E. The execution of Jerusalem's judgment ch. 24 [Jan. 15, 588]

1. The parable of the cooking pot 24:1–14

24: 1-8. This parable is dated January 15, 588 BC. God declares, "The king of Babylon has laid siege to Jerusalem this very day." The parable describes the city as being prepared as a pot for cooking. The pot is filled with water, and the thighs and the shoulders are to be placed in it, along with its "choice bones." Then wood is to be piled under it and all its contents boiled vigorously. Then God declares the parallel between this common occurrence in the life of the Jew and what is about to happen Jerusalem, "the bloody city."

> [6] 'Therefore, thus says the Lord God,
> "Woe to the bloody city, [Jerusalem, a rusted pot]
> To the pot in which there is rust
> And whose rust has not gone out of it!
> Take out of it piece after piece, [The people inside the city are taken out.]
> Without making a choice.
> [7] "For her blood is in her midst;
> She placed it on the bare rock;
> She did not pour it on the ground
> To cover it with dust.
> [8] "That it may cause wrath to come up to take vengeance,
> I have put her blood on the bare rock,
> That it may not be covered."

24: 9-14. God then declares he will heap on more wood kindling the fire even to the point that the bronze from which it is made glows. The goal is to cleanse the filth (rust) of the city thoroughly so that the "rust" is consumed. Jerusalem had ample opportunity to repent and be cleaned up spiritually, but they had not repented. So, the only thing that will cleanse them now is Yahweh "spending His wrath on them." (v. 13). He closes his section in this way, "I, the Lord, have spoken; it is coming and I will act. *I will not relent, and I will not pity and I will not be sorry; according to your ways and according to your deeds I will judge you*," declares the Lord God." (v. 14).

2. Signs to the exiles 24:15–27

24:15-27. Ezekiel's wife's death as a picture of Jerusalem. Yahweh then told Ezekiel, "I am about to take from you the desire of your eyes with a blow; but you shall not morn and you shall not weep, and your tears shall not come. [17] Groan silently; make no mourning for the dead. Bind on your turban and put your shoes on your feet, and do not cover *your* mustache and do not eat the bread of men" (vv. 16-17). Ezekiel obedience is stunning. He writes, "[18] So I spoke to the people in the morning, and in the evening my wife died. And in the morning I did as I was commanded. [19] The people said to me, "Will you not tell us what these things that you are doing mean for us?"

> [21] 'Speak to the house of Israel, "Thus says the Lord God, *'Behold, I am about to profane My sanctuary, the pride of your power, the desire of your eyes and the delight of your soul; and your sons and your daughters whom you have left behind will fall by the sword.* [22] You will do as I have done; you will not cover *your* mustache and you will not eat the bread of

men. [23] Your turbans will be on your heads and your shoes on your feet. You will not mourn and you will not weep, but you will rot away in your iniquities and you will groan to one another]. [24] Thus Ezekiel will be a sign to you; according to all that he has done you will do; *when it comes, then you will know that I am the Lord God.'"*

Alexander writes, "Ezekiel was to be a sign to the exiles… He would not follow the customary funeral practice of removing the shoes and headdress (2 Sam. 15:30; Micah 1:8), covering his beard or veiling his face (2 Sam. 11:26), nor would he eat the "mourning bread" normally brought in sympathy by friend (Jer. 16:7)."[1]

God ends this section telling Ezekiel that when this happens those that escape will later come to him to give him information (about three months later; cf. 2 Kings 25:8; Ezek. 33:21-22). At that point, his ability to talk will return and he will be a sign to them and they will know that the one speaking through Ezekiel is Yahweh! "Through the fulfillment of the judgments of God, spoken and dramatized by Ezekiel (cf. 3:25-27; 24:26-27; 33:21-22), the Jews in Babylon would know that this had been the work of Yahweh, their covenant God."[2] Ezekiel's messages from this point on would be not about destruction but hope (Ezek. 33:21).

[1] Alexander, ibid., 78.

[2] Ibid., 79.