

Redeemer C.S.I Church Kansas- Bible Study

Ezekiel Chapter 24 on 10/3/2024 (7 Pm to 8 Pm)

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Ezekiel 24:1-2 sets the scene by giving a precise historical date—the day the Babylonian siege on Jerusalem began. Following that, the chapter contains a symbolic parable of a boiling pot and a deeply personal event involving the death of Ezekiel’s wife.

Ezekiel 24:1-2 (Introduction)

Verse 1: • “In the ninth year, in the tenth month, on the tenth day of the month”: The Hebrew text gives an exact date, emphasizing the historical reality of this event. This would be in 588 B.C., the day Nebuchadnezzar laid siege to Jerusalem.

- “The word of the LORD came to me”: This is a common phrase in prophetic literature, signifying that Ezekiel is receiving direct revelation from God.

Verse 2: • “Son of man”: A phrase used over 90 times in Ezekiel, emphasizing his humanity and role as a representative for the people.

- “Write down the name of this day”: The instruction highlights the importance of this specific moment in history.

- “The king of Babylon has laid siege to Jerusalem this very day”: This prophecy underscores the immediacy and the severity of judgment against Jerusalem.

Ezekiel 24:3-14 (The Boiling Pot Parable)

Verse 3: • “Utter a parable to the rebellious house”: The “rebellious house” refers to Israel, which is repeatedly accused of rebellion against God in the book of Ezekiel.

- “Put on a pot, set it on, and also pour water into it”: The pot symbolizes Jerusalem, and the act of setting it on fire and filling it with water and meat represents the beginning of the siege and the suffering that will come to the city.

Verse 4: • “Put in it the pieces of meat”: The meat symbolizes the inhabitants of Jerusalem—people of different status, represented by “every good piece, the thigh and the shoulder.”

- “Fill it with choice bones”: The bones could represent the structures or institutions of Jerusalem, which will also suffer destruction.

Verse 5: • “Take the choicest of the flock”: This phrase underscores that even the best and most powerful in society (leaders, priests, etc.) will not escape judgment.

- “Pile the logs under it”: The logs are a symbol of the intensifying judgment, as the fire (Babylonian invasion) is made stronger.

- “Boil it well... so its bones are burned”: The boiling and burning represent the severity of the destruction, where not only the people but also the entire city structure will be consumed.

Verse 6: • **“Woe to the bloody city”:** The term **“bloody city”** (Hebrew: **ir haddamim**) is a condemnation of Jerusalem’s violence, corruption, and bloodshed, echoing earlier accusations in the book.

- **“Whose corrosion is in it”:** The **“corrosion”** or **“rust”** is a metaphor for the moral and spiritual decay in Jerusalem.

- **“Take out the pieces piece by piece”:** This suggests that the inhabitants of Jerusalem will be taken into exile, one by one, with no one spared.

Verse 7: • **“For the blood she has shed is in her midst”:** This highlights the violent injustices that have been committed within Jerusalem, possibly referring to idolatry, corruption, or bloodshed.

- **“She put it on the bare rock”:** Jerusalem has openly displayed its guilt, without even trying to conceal its sins.

Verse 8: • **“That it may cause fury to come up to take vengeance”:** God’s wrath is justified because of the open, blatant sin of the city.

- **“I have put her blood on the bare rock, that it may not be covered”:** The sins of Jerusalem will not be hidden but will be judged openly.

Verse 9-10: • **“Woe to the bloody city!”:** This phrase is repeated, emphasizing the seriousness of the accusation.

- **“I will make the pile great”:** God’s judgment will be overwhelming, with the fire (the siege and destruction) growing ever stronger.

- **“Heap on the logs, kindle the fire, boil the meat well”:** The continued intensifying of the fire symbolizes the severity and totality of God’s judgment.

Verse 11: • **“Set it empty upon the coals”:** Once the contents (the people and structures of Jerusalem) are destroyed, the city itself (the pot) will be burned.

- **“That its copper may burn”:** Copper was often used in utensils, and here it symbolizes the purification by fire.

- **“Its filthiness may be melted in it”:** This suggests that the destruction will cleanse Jerusalem of its corruption.

Verse 12: • **“She has wearied herself with toil”:** Jerusalem has exhausted itself in sin and rebellion.

- **“Its abundant corrosion does not go out of it”:** Despite the destruction, the corruption is so deep that it cannot be easily removed.

Verse 13: • **“Because of your filthy lewdness”:** This highlights the moral and spiritual corruption of the people, possibly referencing idolatry and infidelity to God.

- **“I would have cleansed you, but you were not cleansed”:** Despite God’s previous attempts to call Israel to repentance, the city remains stubborn in sin.

- **“You shall not be cleansed anymore till I have satisfied my fury”**: Judgment is now inevitable and will not be averted until God’s wrath is fully expressed.

Verse 14: • **“I the LORD have spoken; it shall come to pass”**: The certainty of divine judgment is emphasized.

- **“I will not go back”**: God’s decision is final.

- **“I will judge you according to your ways”**: The people of Jerusalem will receive the consequences of their actions.

Ezekiel 24:15-27 (The Death of Ezekiel’s Wife)

Verse 16: • **“Son of man, behold, I am about to take the delight of your eyes away from you”**: God tells Ezekiel that his wife, whom he loves deeply, will die suddenly.

- **“Yet you shall not mourn or weep”**: Ezekiel is commanded not to mourn publicly, which would be a shocking and painful demonstration of restraint, meant to serve as a symbol for Israel.

Verse 17: • **“Sigh, but not aloud”**: Ezekiel can feel sorrow but cannot express it openly.

- **“Make no mourning for the dead”**: The absence of mourning is symbolic of the desolation that will fall upon the people, who will have no time or place for mourning when Jerusalem falls.

- **“Bind on your turban and put your shoes on your feet”**: These actions are meant to prevent traditional mourning practices.

- **“Do not cover your lips, nor eat the bread of men”**: Ezekiel is forbidden from engaging in the customary acts of mourning, further emphasizing the severity of the coming judgment.

Verse 18-19: • Ezekiel’s obedience to this command, despite his loss, underscores his role as a sign to the people.

- The people question Ezekiel about his behavior, recognizing the strangeness of his actions.

Verse 20-21: • Ezekiel explains that his tragedy mirrors the temple's coming destruction, the **“delight of their eyes”** and **“the joy of their soul.”**

- **“Your sons and daughters whom you left behind shall fall by the sword”**: A grim prediction of the death and suffering that will come with Jerusalem’s fall.

Verse 22-23: • The people, like Ezekiel, will not have the opportunity to mourn or weep for the destruction of Jerusalem.

- **“You shall rot away in your iniquities”**: The people will suffer under the weight of their sins.

Verse 24: • **“Ezekiel shall be to you a sign”**: Ezekiel’s life and actions serve as a living prophecy, demonstrating what will happen to the people of Israel.

- **“According to all that he has done you shall do”**: The people will experience similar restraint and suffering during the city's destruction.

Verse 25-27: • **“On that day... you shall know that I am the Lord”**: This phrase reaffirms the ultimate purpose of judgment, which is to reveal God's sovereignty.

- **“Your mouth shall be opened”**: Once Jerusalem falls, Ezekiel will be able to speak again freely, symbolizing the end of the prophetic silence and the full revelation of God's judgment.