

Message #27

Ezekiel 24:1-27

It is clear as we come to chapter 24 that God was still fuming over the two wild girls who loved being prostitutes—Oholah (Israel/Samaria) and Oholibah (Judah/Jerusalem). God had seen enough and God had enough. He was very angry with His own people and this passage clearly shows it.

There is a message that shows up loud and clear from this book of Ezekiel. That message is this—**if you are God’s property you never want to get into a rebellion that makes God angry.** God is a very gracious God and a very patient God and a very forgiving God; but if God’s people do not face their rebellion and if they do not turn from it, He becomes angry and when God becomes angry at His own people, it is not good news.

GOD WAS SO ANGRY AT HIS PEOPLE FOR THEIR REBELLION THAT HE WOULD NOT PERMIT EZEKIEL TO BE SAD OR SHOW REMORSE WHEN HE Poured OUT HIS WRATH ON THEM.

We come now to the final chapter that is aimed at Israel. Starting with chapter 25, God aims His judgment at the Gentile Nations. But this final chapter is one that God’s people should take very seriously.

The chapter breaks down into two main sections:

SECTION #1 – The illustration of the boiling pot. 24:1-14

Verses 1-2 give the actual date of this prophecy. God told Ezekiel to take note of this day and write it down. By the way, how did Ezekiel know this date? He was living far away from Jerusalem in Babylon. How would he have known this would be the exact day when Nebuchadnezzar would go to Jerusalem?

This date is so precise that liberal theologians say either Ezekiel is being deceptive as to when he wrote this or he has some very unusual foresight. The answer is God. God controls everything that happens in time to His people. He controls the very day and He reveals it to Ezekiel.

This is Ezekiel’s final prophecy of doom against Jerusalem and he gave it on the 10th month on the 10th day of the ninth year. When this book began it was the “fifth” year of Jehoiachin’s exile. So we jump ahead four years. **So what this means is that for four years, Ezekiel has been warning God’s people that if they did not repent, judgment would come.**

Now this date recorded here is the very day that Nebuchadnezzar brought his army to destroy Jerusalem. This day and date is so important that it shows up in other passages—II Kings 25:1; Jer. 39:1; 52:4. **God gave His people four years to turn from their rebellion and when they refused, He said I have had enough and I am sending My judgment.**

Now in **verses 3-5**, God tells Ezekiel to speak a parable to these rebellious people. It appears that the parable was to be actually demonstrated. Either Ezekiel was to do this or oversee it. **The reason for the parable is seen in verse 3; the rebellion of God's own people.** The parable contains eight specific actions:

- 1) Put a pot on a fire. **24:3a** - This pot will be an all-consuming pot. Ezekiel gets to see what God was actually going to do to Jerusalem, even though he was in Babylon.
- 2) Pour water in the pot. **24:3b** - This water is not for refreshing, but for burning.
- 3) Put in the pot all choice cuts of meat. **24:4a**
- 4) Put in the pot all the choice bones. **24:4b**

The best of the best would be in this pot of judgment.

- 5) Make sure it is the choicest of the flock. **24:5a**

There is no distinguishable difference between the choice parts and the other parts; they are all in this judgment together.

- 6) Pile wood under the pot. **24:5b** - This judgment fire would burn hot.

- 7) Make everything in the pot boil. **24:5c**

- 8) Make sure bones were bubbling so hot they were producing foam (seeth) or scum. **24:5d**

God wants all to know this is scum in this pot. That is how God views rebellious people; they are scum and frankly we are all in that pot or at least have been. God was going to punish everything and everyone. Even the foam would be purified.

Jerusalem is viewed as a seething pot. All parts, including the choice people, were in the pot. They had a unity in their evil and now they would have a unity in destruction. They are all in this "fatal pot" and would all suffer the judgment of God.

When God sends His judgment no earthly status or wealth can stop it. Political leaders, religious leaders all pay the price for the evil. All people are in the same boat, the rich and the poor, the known and the unknown. They are all doomed.

In **verses 6-8**, Ezekiel explains the parable. He begins by saying here is what the Sovereign Lord God has to say to you.

He begins by saying in **verse 6**, “woe to the bloody city.” In other words, God is about to pronounce a “woe” judgment that would literally leave the blood flowing because they had been a city of abominable sin, including bloodshed of the innocent.

Now keep in mind that the false prophets were using this illustration to convince the people that they were in a protective pot safe and sound. They were telling the people they were at peace with God (Ezek. 11:2-3).

Message #1 - Woe to the pot in which there is rust. **24:6a**

God’s people do not ever want to get rusty in their relationship with God. It is a serious matter to not keep a relationship with God active and clean.

