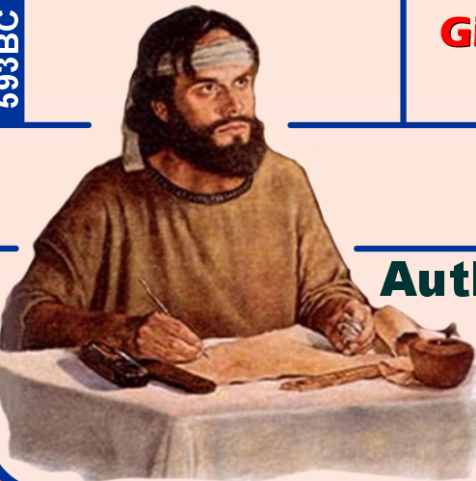


THE BOOK OF EZEKIEL

Ezekiel 3:8-27



BOOK OF EZEKIEL – OUTLINE

INWARD → Personal		OUTWARD ↻ Peoples		ONWARD → Prophetic													
1 — 3		4 — 24		25 — 32		33 — 48											
Ezekiel's Call to Ministry - Ezekiel Birth (623BC) and Ministry Years (593-571BC) 597BC is the 2nd Deportation; Ezekiel taken at age 25 593BC Ezekiel begins Ministry at age 30		Sinfulness of Israel and Fall of Jerusalem - A Disobedient Nation (4-7) - A Departed Glory (8-11) - A Disciplined Nation (12-24)		Judgment on Nations that Opposed Israel - Ammon (25:1-7) - Moab (25:8-11) - Edom (25:12-14) - Philistia (25:15-17) - Tyre (26:1—28:19) - Babylonia (26) - Sidon (28:20-24) - Egypt (29-32)		Restoration of Israel in the Future - Return of Israel to the land (33-39) - Restoration of Israel in the Kingdom (40-48) - Promised Land; Millennial Temple, and the Glory of God											
593BC		Given BEFORE the siege of Jerusalem		587BC		Given DURING the siege of Jerusalem		586BC		Given AFTER the siege of Jerusalem		571BC					
						The City Destroyed 7 Years Prophesying <u>JUDGMENT</u>						The City Restored 15 Years Prophesying <u>HOPE</u>					
Author: Ezekiel (“God strengthens”) Place: Babylonia Time: About 22 years (593-571BC)																	
Events: 605BC — FIRST Siege upon Israel by Nebuchadnezzar (Daniel taken) Ezekiel 17 years old																	
597BC — SECOND assault upon Jerusalem (Ezekiel taken) Ezekiel 25 years old																	
593BC — Ezekiel at age 30 called by God to testify against Israel Ezekiel 30 years old																	
586BC — THIRD assault upon Jerusalem (City & Temple destroyed) Ezekiel 37 years old																	



GLORY OF THE LORD

EZEKIEL 1-3

EZEKIEL SAW 3 THINGS IN THIS VISION — 1:5-28



Living Beings (Ek.1:5-14)



Wheels in Motion (Ek.1:15-21)



Great Expanse (Ek.1:22-28)



The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out over their heads. (Ek.1:22)



QUICK SUMMARY — Ek.1-3)

The VISIONS for the Work (1:4-2:7)

- **4 Living Creatures**
- **Wheels in Motion**
- **Great Expanse**

Focus on the Glory and Character of God

The MESSAGE for the Work (2:8-3:11)

- **Israel is a Rebellious House**
- **Eat the Scroll; Sweet but full of woes**
- **Speak to the House of Israel; Some will hear, many will not**
- **God will Make Ezekiel ('God will strengthen') Strong for the Task**

The MOTIVATION for the Work (3:12-27)

- **Blessed is the Glory of the Lord**
- **Ezekiel dwelt with the captives for 7 days which disturbed them**
- **Ezekiel is a Watchman for Israel with significant consequences**

THE BOOK OF EZEKIEL

Chapter 3



Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel."

EZEKIEL 3:1



**So I opened my mouth,
and He caused me to
eat that scroll.**



EZEKIEL 3:2



**And He said to me, "Son of man,
feed your belly, and fill your stomach
with this scroll that I give you." So I
ate, and it was in my mouth like
honey in sweetness.**

EZEKIEL 3:3



Then He said to me: "Son of man, go to the house of Israel and speak with My words to them."



