

EZEKIEL

Chapter 2

The Call of Ezekiel

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 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 2:1-3)

The Glory of the Vision (1-3): Upon seeing the glory of the Lord, Ezekiel “fell to his knees” (1:28), as did Daniel (Dan. 10:9) and John (Rev. 1:17). Ezekiel is now told to “stand” (v. 1) and is placed upon his feet (2). Notice they have rebelled and transgressed against “me.” The nation has merited all that has and will come upon them, even the carrying away into Babylon (Lev. 26:33).

For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. 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 thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. (Ezekiel 2:4-7)

Thus Saith the Lord (4-7): Ezekiel will speak for God, “...thou shalt say unto them, Thus saith the Lord GOD.” By using this phrase, one exposed himself to be charged guilty of a capital crime. The Nation of Israel, even in its idolatry, took the concept of blasphemy very seriously, and if you pretended to be speaking on behalf of God Himself, you took your life in your hands (Deut. 18:20-22; Jer. 28:9). Notice how many times the word “rebellious” comes up in this chapter alone. Ezekiel is to speak to the people regardless of the results!

But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. (Ezekiel 2:8-10)

Role of a Book Full of Lamentations, Mourning and Woe (8-10): This is representative of chapters 4-32, however in chapter 33 Ezekiel is re-commissioned, thus the rest of the book, chapters 33-48, is a promise of blessing for the "nation." There are only two books described as "written on both the inside and the outside": One is given to Ezekiel to eat (3:1-3), the other is the seven sealed book in Revelation 5 (both of these books bring judgment)

EZEKIEL

Chapter 3

The Preparation of the Prophet

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. (Ezekiel 3:1-4)

Digesting His Words (1-4): The concept of eating the words of God is nothing foreign to scripture, Jeremiah said, "Thy words were found and I did eat them" (Jer.15:16). John is told to eat a book as well (Rev. 10:8-11). The Lord Himself, when tempted of Satan, quoted Deuteronomy 8:3, "**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**" (Matthew 4:4)

This eating is both literal (*he really ate*) and symbolic (*he is to fully digest the words given him to speak*); see 3:10.

For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. (Ezekiel 3:5-9)

Not Sent unto a People of Strange Speech and Hard Language (5-9): Ezekiel is sent unto the "house of Israel," those of his own language. If God sent him unto the Gentiles

(*those of strange speech and hard language*) they would have heard! Notice it's the "house of Israel." The 10 northern tribes had been taken over 100 years prior to this, thus in using the expression "house of Israel" God has the entire nation in view. God tells Ezekiel that they will not harken for they are a "hardhearted" people. Not only is the nation a hardhearted people, but they are hard-headed as well, thus Ezekiel is called to be so also.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. (Ezekiel 3:10-15)

The Spirit Lifted me up and Took me Away (10-15): Ezekiel is transported to another Jewish settlement by the river Chebar called Telabib (v. 15). Ezekiel's transportation is associated with the Chariot of God (cf. chapter 1). Thus, you have the "wheels" the "wings of the living creatures" and the noises associated with its movement (vs. 12-13). Notice Ezekiel is *physically* transported, not a second sight type of experience ("*took me up*" v. 12 & "*took me away*" v. 14).

The whole experience of what he saw in chapter 1, and the Lord talking with him through chapters 2 and 3, left Ezekiel physically overwhelmed for seven days.

And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he

shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. (Ezekiel 3:16-21)

The Calling of a Watchman (16-21): Following the seven days (16) Ezekiel is made a watchman unto the house of Israel (17). The watchmen of old were to not rest day or night while they fulfilled that role upon the walls of Jerusalem (Isa. 62:2; 2 Sam. 18:24-27; 2 Kings 9:17-20). Thus, Ezekiel is accountable for the faithful deliverance of God's message to the people, not for its success or failure (vs. 17-19). The roll of the watchman is an informational role:

- The people of the nation that are not warned (v. 18) - *Ezekiel accountable*
- The people of the nation that are warned but do not repent (v. 19) - *Ezekiel not accountable*
- The righteous man of the nation who turns from his righteousness and is not warned (v. 20) - *Ezekiel accountable*
- The righteous man who is warned and remains righteous (v. 21) - *Ezekiel not accountable*

When reading this portion note that "die" and "live" are not in the New Testament sense of heaven and hell, but here to "die" is to perish in the destruction of the state, versus "live" by going into Babylonian captivity (*with a far reaching view of the established Millennial Kingdom*).

Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 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: 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. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for

they are a rebellious house. (Ezekiel 3:23-27)

Go Shut Thyself in Thy House (23-27): Ezekiel is to go back and shut himself into his house. This does not imply that Ezekiel was never to leave his house (cf. Ezek. 5:2; 12:3). Instead he was to refrain from open fellowship with the people. Often the leaders came to him at his house to receive God's word (cf. Ezek. 8:1; 14:1; 20:1). This intermediate silence prevailed from the beginning of the siege of Jerusalem, until news of the fall of Jerusalem was brought to the prophet by a fugitive (Ezek. 24:1, 27 cf. 33:21-23).