
SUNDAY SERMON

**Hidden Hills Sovereign Grace Baptist Church
Willow, Alaska**

Date: January 21, 2018

Scripture Reading: Ezekiel 24:1-27

Text: Ezekiel 24:1-27

Subject: EZEKIEL SERIES – Boiling Pot & Sign

Ezekiel was among those who were taken captive by King Nebuchadnezzar and his army. He was among the princes, and the might men of valor taken to Babylon by the King of Babylon. Now he is in the land where he was given the words of this book by the LORD GOD. You will recall that he was rightly named as one sent to prophesy to the WHOLE HOUSE OF ISRAEL. The northern kingdom of Israel, whose capital was Samaria, was taken captive and carried away by the king of Assyria, Shalmaneser, in about the year 721 BC. This was more than 120 years before Nebuchadnezzar of Babylon came and besieged Judah and Jerusalem.

Having studied chapter 23 in the last Ezekiel message concerning the enumerating of the sins of Israel, we now move into the 24th chapter of this great prophecy. In this chapter, we shall see Jerusalem represented as a boiling pot to rid it of the filth and sin and we shall see Ezekiel again as a sign to the Jews.

- **Parable of the boiling pot (Verses 1-14).**

**1 ¶ Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,
2 Son of man, write thee the name of the day, even of this**

same day: the king of Babylon set himself against Jerusalem this same day.

The exact date is given by the prophet. It was the tenth day of the tenth month in the ninth year. What happened also on that date we find recorded in 2Ki. 25:1:

2 Kings 25:1 *And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.*

How did Ezekiel know about all this? It was the Lord who gave him this information and led him to record the date. Then, the LORD instructs him to record this date in the next verse.

3 *And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it:*

And utter a parable to the rebellious house, -- The LORD directs the prophet to utter a parable – an allegory – a figure of speech so they would know and consider – this rebellious house!

Ezekiel 2:3 *And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.*

Ezekiel 2:6 *And thou, son of man, be not afraid of them,*

neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

and say unto them, thus saith the Lord God; Set on a pot; set it on -- do it quickly, be sure to do it: this *pot or cauldron* is Jerusalem.

Pour water into it; -- fill it with water; in the very same way that a pot full of water on the fire is thoroughly heated, so shall Jerusalem be filled with the judgments of God.

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

Gather the pieces thereof into it; -- which are to put into this pot.

Even every good piece, -- That is, gather all the chief of the inhabitants of the land, the wealthiest, who in the time of this invasion will flee from their country-houses to live in safety in Jerusalem. The most warlike and strong, who will hurry into Jerusalem for its defense. Put all of these into it.

The thigh, and the shoulder; -- as these are the principal parts for support, motion, defense, and strength; so those citizens, soldiers, rulers, that are the strength, defense, and glory of this people, are here signified by those parts.

Fill it; -- fill the pot, Jerusalem, let no place be empty.

With the choice bones; -- these parts represent the people - with those pieces that are biggest, fattest, fullest of marrow, and which are divided according to the bones; these are the principal members of this Jewish state, king, princes, priests, magistrates, and wealthy citizens.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

Take the choice of the flock, -- King, princes, nobles, magistrates, priests and rulers of the people.

and burn also the bones under it: -- or, "put a pile of bones under it"; the bones of them that are slain in it. This speaks of the great slaughter of them. Also, this is undoubtedly speaking of the bones of the innocent that had been murdered in Jerusalem. This was the cause of these judgments coming upon them; and caused the wrath of God to burn the more hotly against them.

and make it boil well; -- the pot; that the water may be very hot and boiling; this speaks of the severity of the judgment of God in the city - to the destruction of many by sword, famine, and pestilence.

and let them seethe the bones of it therein; -- that the strongest among them may be weakened and destroyed by the length and severity of the siege, and the judgments associated with it.

6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

This allegory contains woeful and heavy tidings, misery and desolation to them that are represented by it.