EZEKIEL 3:4



**For you are not sent to a people
of unfamiliar speech and of hard
language, but to the house of
Israel,**

EZEKIEL 3:5



**not to many people of unfamiliar
speech and of hard language,
whose words you cannot
understand. Surely, had I sent you
to them, they would have listened
to you.**

EZEKIEL 3:6



**But the house of Israel will not listen
to you, because they will not listen
to Me; for all the house of Israel are
impudent and hard-hearted.**

EZEKIEL 3:7



But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted. (Ek.3:7)

- **The Israelites would not listen to Ezekiel since they refused to listen to the Lord who sent him (1Sm.8:4-7, “they have rejected Me”)**
- **There is none so deaf as the person who does not want to hear.**
- **Cross-cultural communication is nothing compared to the obstacle of spiritual blindness.**



But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted. (Ek.3:7)

- **The irony is that foreign nations with strange languages would be willing to listen, but Israel would not.**
- **They “will not listen” to Moses or the Prophets (Ek.20:8; Is.6:9-13). To not listen to the prophets of God is to not listen to God.**
- **The nation’s epidemic extended to the whole house of Israel. This does not imply that every Israelite had rejected God.**



**Behold, I have made your face
strong against their faces, and
your forehead strong against
their foreheads.**

EZEKIEL 3:8



**Behold, I have made your face strong against their faces,
and your forehead strong against their foreheads. (Ek.3:8)**

- **God will enable the prophet to live up to his name (“strengthened by God”).**
- **The Lord had made Ezekiel as hard-nosed as the Israelites; he would not give up speaking to them any more than they would refuse to listen to him.**
- **The word “strong” is a play on the name of Ezekiel which means “to harden or strengthen.”**



**Behold, I have made your face strong against their faces,
and your forehead strong against their foreheads. (Ek.3:8)**

- **Belief in God is not a crutch for those too weak to stand on their own. God makes his followers strong enough to stand against anything or anyone, including those who hate what is right.**
- **Taking God's message of judgment to an unyielding people was a tough task.**
- **God encouraged Ezekiel by offering him the needed strength.**



**Like adamant stone, harder than flint,
I have made your forehead; do not be
afraid of them, nor be dismayed at
their looks, though they are a
rebellious house."**

EZEKIEL 3:9



Like adamant stone, harder than flint, I have made your forehead; do not be afraid of them, nor be dismayed at their looks, though they are a rebellious house." (Ek.3:9)

- **Ezekiel should not fear his audience.**
- **His name (Ezekiel) should remind him that the Lord would strengthen him against attacks.**
- **God will equip Ezekiel to face head on the rebellious house of Israel. They will spiritually bump heads.**
- **It is sad to observe that the exile and affliction did not make the Jews more responsive to God; rather, they were hardened by their sufferings.**



**Moreover He said to me: "Son of man,
receive into your heart all My words
that I speak to you, and hear with
your ears.**

EZEKIEL 3:10



Moreover He said to me: "Son of man, receive into your heart all My words that I speak to you, and hear with your ears. (Ek.3:10)

- **The Lord Yahweh instructed Ezekiel further to take to heart all that He would tell him.**
- **God's word must become a part of the messenger before he or she can go and speak to others about it.**
- **What an insight into how inspiration worked in this case. The prophet had to listen (Ek.2:8), receive (comprehend), and then speak the message to Israel.**



And go, get to the captives, to the children of your people, and speak to them and tell them, 'Thus says the Lord GOD,' whether they hear, or whether they refuse."

EZEKIEL 3:11



And go, get to the captives, to the children of your people, and speak to them and tell them, 'Thus says the Lord GOD,' whether they hear, or whether they refuse." (Ek.3:11)

- **He was to go to the Jewish exiles and relay God's messages whether they paid attention or not.**
- **There has always been a spiritual divide within national Israel.**
- **Some are covenant people by lineage only, but others are trusting, obeying, and heart-felt covenant followers!**



MOTIVATION FOR THE WORK

EZEKIEL 3:12-27

**Then the Spirit lifted me up, and I
heard behind me a great thunderous
voice: "Blessed is the glory of the
LORD from His place!"**

EZEKIEL 3:12



Then the Spirit lifted me up, and I heard behind me a great thunderous voice: "Blessed is the glory of the LORD from His place!" (Ek.3:12)

- **“The Spirit lifted me up” is a phrase used to describe the prophet being elevated to a heavenly vision.**
- **Ezekiel is receiving active, personal revelation in the form of visions and words.**
- **The sound was of voices that blessed God for His glory (Rv.4-5).**



I also heard the noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a great thunderous noise.

