred but awaits return of Messiah to establish His Millennial kingdom on earth.

Restore their captivity - The NAS is not the best translation of this common Hebrew idiom. Compare other renderings = "restore their fortunes," "turning back the captivity," "turning back the turning".

Charles Feinberg (in his comments on Jeremiah 30) on **restore the fortunes** - *I will bring back from captivity* - This sense accords well with the theme of Jeremiah 30-33. However, there are instances - e.g., Job 42:10 (with regard to his misfortunes); Ezek 16:53 (a prediction concerning Sodom) where captivity is not in view. In such cases a derived meaning such as reverse or restore the fortunes fits well. (Expositor's Bible Commentary, 1984 edition)

The **NET Note** explains the Hebrew idiom **restore your fortunes** noting first that it can also be translated "I will bring you back from exile." This idiom occurs twenty-six times in the OT and in several cases it is clearly not referring to return from exile but restoration of fortunes (e.g., Job 42:10; Hos 6:11-7:1; Jer 33:11). It is often followed as here by "regather" or "bring back" (e.g., Jer 30:3; Ezek 29:14) so it is often misunderstood as "bringing back the exiles." The versions (LXX, Vulg., Tg., Pesh.) often translate the idiom as "to go away into captivity," deriving the noun from שְׁבִי (shévi, "captivity"). However, the use of this expression in Old Aramaic documents of Sefire parallels the biblical idiom: "the gods restored the fortunes of the house of my father again" (J. A. Fitzmyer, The Aramaic Inscriptions of Sefire [BibOr], 100-101, 119-20). The idiom means "to turn someone's fortune, bring about change" or "to reestablish as it was" (HALOT 1386 s.v. 3.c). In Ezek 16:53 it is paralleled by the expression "to restore the situation which prevailed earlier." This amounts to restitutio in integrum, which is applicable to the circumstances surrounding the return of the exiles. ([NOTES on Jeremiah 29](#))

Restore (turn back) ([07725](#))(**shub/sub**) describes movement back to a point of departure.

In Ezekiel 39:25 **shub** is translated in the **Septuagint (Lxx)** with **apostrepho** which means to cause to turn from incorrect to correct behavior and so to turn back or to change one's belief or behavior. It is also noteworthy that **apostrepho** is the very verb Paul used to describe the time of national restoration of Israel in Romans writing "thus all Israel will be saved; just as it is written, 'THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE (**apostrepho**) UNGODLINESS FROM JACOB.'" (Ro 11:26-note).

Shub is used in Ps 23:3 when David declared that it is the Good Shepherd Who **restores** (Lxx = epistrepho) my soul." Similarly in Ps 19:7 he declared that it is "law of the LORD (which) is perfect, restoring (Lxx = epistrepho) the soul." The Hebrew word **shub** combines two requisites of repentance - a turn from evil and a turn to good. Shub conveys the idea of a radical change in one's attitude toward sin. It implies a conscious moral separation and personal decision to forsake sin and enter fellowship with God. We see a striking example in Nineveh in Jonah 3:8 ("turn from his wicked way" = Lxx = apostrepho, same verb used here in Jer 30:3).

The phrase "**restore your fortunes**" is a Hebrew idiom (2 Hebrew words = shub shebuth - see NET Note above) found over 20 times in the OT. In every usage Jehovah is the Subject, the One doing or carrying out the restoration. The recipient of the restoration

is most often Israel (and Judah), but other recipients of restoration include Job, Moab, Ammon, Elam and Egypt.

Deuteronomy 30:3 then the LORD your God **will restore you from captivity**, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.

Job 42:10 And the LORD **restored the fortunes of** Job when he prayed for his friends, and the LORD increased all that Job had twofold.

Psalms 14:7 Oh, that the salvation of Israel would come out of Zion! When the LORD **restores His captive** people, Jacob will rejoice, Israel will be glad.

Psalms 53:6 Oh, that the salvation of Israel would come out of Zion! When God **restores His captive** people, Let Jacob rejoice, let Israel be glad.

Psalms 85:1 For the choir director. A Psalm of the sons of Korah. O Lord, Thou didst show favor to Thy land; Thou didst **restore the captivity** of Jacob.

Psalms 126:1 A Song of Ascents. When the LORD **brought back the captive ones** of Zion, We were like those who dream.

Psalms 126:4 **Restore our captivity**, O LORD, As the streams in the South.

Jeremiah 29:14 (Read the preceding context Jer 29:11-13) 'And I will be found by you,' declares the LORD, 'and **I will restore your fortunes** and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

MacArthur - The Lord would answer their prayer, by returning the Jews to their land, cf. Daniel's example and God's response (Da 9:4–27). Fulfillment would occur in the era of Ezra and Nehemiah, and beyond this in even fuller measure after the Second Advent of their Messiah (cf. Da 2:35, 45; 7:13, 14, 27; 12:1–3, 13).

Jeremiah 30:3-**note** 'For, behold, days are coming,' declares the LORD, 'when **I will restore the fortunes of** My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers, and they shall possess it.'

Jeremiah 30:18-**note** "Thus says the LORD, 'Behold, **I will restore the fortunes** of the tents of Jacob And have compassion on his dwelling places; And the city shall be rebuilt on its ruin, And the palace shall stand on its rightful place.

Jeremiah 31:23-**note** Thus says the LORD of hosts, the God of Israel, "Once again they will speak this word in the land of Judah and in its cities, when **I restore their fortunes**, 'The LORD bless you, O abode of righteousness, O holy hill!'

Jeremiah 32:44-**note** 'Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes**,' declares the LORD."

Jeremiah 33:7-**note** '**I will restore the fortunes** of Judah and the fortunes of Israel and will rebuild them as they were at first.

Jeremiah 33:11-**note** the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, "Give thanks to the LORD of hosts, For the LORD is good, For His lovingkindness is everlasting"; and of those who bring a thank offering into the house of the LORD. For **I will restore the fortunes** of the land as they were at first,' says the LORD.

Jeremiah 33:26-**note** then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac and Jacob. But **I will restore their fortunes** and will have mercy on them."

Jeremiah 48:47 "Yet **I will restore the fortunes** of Moab In the latter days," declares the LORD. Thus far the judgment on Moab.

Jeremiah 49:6 "But afterward **I will restore The fortunes** of the sons of Ammon," Declares the LORD.

Jeremiah 49:39 'But it will come about in the last days That **I shall restore the fortunes** of Elam,'" Declares the LORD.