The bloody city; -- Jerusalem, which is this pot.

Whose scum is therein; -- filthiness, her abominations, all her lewdness, are still within her; they have not been punished, restrained, or cast out by the execution of just and good laws; but the citizens have been obstinate and impenitent. Because their abominations remained in them, they continued to be stiff-necked and hard-hearted!

Whose scum is not gone out of it; -- the same thing repeated for confirming what was said.

Bring it out piece by piece; -- let them know it shall be a lingering destruction to them, yet a total, one piece after another, till all be consumed.

Let no lot fall upon it; -- Several of the people would want to decide to save some and to also decide exactly who it would be! but here shall no such discrimination be made, no sparing any and slaying others by lot, who do not die shall go into captivity.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

Her blood is in the midst of her; -- innocent blood which she hath shed, especially the blood of the children who had been put through the fire of idolatry as Manasseh did.

2 Kings 21:9-16 *But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. 10 And the LORD spake by his servants the prophets, saying, 11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: 12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. 13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; 15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. 16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.*

2 Kings 24:3-4 *Surely at the commandment of the LORD*

came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; 4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

For her blood is in the midst of her, -- The blood of innocent persons shed in the midst of her, openly and publicly, cried for vengeance as did the blood of Abel cry unto God for vengeance.

she set it upon the top of a rock; -- where it could not soak in, as when spilled upon soft earth: this speaks of Jerusalem's openness and impudence in shedding blood – they were unashamed! Nor were they afraid of punishment for it. They gloried in it!

she poured it not upon the ground, to cover it with dust; - - she did not take any methods to hide her sin; having no sense of the heinousness of it, nor any consciousness of guilt, or any remorse or repentance. They cared not for the LORD's law to cover blood shed with dust.

Leviticus 17:13 *And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.*

these butchers of innocent ones left their blood uncovered, whether in a boasting manner, or for terror, we could not say, but this aggravates the sin.

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

That it might cause fury to come up to take vengeance; -- God purposely let her so shamelessly pour the blood on the bare rock, "that it might" the more loudly and openly cry for vengeance from on high; and that the connection between the guilt and the punishment might be the more seen. The blood of Abel, though the ground received it, still cries to heaven for vengeance, much more blood shamelessly exposed on the bare rock.

I have set her blood upon the top of a rock, that it should not be covered. -- She *shall* be paid back in kind. She openly shed blood, and her blood shall openly be shed.

9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great. 10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. 11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

Here is the purpose of the boiling pot – judgment on Jerusalem. that it may be hot, and may burn, and that the filthiness of it may be molten (melted) in it, that the scum of it may be consumed. They would not judge themselves, therefore, the judgment of God fell on them. This is a principle for us:

1 Corinthians 11:31-32 *For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

12 *She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. 13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

Indeed, there comes a time of people continuously sinning and hardening their hearts that all that is left for them is the horrible judgment of a Holy God! This was Jerusalem!

14 *I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.*

As Jerusalem sowed, so they reaped! A horrible flesh harvest of their own doings found them out!

- **Ezekiel again made a sign to Israel (Verses 15-27).**

15 ¶ *Also the word of the LORD came unto me, saying, 16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither*

shall thy tears run down. 17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

Ezekiel must have been much strengthened of the LORD to go through this great trial without crying or mourning. His lamenting would be in silence. The LORD would take the desire of his eyes - his wife from him.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

The sorrowing prophet silent went about his lamentation and did all the LORD has commanded. He tired his head (his headdress), put on his shoes, did not cover his lips, and ate no bread.

19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

Since this prophet was made a sign, the LORD would move the people to ask Ezekiel concerning what he did. What is this to us?

20 Then I answered them, The word of the LORD came unto me, saying, 21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. 22 And ye shall do as I have done:

ye shall not cover your lips, nor eat the bread of men.