EZEKIEL 3:13

I also heard the noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a great thunderous noise. (Ek.3:13)

- **Ezekiel heard the sound of the cherubims' wings and the sound of the wheels rumbling.**
- **It appears Ezekiel was having another vision.**
- **This is the sound of YHWH's throne chariot lifting up and moving. The movement is creating the voice.**
- **The “lifting up” of the Spirit is equated with the lifting up of the throne chariot (Ek.1:12,20-21).**



**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.**

EZEKIEL 3:14



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. (Ek.3:14)

- **The Spirit lifted him up where he had been in his earlier vision.**
- **The Lord influenced him so strongly that he felt he had to obey (Je.20:9; Jonah 1).**



Then I said, "I will not make mention of Him, Nor speak anymore in His name." But His word was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not. (Je.20:9)



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. (Ek.3:14)

- **The phrase “I went in bitterness” can have two ideas:**
 - 1. Ezekiel is upset at having to give a hard message which will be rejected**
 - 2. Ezekiel was filled with the righteous indignation of God at the sin of the Jewish nation**
- **The context seems to be number 2 where Ezekiel is beginning to see things God's way.**
- **Ezekiel was bitter and angry, not at God, but at the sins and attitudes of the people.**



**Then I came to the captives at
Tel Abib, who dwelt by the River
Chebar; and I sat where they sat,
and remained there astonished
among them seven days.**

EZEKIEL 3:15



Tel Abib

BABYLONIA

Babylon ●
Tel Abib ●
Nippur ●
Chebar
Erech ●
Ur ●

Tigris

Euphrates

Ulai

Susa ●

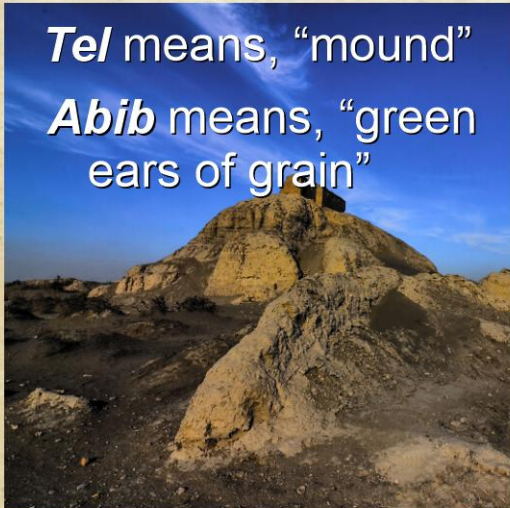
ELAM

Persian
Gulf

Tel-abib means “hill of barley-ears.” The captives were deported to Tel Abib in the land of Babylon.

It is the place to which Ezekiel the prophet went, and where he found Jewish captives “that dwelt by the river Chebar” which is located near Nippur in modern-day Iraq.

Tel means, “mound”
Abib means, “green ears of grain”



Ezekiel 3:15

Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and I sat where they sat, and remained there astonished among them seven days. (Ek.3:15)

- Ezekiel physically traveled to the Jewish exiles who were living by the Chebar River at the Tel-abib settlement.**
- The Babylonians may have situated them there to rebuild and repopulate the site and to reclaim its land.**
- Tel Abib was the main city for the Jewish captives, and is a settlement by the Grand Canal close to the city of Nippur.**



WATCHMAN FOR ISRAEL

EZEKIEL 3:16-27

**Now it came to pass at the
end of seven days that the
word of the LORD came to
me, saying,**

EZEKIEL 3:16



**Now it came to pass at the end of seven days
that the word of the LORD came to me, saying, (Ek.3:16)**

- **When Ezekiel arrived, he sat for seven days among the exiles, and his presence disturbed (“astonished”) them.**
- **Ezekiel was mourning for those who were spiritually dead.**
 - **7 days was the time Jews mourned the dead (Ge.50:10)**
 - **7 days was the time it took to consecrate a priest (Lv.8:33)**
- **Ezekiel sat with the sorrowing people for seven days, the usual period for showing deep grief (Jb.2:13).**



**"Son of man, I have made you a
watchman for the house of Israel;
therefore hear a word from My
mouth, and give them warning
from Me:**

EZEKIEL 3:17



"Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: (Ek.3:17)

- God told Ezekiel that He had appointed him to a ministry that was similar to that of a watchman who stood sentry and watched for any threat to his city (2Sm.18:24-27; 2Ki.9:17-20; Je.6:17).**
- Whenever Ezekiel received a word from the Lord he was to pass it along to the Israelites (Is.56:10; Je.6:17; Ho.9:8).**
- "I have made you a watchman" is expanded in chapter 33. It is a concept used often in the prophets (Is.56:10; Je.6:17; Ho.9:8).**



"Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: (Ek.3:17)

- Ezekiel's role was to be a spiritual watchman, warning the people of the judgment to come.**
- Israel's obedience determined her destiny. The prophets reminded Israel of the consequences of disobedience (Du.27-28).**
- How the people responded to the prophets' message (i.e., repentance or hardness) determined their future.**



When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand.