Lamentations 2:14 Your prophets have seen for you False and foolish visions; And they have not exposed your iniquity So as **to restore you from captivity**, But they have seen for you false and misleading oracles.

Ezekiel 16:53-note “Nevertheless, **I will restore their captivity**, the captivity of Sodom and her daughters, the captivity of Samaria and her daughters, and along with them your own captivity,

Ezekiel 29:14 “And **I shall turn the fortunes** of Egypt and shall make them return to the land of Pathros, to the land of their origin; and there they will be a lowly kingdom.

Ezekiel 39:25-note Therefore thus says the Lord GOD, “Now **I shall restore the fortunes** of Jacob, and have mercy on the whole house of Israel; and I shall be jealous for My holy name.

Hosea 6:11 Also, O Judah, there is a harvest appointed for you, When **I restore the fortunes** of My people.

Joel 3:1 “For behold, in those days and at that time, When **I restore the fortunes** of Judah and Jerusalem,

Amos 9:14 “Also **I will restore the captivity** of My people Israel, And they will rebuild the ruined cities and live in them, They will also plant vineyards and drink their wine, And make gardens and eat their fruit.

Zephaniah 2:7 And the coast will be For the remnant of the house of Judah, They will pasture on it. In the houses of Ashkelon they will lie down at evening; For the LORD their God will care for them And **restore their fortune**.

Zephaniah 3:20-note “At that time I will bring you in, Even at the time when I gather you together; Indeed, I will give you renown and praise Among all the peoples of the earth, When **I restore your fortunes** before your eyes,” Says the LORD.

David Guzik - As this prophecy develops it seems clear that this return from captivity is later and greater than the relatively soon return from the Babylonian exile. This is especially indicated by the last words of this chapter, which tell us that in the latter days you will consider it (Jeremiah 30:24). Jeremiah here looked beyond his present day and near future to see the latter days. ([Jeremiah 30 Commentary](#))

Fortunes ([07622](#)) (**shebuth** from **shabah** = to take captive but some think it originates from shub = to return, restore) is a feminine noun which has two main meanings in the OT, (1) captivity, captives (esp Nu 21:29 referring to Moab), implying control and oppression and (2) fortunes, assets (primarily possessions, materials, and property though not exclusively so which will make life easier and more secure). One could see how both senses are meant in some passages because to restore someone from captivity is tantamount to bringing them into a place of good fortune.

Baker - This word conveys either a state of exile, such as being taken for a spoil of war, or the subjects of such captivity. The chief use was in declaring the liberating power of the Lord in releasing His people from such banishment (Deut. 30:3; Jer. 33:7; Hos. 6:11).

Shebuth - 28 verses (all except Nu 21:29 are listed above under discussion of the Hebrew idiom "restore fortunes") -

Nu 21:29; Dt 30:3; Job 42:10; Ps 14:7; 53:6; 85:1; 126:1, 4; Jer 29:14; 30:3, 18; 31:23; 32:44; 33:7, 11, 26; 48:47; 49:6, 39; Lam 2:14; Ezek 16:53; 29:14; 39:25; Hos 6:11; Joel 3:1; Amos 9:14; Zeph 2:7; 3:20

Ryrie on **Ezekiel 16:53-59** - The ultimate restoration of Sodom, Samaria, and Israel awaits the establishing of Christ's **Millennial Kingdom** on the present earth.

Ezekiel 16:54 in **order** that you may **bear** your **humiliation** and **feel ashamed** for **all** that you have **done** when you **become** a **consolation** to them. ([NASB: Lockman](#))

Amp: That you [Judah], amid your shame and disgrace, may be compelled to recognize your wickedness and be thoroughly ashamed and confounded at all you have done, becoming [converted and bringing] consolation and comfort to [your sisters.]

KJV Ezekiel 16:54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

NET Ezekiel 16:54 so that you may bear your disgrace and be ashamed of all you have done in consoling them.

ESV Ezekiel 16:54 that you may bear your disgrace and be ashamed of all that you have done, becoming a consolation to them.

NIV Ezekiel 16:54 so that you may bear your disgrace and be ashamed of all you have done in giving them comfort.

NLT Ezekiel 16:54 Then you will be truly ashamed of everything you have done, for your sins make them feel good in comparison.

YLT Ezekiel 16:54 So that thou dost bear thy shame, And hast been ashamed of all that thou hast done, In thy comforting them.

In order that - See discussion of value of observing and interrogating this **term of purpose or result**.

You may bear your humiliation and feel ashamed - (Eze 16:52,63 36:31,32 Jer 2:26) "by being put on a level with those whom thou hast so much despised." (Jamieson)

When you become - Eze 14:22,23

When you become a consolation to them - The idea is that Judah's becoming converted would bring consolation and comfort to her sisters.

Become a consolation ([05162](#))(*naham/nacham*) is a verb which means to be sorry, to pity, to console oneself, repent, regret, comfort, be comforted, to get revenge for oneself (Ge 27:42, Ezek 5:13). According to the TWOT *nacham* reflects the idea of "breathing deeply" and hence refers to the physical display of one's feelings, such as sorrow, or in this case compassion or comfort.

Cooper explains "Had God not severely punished Judah, Sodom and Samaria could have received comfort (Ezek 16:54) by pointing to Judah, justifying themselves and accusing God of violating His righteousness...Because Judah had exceeded the sins of Sodom and Samaria, any hope of restoration also must include them, since God is just." (Ibid)

Ezekiel 16:55 Your [sisters](#), [Sodom](#) with her [daughters](#) and [Samaria](#) with her [daughters](#), will [return](#) to their [former state](#), and you with your [daughters](#) will also [return](#) to your [former state](#). (NASB: Lockman)

KJV Ezekiel 16:55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

NET Ezekiel 16:55 As for your sisters, Sodom and her daughters will be restored to their former status, Samaria and her daughters will be restored to their former status, and you and your daughters will be restored to your former status.

ESV Ezekiel 16:55 As for your sisters, Sodom and her daughters shall return to their former state, and Samaria and her daughters shall return to their former state, and you and your daughters shall return to your former state.

NIV Ezekiel 16:55 And your sisters, Sodom with her daughters and Samaria with her daughters, will return to what they were before; and you and your daughters will return to what you were before.

NLT Ezekiel 16:55 Yes, your sisters, Sodom and Samaria, and all their people will be restored, and at that time you also will be restored.

