

Adam Clarke:

Introduction

The prophet now informs those of the captivity of the very day on which Nebuchadnezzar was to lay siege to Jerusalem, (compare Jeremiah 52:4), and describes the fate of that city and its inhabitants by a very apt similitude, Ezekiel 24:1-14. As another sign of the greatness of those calamities the prophet is forbidden to mourn for his wife, of whom he is to be deprived; intimating thereby that the sufferings of the Jews should be so astonishing as to surpass all expressions of grief; and that private sorrow however affectionate and tender the object, ought to be absorbed in the public calamities, Ezekiel 24:15-18. The prophet, having farther expressed his prediction in plain terms, intimates that he was to speak to them no more till they should have the news of these prophecies having been fulfilled, Ezekiel 24:19-27.

Verse 1

The ninth year - This prophecy was given in the ninth year of Zedekiah, about Thursday, the thirtieth of January, A.M. 3414; the very day in which the king of Babylon commenced the siege of Jerusalem.

Verse 3

Set on a pot - The pot was Jerusalem; the flesh, the inhabitants in general; every good piece, the thigh and the shoulder, King Zedekiah and his family; the bones, the soldiers; and the setting on the pot, the commencement of the siege. The prophet was then in Mesopotamia; and he was told particularly to mark the day, etc., that it might be seen how precisely the spirit of prophecy had shown the very day in which the siege took place. Under the same image of a boiling pot, Jeremiah had represented the siege of Jerusalem, Jeremiah 1:13. Ezekiel was a priest; the action of boiling pots was familiar to him, as these things were much in use in the temple service.

Verse 5

Make it boil well - Let it boil over, that its own scum may augment the fire, that the bones - the soldiers, may be seethed therein. Let its contentions, divided counsels, and disunion be the means of increasing its miseries, $x^{\circ}x^ax - x^{\circ}x^ax - x^{TM}x$ (rattach rethacheyha), let it bubble its bubbling; something like that of the poet: -
 Bubble, bubble, toil and trouble:
 Fire burn, and cauldron bubble.

Very like the noise made by ebullition, when a pot of thick broth, is set over a fierce fire. Such was that here represented in which all the flesh, the fat and the bones were to be boiled, and generally dissolved together.

Verse 6

Let no lot fall upon it - Pull out the flesh indiscriminately; let no piece be chosen for king or priest; thus showing that all should be involved in one indiscriminate ruin.

Verse 7

For her blood is in the midst of her - She gloried in her idol sacrifices; she offered them upon a rock, where the blood should remain evident; and she poured none upon the ground to cover it with dust, in horror of that moral evil that required the blood of an innocent creature to be shed, in order to the atonement of the offender's guilt. To cover the blood of the victim, was a command of the law, Leviticus 17:13; Deuteronomy 12:24.

Verse 8

That it might cause fury - This very blood shall be against them, as the blood of Abel was against Cain.

Verse 10

Heap or wood - Let the siege be severe, the carnage great, and the ruin and catastrophe complete.

Verse 13

In thy filthiness is lewdness - $x - x\check{z}x$ (zimmah), a word that denominates the worst kinds of impurity; adultery, incest, etc., and the purpose, wish, design, and ardent desire to do these things. Hers were not accidental sins, they were abominations by design, and they were the worse in her, because God had cleansed her, had separated the Israelites from idolatry and idolatrous nations, and by his institutions removed from them all idolatrous incentives. But they formed alliances with the heathen, and adopted all their abominations; therefore God would not spare them. See Ezekiel 24:14.