Message #2 - Take out piece after piece without making a choice of pieces. **24:6b**

No choice is made between pieces. They are all in judgment and they are all being burned equally. No one is overlooked in judgment. No one will be missed in this judgment. Either by death or captivity or exile; all will be judged piece-by-piece.

Message #3 - Jerusalem has poured out blood and not even tried to cover it. **24:7**

The people were not ashamed of their sin; they flaunted their sin. They burned their own children and sacrificed them to foreign deities.

Message #4 - God would openly shed her blood and destroy her. **24:8**

Message #5 - God would make a great pile with His judgment. **24:9**

Message #6 - God says He will burn the rust and filth away in judgment. **24:10-11**

God says heap on the wood and we will burn it. We learn from **verse 11** that there will be a cleansing part to this.

Message #7 - God says His own people have wearied Him. **24:12-13**

Frankly God gets tired of putting up with the sin of His own people. Our focus should be on pleasing God, not wearying God.

His own people did not get rid of their filth. They would not turn to Him to be cleansed. **Verse 12** is eye-opening. They tried to remove their filth by their own “toil” or by their own works.

God says I am sick of you people. God says He would not cleanse them until He has poured out His wrath on them.

God ends this section by saying six things:

- 1) I have spoken. **24:14a** - This is God's Word on the matter. God is always true to His Word.
- 2) I will act. **24:14b** - When God says He will do something, He will do it. Circumstances do not prevent God from doing what He says He will do.
- 3) I will not relent. **24:14c** - When God purposes to judge, He will not relent.
- 4) I will not pity My people. **24:14d** - Many people have a false idea about God's mercy. Their idea is that God is too merciful to ever do something negative to His own people.
- 5) I will not be sorry over My people. **24:14e** - God offers His grace but when His people refuse to turn to Him for it, He will ultimately judge and not feel sorry for it.
- 6) I will judge you according to your deeds. **24:14f** - Unfortunately, this is what most people want. They want God to judge them on the basis of their deeds. God says fine. You won't turn to Me for help, that is exactly what I will do.

This is a declaration of God.

SECTION #2 – The illustration of the death of Ezekiel's wife. **24:15-27**

To further illustrate His attitude toward His own people, His own unfaithful wife Israel, God gave Ezekiel a very rare assignment.

Part #1 - God was about to take away Ezekiel's wife. **24:16a**

The relationship that God had with His people was dead, just like Ezekiel's wife. Jerusalem had been His beloved city, but God had let this terrible thing happen to her.

Part #2 - Ezekiel was not to mourn or weep or shed any tears. **24:16b**

When God reaches a point where He pours out this kind of wrath on His people, it is just and He does not weep and He does not shed tears.

Part #3 - Ezekiel was not to publicly mourn in any way. **24:17**

He could silently groan, but not publicly. He was to put on his turban and shoes. He was not to cover his mustache or eat bread of men.

According to **verse 18**, Ezekiel told the people about his vision and that evening his wife died. God controls the very moment a mate dies. God controls the way a person dies. The keys of death are in the hands of God.

According to **verse 19**, the people said to Ezekiel tell us what all of this means. They realized that this was not just a death of someone's mate. They realized that this had major national significance.

In **verse 20**, the word of the Lord came to Ezekiel concerning what he should say to Israel:

Message #1 - God is about to destroy Jerusalem and His own Temple. **24:21a**

God would permit His own sacred sanctuary to be profaned.

Message #2 - God is about to destroy their own sons and daughters. **24:21b**

God was about to allow His own family to be destroyed.

Message #3 - God demands that His people show no grief over this. **24:22-23a**

Message #4 - God wants His people to know they will rot away in their iniquity. **24:23b**

God says I am going to judge you and permit you to rot away in your perverse sin. I will not convict you of it or deliver you from it.

Message #5 - God wants His people to know they will groan to one another. **24:23c**

Their existence will be one of groaning and mourning, not rejoicing.

Message #6 - God's people will all know that God is the Lord God who did this. **24:24**

We may remember that Ezekiel was under an order from God to only speak when God gave him something to say (3:25-27).

In the aftermath of God carrying out this judgment, God would once again open up Ezekiel's mouth to speak again. Someone would escape from Jerusalem and come to Ezekiel and bring him information that would be special.

In Ezekiel 33:21, a refugee did literally escape and go to Ezekiel and immediately his mouth was opened.

There are dreadful consequences for God's own people for persistence in sin.

Now I know that some will say well this is just O.T. stuff. Well, apparently Paul didn't think so. In I Corinthians 10:6-10 Paul says that the things that happened to Israel are examples of things that can happen to us.

He says we need to make sure that we don't crave evil things. He lists things like idolatry and immorality. He says we must be sure that we do not "try the Lord" or we, too, can experience chastising judgment.