YLT Ezekiel 16:55 And thy sisters, Sodom and her daughters, Do turn back to their former state, And Samaria and her daughters Do turn back to their former state, And thou and thy daughters do turn back to your former state

And your sisters, Sodom with her daughters and Samaria with her daughters, will return to their former state, and you with your daughters will also return to your former state.

Bible Knowledge Commentary - If God would restore Jerusalem, could He do any less for her more righteous sisters? Ezekiel was speaking of the national restoration of these cities in the Millennium. (Evidently Sodom will be rebuilt at that time.)

you with your daughters will also return to your former state

- Ezek 16:53; 36:11; Mal 3:4

Ezekiel 16:56 As the name of your [sister Sodom](#) was not [heard](#) from your [lips](#) in your [day](#) of [pride](#), ([NASB: Lockman](#))

KJV Ezekiel 16:56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

NET Ezekiel 16:56 In your days of majesty, was not Sodom your sister a byword in your mouth,

ESV Ezekiel 16:56 Was not your sister Sodom a byword in your mouth in the day of your pride,

NIV Ezekiel 16:56 You would not even mention your sister Sodom in the day of your pride,

NLT Ezekiel 16:56 In your proud days you held Sodom in contempt.

YLT Ezekiel 16:56 And thy sister Sodom hath not been for a report in thy mouth, In the day of thine arrogancy,

As the name of your sister Sodom was not heard from your lips in your day of pride

- Is 65:5; Zeph 3:11; Lk 15:28-30; 18:11

Amplified: "[except] as a byword in the day of your pride"

Constable notes that "Many people of Jerusalem did not even speak of the Sodomites because they were such great sinners. Yet in the future the people of Edom and the Philistines, Israel's ancient enemies, would not speak of the Jerusalemites because they were such great sinners."

In your day of pride - refers to the golden days of Jerusalem during the reign of David and the beginning of Solomon's reign.

Ezekiel 16:57 [before](#) your [wickedness](#) was [uncovered](#), [so now](#) you have become the [reproach](#) of the [daughters](#) of [Edom](#) and of [all](#) who are [around](#) her, of the [daughters](#) of the [Philistines](#) --those [surrounding](#) you who [despise](#) you. ([NASB: Lockman](#))

KJV Ezekiel 16:57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

NET Ezekiel 16:57 before your evil was exposed? Now you have become an object of scorn to the daughters of Aram and all those around her and to the daughters of the Philistines-- those all around you who despise you.

ESV Ezekiel 16:57 before your wickedness was uncovered? Now you have become an object of reproach for the daughters of Syria and all those around her, and for the daughters of the Philistines, those all around who despise you.

NIV Ezekiel 16:57 before your wickedness was uncovered. Even so, you are now scorned by the daughters of Edom and all her neighbors and the daughters of the Philistines-- all those around you who despise you.

NLT Ezekiel 16:57 But now your greater wickedness has been exposed to all the world, and you are the one who is scorned-- by Edom and all her neighbors and by Philistia.

YLT Ezekiel 16:57 Before thy wickedness is revealed, As at the time of the reproach of the daughters of Aram, And of all her neighbours, the daughters of the Philistines, Who are despising thee round about.

EXPOSURE AND REPROACH

Before your wickedness was uncovered Ezek 16:36,37; 21:24; 23:18,19; Ps 50:21; La 4:22; Ho2:10; 7:1; 1Corinthians 4:5

Uncovered ([01540](#))([galah](#)) means to be revealed or disclosed. It is interesting that galah is used in the expression to uncover the nakedness of, which often implies sexual relations (Lev. 18:6). The main idea of this verb is to bring about stark exposure of their wickedness (such that they cannot hide even as when one is naked!) This same verb is used in Jeremiah 13:22 = Because of the magnitude of your iniquity Your skirts have been **removed**.

So now you have become the reproach of the daughters of Edom(2Ki 16:5-7; 2Chr28:5,6,18-23; Is 7:1; 14:28)

Reproach - and a byword

Reproach ([02781](#))(**cherpah**) is feminine noun meaning reproach, scorn, taunt. The term can be used for a taunt hurled at an enemy or an individual such as one with barrenness (Ge. 30:23); uncircumcision (Ge 34:14) or widowhood (Isa. 54:4).

A reproach is an expression of disapproval, rebuke or censure.

And of all who are around her, of the daughters of the Philistines-- those surrounding you who despise you (Jer 33:24)

Despise ([07590](#))(**sat**) is a verb which describes a strong dislike, a loathing, a feeling of contempt, a deep repugnance and/or a total disrespect. This verb is used only 3x in the OT- Ezek 16:57, 28:24, 28:26.

Cooper - The irony of this was that Judah had become a byword (Ezek 16:56–57) to its pagan neighbors such as Edom and Philistia for destruction and judgment

Ezekiel 16:58 You have [borne](#) the penalty of your [lewdness](#) and [abominations](#)," the [LORD](#) declares. (NASB: Lockman)

KJV Ezekiel 16:58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

NET Ezekiel 16:58 You must bear your punishment for your obscene conduct and your abominable practices, declares the LORD.

ESV Ezekiel 16:58 You bear the penalty of your lewdness and your abominations, declares the LORD.

NIV Ezekiel 16:58 You will bear the consequences of your lewdness and your detestable practices, declares the LORD.

NLT Ezekiel 16:58 This is your punishment for all your lewdness and detestable sins, says the LORD.

YLT Ezekiel 16:58 Thy devices and thine abominations, Thou hast borne them, an affirmation of Jehovah.

You have: Eze 23:49 Ge 4:13 La 5:7

Constable - The Jerusalemites were bearing the penalty of their lewdness and abominations; the Babylonian's were threatening to destroy them completely.

Lewdness ([02154](#))(**zimmah**) refers to loose conduct most often with regard to illicit sexual conduct

(see first use in Lv 18:17) Webster says lewdness is inclined to, characterized by, or inciting to lust or lechery; lascivious. The Lxx translates **zimmah** here with **asebeia** which refers to ungodliness or ungodly behavior.

Abominations ([08441](#))(**toebah**) refers to an abominable custom or thing. Abomination. Loathsome. Detestable thing. Something or someone who is loathsome and abhorrent.

Ezekiel 16:59 For [thus says](#) the [Lord GOD](#), "I will also [do](#) with you as you have [done](#), you [who](#) have [despised](#) the [oath](#) by [breaking](#) the [covenant](#) (NASB: Lockman)

KJV Ezekiel 16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

NET Ezekiel 16:59 "For this is what the sovereign LORD says: I will deal with you according to what you have done when you despised your oath by breaking your covenant.

