

### **Ezekiel Part 30 (Ezekiel 24:1-14)**

1. This chapter closes the section of the book that focuses on the destruction of Jerusalem. (chapters 4–24)
2. It is divided into two parts: a parable about a boiling pot (24:1–14) and an “action sermon” involving the sudden death of Ezekiel’s wife (vv. 15–27).
3. After that, Ezekiel deals with God’s judgment on the Gentile nations (chaps. 25–32) and His glorious promises for the people of Israel (chaps. 33–48).
4. The date is impressed on Ezekiel and commanded to be noted. (Read verse 1-2)
5. The coming of this message to Ezekiel is dated to the tenth day of the tenth month of the ninth year of the reign of Zedekiah. (Compare with 2 Kings 25:1 and Jeremiah 39:1)
6. It is the date of the beginning of the pressing of the siege of Jerusalem by the king of Babylon.
7. Zedekiah was Judah’s last king during the final decade of the southern kingdom.
8. Zedekiah’s reign (597-586B.C.) spanned two of the attacks on Jerusalem by Nebuchadnezzar.
9. Read verse 3-5.
10. God called Judah a “rebellious house” not only because they broke His laws and violated His covenant - but also because Zedekiah had broken his treaty with Babylon. (2 Kings 24:20 and Ezekiel 3:9)
11. The image of the cooking pot takes us back to Ezekiel 11:1–13 where the Jewish leaders boasted that the Jews left in Jerusalem were better than the Jews taken off to Babylon.
12. The people thought that being in the pot (Jerusalem) would keep them safe; but here Ezekiel prophesied that the pot would be their place of destruction.
13. The phrase - “bring it to a boil” (v. 5) literally means “cause its boiling to boil.”
14. This statement was an allusion to the fierceness of the Babylonian attack against Jerusalem.
15. Read verse 6-8.
16. This “Woe” (v. 6) was pronounced on Jerusalem because it was a city known for bloodshed and violence.
17. This pot was encrusted with residue and could not be cleansed.

18. God noted Jerusalem's total disregard for the sanctity of human life and vowed to preserve the bloodstains as a witness to the city's guilt. (v. 8)
19. So in spite of the destruction brought by the early stages of the exile, the guilt of the city remained. Jerusalem had not even tried to cover the murder and violence in its midst.
20. There was such total disregard for the law of God that human life was of little value.
21. The Jerusalem leaders were confident of deliverance because they were depending on a lie: "Our God will never allow His chosen people to be killed, His holy city and temple to be destroyed."
22. This was a delusion, and Ezekiel put an end to it. It was *because* the Jews were His chosen people that God was punishing them, and *because* Jerusalem was His holy city that He couldn't allow it to continue wallowing in wickedness.
23. The only way to purge the city was to burn it. (Ezekiel 24:9-14)
24. He judged the people in the city (the "select pieces of meat in the pot") and then burned the pot as well! (the slaughter of the inhabitants as well as the city - by Babylon)
25. Both Jeremiah and Ezekiel had to deal with the false confidence of the people, a confidence based on a false interpretation of theology.
26. Jeremiah warned Judah, "Do not trust in these lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these." (Jeremiah 7:4)
27. The presence of the temple in Jerusalem wasn't a guarantee that the city would be saved, especially when what was going on in the temple was contrary to the will of God.
28. Any theology that makes sin easy and divine punishment unimportant is not biblical theology.
29. God's judgment begins with His own people (1 Peter 4:17), and Hebrews 10:30 warns us that "the Lord will judge His people."
30. Our world today lives on delusions and myths because, like the Jews in Ezekiel's day, the world won't accept the authority of the Word of God.
31. People still believe that might makes right, that money is the measure of worth and success, that the aim of life is to have fun and do what you want to do.
32. You can believe whatever you please about God, yourself, and others, and believe everything will turn out fine because there are no consequences.
33. However - one day God will expose the falsehood of these delusions and the world will discover too late that there are consequences to what we believe and how we behave.