EZEKIEL 3:18



When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. (Ek.3:18)

- If Ezekiel failed to pass along a message of warning to the Israelites, warning them to repent or die, the Lord would hold Ezekiel personally responsible for their fate (Ek.33:1-20).**
- If a righteous person turned to sin and Ezekiel failed to warn him of its consequences, even though the Lord would put him to death, the Lord would hold Ezekiel responsible for not warning him.**
- The phrase “You shall surely die” refers to physical death.**



When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. (Ek.3:18)

- Being called to serve God is a great honor, but it also carries great responsibilities (“require at your hand”).**
- If I know God's message and do not speak, it brings spiritual consequences, as does ignoring the message once given (Ek.3:20; 33:6,8).**
- The term “blood” is a metaphor of death. The ancients knew that as the blood flowed away, so too, life. Therefore, the life was in the blood (Ge.9:5-6; Lv.17:11,14).**



When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. (Ek.3:18)

- **God wanted the people to know they had been warned.**
- **The emphasis of singular pronouns was on individuals ("the wicked... him... his).**
- **The ministries of Habakkuk (Hk.2:1), Jeremiah (Je.6:17), and Isaiah (Is.56:10) were more national than individual.**
- **Ezekiel's ministry was more personal, focused on individual responsibility to trust and obey God.**



When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. (Ek.3:18)

- **People are not to assume that ignorance (“no warning”), even owing to the negligence of preachers, will be any excuse to save them from divine punishment.**
- **To “save his life” refers to physical death, not eternal damnation. That may be the consequence for many.**



**Yet, if you warn the wicked, and he
does not turn from his wickedness,
nor from his wicked way, he shall
die in his iniquity; but you have
delivered your soul.**

EZEKIEL 3:19



Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. (Ek.3:19)

- If, however, Ezekiel did warn the people and they refused to repent, they would die, but the Lord would not hold Ezekiel responsible.**
- If the people back in Judah continued in their sins, they and their land and cities would be destroyed by Nebuchadnezzar's armies.**
- If, on the other hand, the people would turn to God, God would spare them.**



Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. (Ek.3:19)

- **This is a major theological truth of both Jeremiah and Ezekiel, which deals with individual responsibility.**
- **All people are individually responsible to God, but believers have a special responsibility to warn unbelievers of the consequences of rejecting God.**



"Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.

EZEKIEL 3:20



"Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. (Ek.3:20)

- **Here is a person who was obeying God by doing what was right, but fell into sin ("righteous man turns") and God took his life in chastisement.**
- **The saint needs the watchman's warnings as much as the sinner does.**
- **God tests ("I lay a stumbling block before him") all those who belong to Him (Ge.22:1; Ex.15:25; 16:4; 20:20; Du.8:2,16; 13:3; Jg.2:22; 2Ch.32:31; Mt.4:1; He.12:5-13).**



"Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. (Ek.3:20)

- **Ezekiel uses the metaphor of a stone or obstacle placed on the road (i.e., life's path) as a way of denoting a life test trial (Je.6:21).**
- **The fact that God tests humans demands that humans have a God-given “free will” (Ge.1:26-27).**
- **If there is no personal responsibility there can be no ethical consequences!**



"Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. (Ek.3:20)

- The interpersonal relationship desired by God of His human creatures demands a free will.**
- Ezekiel also emphasizes an individual aspect to faith and obedience that is unique in the prophets who usually address national Israel (Ek.14:12-20; 18:5-32; 33:12-20).**
- Though each sinner is responsible for his own sin (Ek.18:1-20), the prophet who is negligent ("his blood I will require") in his duty to proclaim the warning message becomes accountable, in God's sight.**



"Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. (Ek.3:20)



But when they opposed him and blasphemed, he shook his garments and said to them, "Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles. (Ac.18:6)

● **Even for contemporary preachers, there is such a warning in Hebrews 13:17.**



Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. (He.13:17)

● **Certainly the consequence for such unfaithfulness on the preacher's part includes divine chastening and loss of eternal reward (1Co.4:1-5).**



Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul."