ESV Ezekiel 16:59 "For thus says the Lord GOD: I will deal with you as you have done, you who have despised the oath in breaking the covenant,

NIV Ezekiel 16:59 "This is what the Sovereign LORD says: I will deal with you as you deserve, because you have despised my oath by breaking the covenant.

NLT Ezekiel 16:59 "Now this is what the Sovereign LORD says: I will give you what you deserve, for you have taken your solemn vows lightly by breaking your covenant.

YLT Ezekiel 16:59 For thus said the Lord Jehovah: I have dealt with thee as thou hast done, In that thou hast despised an oath -- to break covenant.

For thus says the Lord GOD, " you who have despised the oath by breaking the covenant

REAPING WHAT THEY HAD SOWN

I will also do with you as you have done - cp the principle in Galatians 6:7, 8, Hosea 8:7.

Constable - The Lord promised to deal with them as they had dealt with Him. They had despised His covenant, and now He would despise them.

Criswell on Ezekiel 16:59-63) - This is a full statement of the law of retribution. Judah had broken her covenant with the Lord, but He had remained faithful. The Lord would introduce a new covenant which would be everlasting (Ezekiel 16:60; cf. Ge. 9:13; Jer. 31:33-note).

Holman Study Bible - Jerusalem's contempt toward the oath and the breaking of the covenant would be answered by the suspension of God's own covenant obligations. Judah's sin was especially grievous because she had despised the oath of obedience she made to the Lord at Sinai (Ex 19:6). The current generation had reached the limit of God's forbearance. In some sense God severed His relationship with that generation, though without breaking His covenant promises.

Despised ([0959](#))(**bazah** is from a root meaning to accord little worth to something) means to disdain or to hold in contempt. **Bazah** is used in a number of places to mean "despise" in the sense of treating someone or something as totally insignificant or worthless. **Bazah** means to raise the head loftily and disdainfully, to look down one's nose at something (so to speak)! The idea is that one undervalues something or someone which implies contempt for that thing or person (in this case God's covenant!)

DESPISE = look down on with contempt or aversion; regard as negligible, worthless, or distasteful; may suggest an emotional response ranging from strong dislike to loathing

DISDAIN = implies an arrogant or supercilious aversion to what is regarded as unworthy; look on with scorn; refuse or abstain from because of disdain; to treat as beneath one's notice or dignity, may or may not include overt feelings of contempt or scorn; feeling of contempt for what is beneath one

CONTEMPT = the act of despising : the state of mind of one who despises; lack of respect or reverence for something; willful disobedience to or open disrespect of a court, judge, or legislative body

Covenant ([01285](#))(**berit/berith/beriyth**) refers in this context to the Mosaic Covenant (the Law), the covenant which was conditioned on obedience.

I will also do with you as you have done (Ezek 7:4,8,9; 14:4; Isaiah 3:11; Jer 2:19; Mt 7:1,2; Ro 2:8,9)

Cooper adds that "Judah, the wife, was unfaithful to Yahweh, the husband. Judah broke her marriage covenant (v. 59), which probably was a reference to the covenant at Sinai (Ex 19:1–8). According to Hebrew law, when adultery was discovered a husband could not ignore it. He was compelled by law to take action against his wife for her promiscuity. Likewise, God was obligated to punish Judah for breaking the covenant (v. 59).(Ibid)

You who have despised the oath by breaking the covenant

- Ezek 17:13-16; Ex 24:1-8; Dt 29:10-15,25; 2Chronicles 34:31,32; Isa 24:5; Jer 22:9) Breaking the conditional Mosaic Covenant which was the only **covenant** Israel entered into through an **oath** (cf. Ex 24:7-8; Dt 28:14-68; 29:10-21). The nation, represented by Jerusalem, had **despised** (disdained, held their oath in contempt!) regarding the Mosaic covenant and thus would suffer the consequences of being dispersed from the land, exactly as described in the warning section of the covenant (Dt 28:64-68)...

"Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. 65 "And among those nations you shall find no rest, and there shall be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. 66 "So your life shall hang in doubt before you; and you shall be in dread night and day, and shall have no assurance of your life. 67 "In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you shall see. 68 "And the LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you shall offer yourselves for sale to your enemies as male and female slaves,

but there will be no buyer.”

Ezekiel 16:60 "Nevertheless, I will **remember** My **covenant** with you in the **days** of your **youth**, and I will **establish** an **everlasting covenant** with you. (NASB: Lockman)

KJV Ezekiel 16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

NET Ezekiel 16:60 Yet I will remember the covenant I made with you in the days of your youth, and I will establish a lasting covenant with you.

ESV Ezekiel 16:60 yet I will remember my covenant with you in the days of your youth, and I will establish for you an everlasting covenant.

NIV Ezekiel 16:60 Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you.

NLT Ezekiel 16:60 Yet I will remember the covenant I made with you when you were young, and I will establish an everlasting covenant with you.

YLT Ezekiel 16:60 And I -- I have remembered My covenant with thee, In the days of thy youth, And I have established for thee a covenant age-during.

Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you.

THE NEW COVENANT AN EVERLASTING COVENANT

Nevertheless - Praise God for this word of **contrast**. God is speaking and says in spite of their unfaithfulness, God remains faithful to His unconditional, immutable covenant promises made initially to their fathers Abraham, Isaac and Jacob. (See **Covenant: Abrahamic versus Mosaic** and **Covenant: Abrahamic vs Old vs New**)

I will remember My covenant with you in the days of your youth' (Ezek 16:8; Lev 26:42,45; Neh 1:5-11; Ps 105:8; 106:45; Jer 2:2; 33:20-26; Hos 2:15; Lk 1:72)

This does not refer to the conditional covenant cut at Mt Sinai.

I agree with John MacArthur that **the covenant...in the days of your youth** refers not to the Davidic but to the **Abrahamic Covenant**. But the phrase and I will establish an everlasting covenant with you is a prophetic promise of the New Covenant described in Jeremiah 31:31-34 and which will be finally and fully fulfilled to Israel and Judah at the return of the Messiah Who will then set up His Messianic Kingdom (**Millennium**).

Related Resources:

- Covenant- New Covenant in the OT
- Study the Prophetic Promises of the New Covenant to Israel in the OT

I will remember - God has a perfect memory regarding His covenant! We see this same phrase in Gen 9:15; Lev 26:42; Jer 31:3.