The LORD is saying to them: “All of you, without exception, are going to do exactly as Ezekiel has done.” The LORD will profane his sanctuary and take away from you the desire of your eyes – the ones you love and your soul pities – your sons and daughters which are left shall fall by the sword. You will not weep and mourn for them aloud.

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

And your tires shall be upon your heads, and your shoes upon your feet -- As will be necessary while travelling, and when carrying captive to a foreign country, as now will be their case.

ye shall not mourn nor weep; -- shall not dare to do it, because of their enemies; and, moreover, so great should be their miseries and calamities, that they should be struck dumb, and quite astonished and stupefied with them; that they should not be able to vent their sorrow by an outward act of mourning:

but ye shall pine away for your iniquities; -- without any true sense of them, or godly sorrow for them, but in wretched hardness of heart, and black despair:

and mourn one towards another; -- not to God, confessing their sins, being contrite and penitent; but to one another, fretting, murmuring, and complaining at the hand of God upon

them: this seems to tell of the private way of mourning they should use for fear of the enemy, when they could get together by themselves, as well as their disregard to God, against whom they had sinned.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.

Thus Ezekiel is unto you a sign, -- These are the words of the prophet concerning himself; observing that in all the above things he was a sign to the Jews of what should befall them, and what should be their case.

and according to all that he hath done shall ye do; -- however it might be then a matter of scorn and derision: and when this cometh: when this prophecy comes to pass, and all these calamities come upon the city and temple.

ye shall know that I am the Lord God; -- All knowing, all powerful, true, and faithful.

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, 26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

Also, thou son of man, shall it not be in the day, -- This question is to be answered in the affirmative: when I take from them their strength; their king and kingdom, their princes and

nobles, their soldiers and men of might and war, their wealth and substance, their city and the inhabitants of it; or rather their temple, in which they placed their strong confidence.

when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their mind, their sons and their daughters; -- To their children are those phrases to be applied; as well as to the temple. On whom their affections were set, and for whose welfare they were very concerned.

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

In that day shall thy mouth be opened to him which is escaped, -- When this occurs, Ezekiel, your mouth shall be opened to answer those who escaped. Remember, the LORD had made him dumb – unable to speak some time before:

Ezekiel 3:25-26 *But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: 26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.*

and thou shalt speak, and be no more dumb; -- for from this time to the taking of Jerusalem, which was about eighteen months, the prophet had nothing to say to the people of the

Jews. He was totally dumb with respect to them. He had been employed about prophesying against other nations, as the following chapters show, unto chapter thirty-three. In that chapter, we have an account of the messenger that escaped to him; but after that his mouth was opened, and he prophesied to them again.

Ezekiel 33:21-24 *And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. 22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; **and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.** 23 Then the word of the LORD came unto me, saying, 24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.*

and thou shalt be a sign unto them; -- as they will then admit and acknowledge.

and they shall own that I am the Lord; -- who have foretold these things, and accomplished them.

In this, we have seen the hatred of God for the sin of His people! We have seen his terrible judgments on them. We have seen the work of the prophet as he became a sign to them! Brethren, suffer the word of exhortation.

For those of us who are God's dear children, let us take the matter to heart seriously and learn from it. The LORD will judge his people. Our God is a consuming fire.

Hebrews 10:28-31 *He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.*

Hebrews 12:28-29 *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.*

He is also merciful and forgiving. How oft has he forgiven us? And how great was his mercy toward us in sending His only begotten Son, Jesus to die for us – his sheep? We bow unworthy heads and give thanks that he has brought us to believe on the name of the only begotten son of God and thereby have everlasting life. Now, having believed and been baptized in the name of the Father, and of the Son, and of the Holy Ghost, let us through the Spirit cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

In the final, beloved, when this is all past – when our race is run, and when we stand with our God in that great day of judgment, He shall

present us faultless before the presence of his glory with exceeding joy! To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen! We shall see the unbelieving wicked enter into their share in the lake that burns with fire which is the second death! Praise God for his mercy and love toward us!