MacArthur Study Bible - God is gracious and He always finds a covenant basis on which He can exercise His grace. The Lord will remember the Abrahamic Covenant (cf. Ge 12:1ff.) made with Israel in her youth. Restoration will be by grace, not merit.

Holman Study Bible - References to the Lord remembering His covenant occur only in relationship to the patriarchal covenants (Gen 9:15-16; Ex 2:24; 6:5; Lev 26:42,45; Ps 105:8). The mention of God remembering His covenant is contrasted with Jerusalem's forgetting the terms of her relationship with God (Ezek 16:22,43). When this new relationship is established, the people will remember their ways and be ashamed. The everlasting covenant is the new covenant spoken of in Isa 59:21; 61:8; and Jer 31:31-34, but it should be viewed as closely related to the Abrahamic covenant. The features of the new covenant were actually the outworking of the basic elements of God's promises to Abraham (Isa 55:3; Jer 32:40)

Remember ((02142)(**zakar**) means bring to mind or think of again (an image or idea from the past into the mind), recall information or events, keep in mind for attention or consideration with a focus on responding in an appropriate manner, (Ex 6:5 Dt 25:17) The

first occurrence is in Ge 8:1 with God as the subject: "God remembered Noah."

Some things God remembers (**zakar**) - His covenant and delivers His people (Ex 2:24) preserving them (Lev 26:44, 45), All their wickedness. (Hos 7:2), Hezekiah's past faithfulness => healing (2 Ki 20:3); Noah => made waters to subside (Ge 8:1). Not to remember iniquity = forgive/withhold judgment (Ps 79:8-9)

Charles Feinberg on God's gracious remembrance - God can no more help being gracious than He can cease being God. He is the God of all grace, and He always finds a covenant basis on which He can exercise His grace.

I will establish an everlasting covenant with you"

- Ezek 137:26,27; Is 55:3; 2Sa 23:5; Jer 31:31-34; 32:38-41; 50:5; Ho 2:19,20; Heb 8:10; 12:24; 13:20

THE NEW COVENANT IN THE OLD TESTAMENT

The second of two **"I will"** statements in this passage which are both clear evidence of God's great mercy (not giving us what we do deserve) and grace (giving us what we do not deserve).

Cooper - In spite of the inevitability of judgment, God declared he indeed would restore Judah with its sisters, Sodom and Samaria. The assurance in v. 60 contrasts with v. 59 by the use of an emphatic "I"—Judah had forgotten Yahweh's covenant, but "I myself will remember it." God pledged to remember the former broken covenant and to make a new, everlasting, and therefore unbreakable covenant (cf. Ex 2:24; Lev 26:42–45). This new covenant would not only be permanent but it would be the basis for Judah's sense of conviction and sorrow for sin (cf. 20:43; 36:31; Zech 12:10–14). (Ibid)

Everlasting (Eternal, Forever) ([05769](#))(**olam**) is a masculine noun which according to some authorities is derived from 'alam (05956) which means to conceal, hide, be hidden, be concealed, be secret (2Ki 4:27, Ps 10:1). (others say the origin is uncertain) Gesenius feels **olam** refers to that which is hidden, especially "hidden time" the beginning or end of which is either uncertain or undefined = eternity, perpetuity. The most common associations of "everlasting" (**olam**) are Everlasting covenant = 15x and Everlasting lovingkindness = 44x.

The phrase **everlasting covenant** is used 16x in the OT where context determines the specific covenant...

Genesis 9:16 "When the bow is in the cloud, then I will look upon it, to remember the **everlasting covenant** between God and every living creature of all flesh that is on the earth."

Genesis 17:7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an **everlasting covenant**, to be God to you and to your descendants after you. (The New Covenant is in a sense the "extension" of the Abrahamic Covenant).

13 "A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an **everlasting covenant**."

19 But God said, "No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him (Isaac) for an **everlasting covenant** for his descendants after him."

Leviticus 24:8 "Every sabbath day he shall set it in order before the LORD continually; it is an **everlasting covenant** for the sons of Israel."

Numbers 18:19 "All the offerings of the holy gifts, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an **everlasting covenant** of salt before the LORD to you and your descendants with you."

2 Samuel 23:5 "Truly is not my house so with God? For He has made an **everlasting covenant** with me, Ordered in all things, and secured; For all my salvation and all my desire, Will He not indeed make it grow?"

MacArthur - The promise given by the Lord to David recorded in 2Sa 7:12–16 is here referred to as a "covenant," a binding agreement from the Lord that He will fulfill. In spite of the fact that David and his own household had failed (2Samuel 9–20), David rightly believed that the Lord would not fail, but would be faithful to His promise of hope for the future in the descendant of David, the Eternal King, the anointed one), who would establish a kingdom of righteousness and peace forever.

1 Chronicles 16:17 He also confirmed it to Jacob for a statute, To Israel as an **everlasting covenant**,

Psalms 105:10 Then He confirmed it to Jacob for a statute, To Israel as an **everlasting covenant**, (Referring to the Abrahamic Covenant promises that the descendants of Abraham would multiply, and they would possess the Land.)

Isaiah 24:5 The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the **everlasting covenant**. (The identification of this covenant is difficult but probably refers to the Abrahamic).

Isaiah 55:3 "Incline your ear and come to Me. Listen, that you may live; And I will make an **everlasting covenant** with you, According to the faithful mercies shown to David. (This refers to the New Covenant that God will give to Israel - Isaiah 54:8; 61:8; Jer 31:31–34; 32:40; 50:5; Ezek 16:60; 37:26; Heb 13:20).

MacArthur on the **faithful mercies to David** - The Davidic Covenant promised David that his seed would be ruler over Israel in an everlasting kingdom (2Sa 7:8, 16; Ps 89:27–29). Paul connected the resurrection of Christ with this promise (Acts 13:34), since it was an essential event in fulfilling this promise. If He had not fully satisfied God by His atoning death, He would not have risen; if He had not risen from the dead, He could not eventually sit on David's earthly throne. But He did rise and will fulfill the kingly role (Isa 55:4). Cf. Jer 30:9; Eze 34:23, 24; 37:24, 25; Da 9:25; Hos 3:5; Mic 5:2. The whole world will come to Him as the Great King (Isa 55:5). (MacArthur Study Bible)

Isaiah 61:8 For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense And make an **everlasting covenant** with them. (A reference to the New Covenant of Jer 31:31–34)

Jeremiah 32:40 "I will make an **everlasting covenant** with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. (A reference to the New Covenant of Jer 31:31–34)

MacArthur - The ultimate fulfillment of a future in the Land was not fulfilled in the Ezra/Nehemiah return. This occurs in the time when God gives the people of Israel a new heart in eternal salvation along with their return to the ancient land (cf. Jer 33:8, 9, and Ezek 36:26).

Jeremiah 50:5 "They will ask for the way to Zion, turning their faces in its direction; they will come that they may join themselves to the LORD in an **everlasting covenant** that will not be forgotten. (A reference to the New Covenant of Jer 31:31–34)

Ezekiel 16:60 "Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an **everlasting covenant** with you. (A reference to the New Covenant of Jer 31:31–34)

Ezekiel 37:26 "I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever.

MacArthur sees this as a reference to all the everlasting covenants - The everlasting nature of the Abrahamic (cf. Ge 17:7), Davidic (2Sa 23:5), and New (Jer 50:5) Covenants are joined together in the redeemed who experience the millennial kingdom "forever" (used 4 times in Ezek 37:25–28). The Heb. word for "everlasting" may refer to a long time or eternity. It is also true that these covenants will continue to be fulfilled after the Millennium in the eternal state.

Ezekiel 16:61 Then you will **remember** your **ways** and be **ashamed** when you **receive** your **sisters**, both your **older** and your **younger**; and I will **give** them to you as **daughters**, but not **because** of your **covenant**. (NASB: Lockman)

KJV Ezekiel 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

NET Ezekiel 16:61 Then you will remember your conduct, and be ashamed when you receive your older and younger sisters. I will give them to you as daughters, but not on account of my covenant with you.

ESV Ezekiel 16:61 Then you will remember your ways and be ashamed when you take your sisters, both your elder and your younger, and I give them to you as daughters, but not on account of the covenant with you.

NIV Ezekiel 16:61 Then you will remember your ways and be ashamed when you receive your sisters, both those who are older than you and those who are younger. I will give them to you as daughters, but not on the

basis of my covenant with you.

NLT Ezekiel 16:61 Then you will remember with shame all the evil you have done. I will make your sisters, Samaria and Sodom, to be your daughters, even though they are not part of our covenant.

YLT Ezekiel 16:61 And thou hast remembered thy ways, And thou hast been ashamed, In thy receiving thy sisters -- Thine elder with thy younger, And I have given them to thee for daughters, And not by thy covenant.

Then - always be alert to this "time sensitive" word as it reflects that which is next in sequence.

You will remember your ways and be ashamed

- Ezek 16:63; 20:43; 36:31,32; Job 42:5,6; Ps 119:59; Jer 31:18-20; 50:4,5

In the latter days Israel will be reinstated into His favor. At that time she will be ashamed of her past vileness and will be saved; and this will happen at the Lord's second advent (Zech 12:10–13:1).

When you receive your sisters, both your older and your younger

- Ezek 16:53-55; Song 8:8,9; Isa 2:2-5; 11:9,10; Ho 1:9-11; Ro 11:11; Ro 15:8,9,16; Gal 4:26,27; Eph 2:12-14; 3:6

I will give them to you as daughters

- Is 49:18-23; 54:1,2; 60:4; 66:7-12; Gal 4:26-31

Not because of your covenant

- Jer 31:31-40; Jn 15:16; Heb 8:13

Because they broke it. He would give based on grace, not on merit!

Ezekiel 16:62 Thus I will **establish** My **covenant** with you, and you shall **know** that I am the **LORD**, (**NASB: Lockman**)

KJV Ezekiel 16:62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

NET Ezekiel 16:62 I will establish my covenant with you, and then you will know that I am the LORD.

ESV Ezekiel 16:62 I will establish my covenant with you, and you shall know that I am the LORD,

NIV Ezekiel 16:62 So I will establish my covenant with you, and you will know that I am the LORD.

NLT Ezekiel 16:62 And I will reaffirm my covenant with you, and you will know that I am the LORD.

YLT Ezekiel 16:62 And I -- I have established My covenant with thee, And thou hast known that I am Jehovah.

I will establish My covenant with you

- Ezek 16:60; Da 9:27; Ho 2:18-23

Cooper - Ezek 16:62 uses the same emphatic construction (literally) "**I myself**" as Ezek 16:60. Though Israel despised and broke the covenant, God himself would establish it and restore his relationship with them....God's establishing his covenant with his rebellious people will be based on his all-important work of atonement, not overlooking but covering their sin by his marvelous grace. Israel's departure from God had come because they had failed to remember who they were in relationship to him (Ezek 15:2). But as a result of his atoning work, they would remember and return in humility and gratitude. The grace of God always is available to those who repent. God will remove the guilt of sin and will heal, forgive, and save people and nations (Ezek 16:59–63; cf. 2 Chr 7:14).

Holman Study Bible - Prophetic passages that announce the restoration of Israel (I will establish My covenant with you) reflect the

teaching of Dt 30:3. The letters to the churches in the book of Revelation illustrate how God acts in a similar way by disciplining His church (Rev 2:14,20).

You shall know that I am the LORD

- Ezek 6:7; 39:22; Jer 24:7; Joel 3:17

Know that I am the LORD - This is a key passage in Ezekiel occurring approximately 63 times-

Ezek 6:7, 10, 13f; 7:4, 27; 11:10, 12; 12:15f, 20; 13:9, 14, 21, 23; 14:8; 15:7; 16:62; 17:24; 20:12, 20, 26, 38, 42, 44; 22:16; 23:49; 24:24, 27; 25:5, 7, 11, 17; 26:6; 28:22ff, 26; 29:6, 9, 16, 21; 30:8, 19, 25f; 32:15; 33:29; 34:27; 35:4, 9, 15; 36:11, 23, 38; 37:6, 13, 28; 38:23; 39:6f, 22, 28; Joel 3:17

This promise echoes God's prophetic promise to Israel through Moses in Deuteronomy 30 --

Dt 30:1-6 "So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you (DISPERSION - This has been fulfilled), 2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons (RETURN - This has NOT been fulfilled), 3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you (DISPERSION). 4 "If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. 5 "And the LORD your God will bring you into the land which your fathers possessed, and you shall possess it (DON'T MISS THIS PROMISE OR TRY TO SPIRITUALIZE IT - God is promising that Israel will one day possess the Land of Israel in fulfillment of the promise of the covenant given to Abraham passed on to Isaac and finally passed on to Jacob or Israel = Ge 12:7; 13:15; 15:18-21; 17:8 . This promise is NOT given to the Church!); and He will prosper you and multiply you more than your fathers. 6 "Moreover the LORD your God will circumcise your heart (See **Excursus on Circumcision of the Heart** - Ro 2:28-29-note, Col 2:11-note) and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live.

Ezekiel 16:63 so that you may remember and be ashamed and never open your mouth anymore because * of your humiliation, when I have forgiven you for all that you have done," the Lord GOD declares (NASB: Lockman)

KJV Ezekiel 16:63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

NET Ezekiel 16:63 Then you will remember, be ashamed, and remain silent when I make atonement for all you have done, declares the sovereign LORD."

ESV Ezekiel 16:63 that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD."

NIV Ezekiel 16:63 Then, when I make atonement for you for all you have done, you will remember and be ashamed and never again open your mouth because of your humiliation, declares the Sovereign LORD."

NLT Ezekiel 16:63 You will remember your sins and cover your mouth in silent shame when I forgive you of all that you have done. I, the Sovereign LORD, have spoken!"

YLT Ezekiel 16:63 So that thou dost remember, And thou hast been ashamed, And there is not to thee any more an opening of the mouth because of thy shame, In My receiving atonement for thee, For all that thou hast done, An affirmation of the Lord Jehovah!"

In order that - Another strategic **term of purpose or result**.

You may remember and be ashamed (Ezek 16:61; 36:31,32; Ezra 9:6; Da 9:7,8)

We see this time of remembering and shame portrayed vividly by the prophet Zechariah when Messiah returns to earth...

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and **they will mourn for Him**, as one mourns for an only son, and **they will weep bitterly over Him** like the bitter weeping over a firstborn. 11 "In

that day **there will be great mourning** in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. 12 "The land will **mourn**, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; 13 the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; 14 all the families that remain, every family by itself and their wives by themselves. (Zechariah 12:10-14-note)

Be ashamed (0954)(**bosh**) means to "to become pale" "to blush." When failure or sin occurs, there is a disconcerting feeling, a flushing of the face. The word often occurs in contexts of humiliation and shattered human emotions. It is the feeling of public disgrace. The confusion, embarrassment, or dismay when things do not turn out as expected. Conveys the idea of shame of an utter defeat pervades the mood. Disillusionment and a broken spirit follow (Ezra 9:6; Isa 1:29; 30:5; Jer 2:36; 9:19).

The Lxx translates **bosh** here with **aischune** which means disgrace (loss of reputation as the result of a dishonorable action) or ignominy (a deep personal humiliation). Aischune describes shame resulting from exposure of one's weaknesses or sins. It is not a feeling one has but an experience which comes to someone.

Bosh - 113v -acted shamefully(1), acts shamefully(3), ashamed(60), ashamed at all(1), became anxious(1), become dry(1), been confounded(1), been put(8), been put to shame(8), been shamed(1), brings shame(1), covered with shame(1), delayed(1), disappointed(2), feel...shame(1), put me to shame(1), put them to shame(1), put to shame(32), shame(1), shamed(3), shameful(1), shames(1), utterly dejected(1), utterly put(1), utterly put to shame(1).

Gen 2:25; Ex 32:1; Jdg 3:25; 2 Sam 19:5; 2 Kgs 2:17; 8:11; 19:26; Ezra 8:22; 9:6; Job 6:20; 19:3; Ps 6:10; 14:6; 22:5; 25:2f, 20; 31:1, 17; 35:4, 26; 37:19; 40:14; 44:7; 53:5; 69:6; 70:2; 71:1, 13, 24; 83:17; 86:17; 97:7; 109:28; 119:6, 31, 46, 78, 80, 116; 127:5; 129:5; Prov 10:5; 12:4; 14:35; 17:2; 19:26; 29:15; Isa 1:29; 19:9; 20:5; 23:4; 24:23; 26:11; 29:22; 30:5; 37:27; 41:11; 42:17; 44:9, 11; 45:16f, 24; 49:23; 50:7; 54:4; 65:13; 66:5; Jer 2:26, 36; 6:15; 8:9, 12; 9:19; 10:14; 12:13; 14:3f; 15:9; 17:13, 18; 20:11; 22:22; 31:19; 46:24; 48:1, 13, 20, 39; 49:23; 50:2, 12; 51:17, 47, 51; Ezek 16:52, 63; 32:30; 36:32; Hos 2:5; 4:19; 10:6; 13:15; Joel 1:11; 2:26f; Mic 3:7; 7:16; Zeph 3:11; Zech 9:5; 10:5; 13:4.

Never open your mouth anymore because of your humiliation (Job 40:4,5; Ps 39:9; La 3:39; Ro 2:1; 3:19,27; 9:19,20)

Humiliation (03639)(**kelimmah** from **kalam** = to be humiliated or ashamed especially public humiliation) denotes the sense of disgrace or shame which attends public humiliation. In thirty cases the root is used in parallel with **bosh** "to be ashamed" (q.v.). Any distinction between the meanings of the two roots is therefore small. It can convey the meaning of embarrassment. The fact that the Arabic cognate means "to wound" suggests the idea of a "wounded" pride.

Kelimmah is used by David in the imprecatory prayers when he asked for his adversaries' to receive humiliation and dishonor (Psalm 35:26, 71:13, 109:29, cp Jeremiah 20:11) **Kelimmah** described Judah's disgrace when profane pagans enter the House of the Lord, from which He had departed because of their spiritual harlotry and idolatry (Jer 51:51). However the Ezekiel prophesied of a better day for Israel (**The Messianic Age**) when "they will not endure the **insults** (Lxx = **oneidismos** = reproach brought upon one's self) of the nations anymore." (Ezek 34:29, cp Ezek 36:6-7, 15).

To **humiliate** means to make (someone) feel ashamed and foolish by injuring their dignity and self-respect, especially publicly.

To **dishonor** is to bring shame or disgrace on. Synonyms: disgrace, shame, discredit, bring into disrepute, humiliate, degrade, debase, lower, cheapen, drag down, drag through the mud, blacken the name of, give a bad name to; sully, stain, taint, besmirch, smear, mar, blot, stigmatize

TWOT says the root verb **kalam** "seems to refer to 1) wounding of the body (2) wounding of the spirit through public humiliation, and 3) wounding of the spirit because of defeat and captivity."

The Lxx translates **kelimmah** in this verse with the noun **atimia** which describes a state of dishonor or disrespect. Atimia is used of the unseemliness and offensiveness of a dead body.

Kelimmah - NAS Usage: disgrace(8), dishonor(6), humiliation(7), insults(5), reproach(1), reproaches(1), shame(2).

Kelimmah (note frequency in Ezekiel) - 29v -

Job 20:3 "I listened to the reproof which **insults** me, And the spirit of my understanding makes me answer.

Psalm 4:2 O sons of men, how long will my honor become **areproach**? How long will you love what is worthless and aim at deception? Selah.

Psalms 35:26 Let those be ashamed and humiliated altogether who rejoice at my distress; Let those be clothed with shame and **dishonor** (Lxx = entropē = literally a turning towards and figuratively a state of being ashamed as caused by a sense of failure) who magnify themselves over me.

Psalms 44:15 All day long my **dishonor** (Lxx = entropē = literally a turning towards and figuratively a state of being ashamed as caused by a sense of failure) is before me And my humiliation has overwhelmed me,

Psalms 69:7 Because for Your sake I have borne reproach; **Dishonor** (Lxx = **oneidismos** = reproach brought upon one's self) has covered my face.

19 You know my reproach and my shame and my **dishonor**; All my adversaries are before You.

Psalms 71:13 Let those who are adversaries of my soul be ashamed and consumed; Let them be covered with reproach and **dishonor** (Lxx = entropē = literally a turning towards and figuratively a state of being ashamed as caused by a sense of failure), who seek to injure me.

Psalms 109:29 Let my accusers be clothed with **dishonor** (Lxx = entropē = literally a turning towards and figuratively a state of being ashamed as caused by a sense of failure), And let them cover themselves with their own shame as with a robe.

Proverbs 18:13 He who gives an answer before he hears, It is folly and **shame** (Lxx = oneidos = "loss of standing connected with disparaging speech" - BDAG) to him.

Isaiah 30:3 "Therefore the safety of Pharaoh will be your shame And the shelter in the shadow of Egypt, your **humiliation** (Lxx = oneidos = "loss of standing connected with disparaging speech" - BDAG).

Isaiah 45:16 They will be put to shame and even humiliated, all of them; The manufacturers of idols will go away together in **humiliation**.

Isaiah 50:6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from **humiliation** and spitting. (Messianic Prophecy)

Isaiah 61:7 Instead of your shame you will have a double portion, And instead of **humiliation** they will shout for joy over their portion. Therefore they will possess a double portion in their land, Everlasting joy will be theirs.

Jeremiah 3:25 "Let us lie down in our shame, and let our **humiliation** cover us; for we have sinned against the LORD our God, we and our fathers, from our youth even to this day. And we have not obeyed the voice of the LORD our God."

Jeremiah 20:11 But the LORD is with me like a dread champion; Therefore my persecutors will stumble and not prevail. They will be utterly ashamed, because they have failed, With an everlasting **disgrace** that will not be forgotten.

Jeremiah 51:51 We are ashamed because we have heard reproach; **Disgrace** has covered our faces, For aliens have entered The holy places of the LORD'S house.

Ezekiel 16:52 "Also bear your **disgrace** in that you have made judgment favorable for your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. Yes, be also ashamed and bear your **disgrace**, in that you made your sisters appear righteous.

54 in order that you may bear your **humiliation** and feel ashamed for all that you have done when you become a consolation to them.

63 so that you may remember and be ashamed and never open your mouth anymore because of your **humiliation**, when I have forgiven you for all that you have done," the Lord GOD declares.

Ezekiel 32:24 "Elam is there and all her hordes around her grave; all of them slain, fallen by the sword, who went down uncircumcised to the lower parts of the earth, who instilled their terror in the land of the living and bore their **disgrace** with those who went down to the pit.

25 "They have made a bed for her among the slain with all her hordes. Her graves are around it, they are all uncircumcised, slain by the sword (although their terror was instilled in the land of the living), and they bore their **disgrace** with those who go down to the pit; they were put in the midst of the slain.

30 "There also are the chiefs of the north, all of them, and all the Sidonians, who in spite of the terror resulting from their might, in shame went down with the slain. So they lay down uncircumcised with those slain by the

sword and bore their **disgrace** with those who go down to the pit.

Ezekiel 34:29 "I will establish for them a renowned planting place, and they will not again be victims of famine in the land, and they will not endure the **insults** (Lxx = **oneidismos** = reproach brought upon one's self) of the nations anymore.

Ezekiel 36:6 'Therefore prophesy concerning the land of Israel and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the **insults** of the nations.' 7 "Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their **insults**. (Lxx = **atimia** = dishonor, shame)

15 "I will not let you hear **insults** (Lxx = **atimia** = dishonor, shame) from the nations anymore, nor will you bear disgrace from the peoples any longer, nor will you cause your nation to stumble any longer," declares the Lord GOD."

Ezekiel 39:26 "They will forget their **disgrace** (Lxx = **atimia** = dishonor, shame) and all their treachery which they perpetrated against Me, when they live securely on their own land with no one to make them afraid.

Ezekiel 44:13 "And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they (those Levites who "went astray from Me after their idols" Ezek 44:13) will bear their **shame** (Lxx = **atimia** = dishonor, shame) and their abominations which they have committed.

Micah 2:6 'Do not speak out,' so they speak out. But if they do not speak out concerning these things, **Reproaches** (Lxx = oneidos = "loss of standing connected with disparaging speech" - BDAG) will not be turned back.

When I have forgiven you for all that you have done

- Ro 5:1,2; 1 Co 4:7; Ep 2:3-5; Titus 3:3-7

When I have forgiven you - **MacArthur** writes that "This looks to the cross of Christ (cf. Is 53:1-12), by which God's just wrath on sin was satisfied so that He could grant grace to all who believe (cf. 2Co 5:21)."

Forgiven - This is the great Hebrew verb "kaphar" (cf *Yom Kippur*) which means to make atonement for Israel's sins, clearly looking forward to the Cross of Christ which propitiates or satisfies God's holy wrath on sin, allowing Him to be both just and the Justifier, granting grace to all who place their faith in the finished work of Calvary.

Forgiven ([03722](#))(**kapar**) means to make atonement, to make reconciliation (to reconcile), to purge, to make propitiation (to propitiate), to pacify, to cancel. There are two main ideas regarding the meaning of kapar - (1) Kapar means to cover over sin (2) A number of resources however favor the idea that kapar means to wipe away. (**See discussion**)

MacArthur on I have forgiven - This looks to the cross of Christ (cf. Isa 53:1-12), by which God's just wrath on sin was satisfied so that He could grant grace to all who believe (cf. 2Co 5:21).