EZEKIEL 3:21



Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul." (Ek.3:21)

- **The Mosaic Law promised life for obedience and death for disobedience. This was physical life and physical death, not eternal life and death.**
- **The possibility here is premature physical death or extended physical life.**
- **Eternal life and eternal security are not the issues.**
- **The prophet had done his duty ("delivered your soul").**



**Then the hand of the LORD was upon
me there, and He said to me, "Arise,
go out into the plain, and there I shall
talk with you."**

EZEKIEL 3:22



Then the hand of the LORD was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you." (Ek.3:22)

- **While Ezekiel was among the exiles in Tel-abib, the Lord directed him to go out to the nearby plain where the Lord promised to speak with him (Ac.9:6; Ga.1:16-17).**



So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." (Ac.9:6)



¹⁶to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, ¹⁷nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. (Ga.1:16-17)



**So I arose and went out into the plain,
and behold, the glory of the LORD
stood there, like the glory which I
saw by the River Chebar; and I fell on
my face.**

EZEKIEL 3:23



So I arose and went out into the plain, and behold, the glory of the LORD stood there, like the glory which I saw by the River Chebar; and I fell on my face. (Ek.3:23)

- **Ezekiel obeyed the Lord. While he was standing on the plain, he saw another vision of God's glory and again prostrated himself on the ground.**
- **God's glory and presence were not limited to Canaan nor the Temple. The exiles needed to know this.**
 - 1. God had not abandoned them!**
 - 2. God was not limited to the Holy Land!**
- **Notice how “glory” is personified as “standing.” The terms “glory” and “name” both stand for the personal presence of YHWH.**



**Then the Spirit entered me and set
me on my feet, and spoke with me
and said to me: "Go, shut yourself
inside your house.**

EZEKIEL 3:24



Then the Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house. (Ek.3:24)

- **The Spirit then strengthened Ezekiel to stand up, and the Lord instructed him to go back to his house and shut himself up in it.**
- **This is the same "Spirit" that entered Ezekiel and caused him to stand (Ek.2:1-2).**
- **The "Spirit" is a way of referring to God Himself. He "spoke with me."**



Then the Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house. (Ek.3:24)

- **Ezekiel was allowed to speak only when God had a message for the people.**
- **Thus, the people knew that whatever Ezekiel said was God's message.**
- **Ezekiel was to fulfill much of his ministry at home (Ek.8:1; 12:1-7), thereby limiting it to those who came to hear him there.**



**And you, O son of man, surely they
will put ropes on you and bind you
with them, so that you cannot go
out among them.**

EZEKIEL 3:25



And you, O son of man, surely they will put ropes on you and bind you with them, so that you cannot go out among them. (Ek.3:25)

- **There is no further mention in the book of Ezekiel's being bound in his house with ropes.**
- **Apparently, some Israelites bound him for a while even though the text made no further reference to it. It is clear from the context that there will be opposition to Ezekiel's message.**
- **The Jewish people 'bound' Ezekiel in the sense that their sins made it necessary for him to remain home in silence until God gave him a message.**



And you, O son of man, surely they will put ropes on you and bind you with them, so that you cannot go out among them. (Ek.3:25)

- **It seems for the most part that Ezekiel was limited to his home.**
- **The elders had to go to his house to see him:**
 - 🧑 **8:1, “as I sat in my house with the elders of Judah sitting before me”**
 - 🧑 **14:1, “some of the elders of Israel came to me and sat before me”**
 - 🧑 **20:1, “certain of the elders of Israel came to inquire of the LORD, and sat before me”**
- **He was also allowed to communicate either by a message or a dramatic act only if God directed him.**



**I will make your tongue cling to the
roof of your mouth, so that you shall
be mute and not be one to rebuke
them, for they are a rebellious house.**

EZEKIEL 3:26



I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house. (Ek.3:26)

- **The Lord would make Ezekiel unable to speak or to rebuke the people because they were rebellious against the Lord.**
- **The prophet's silence would be their punishment; he would not be able to warn them of judgment that the Lord would bring on them.**
- **God will “make your tongue cling” means Ezekiel is only to speak when God speaks.**



I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house. (Ek.3:26)

- **There will be a specific time to speak (Ek.24:27; 33:22).**
- **This is a reference to divine silence (Ek.24:27; 29:21; 33:22).**
- **Ezekiel was not to speak primarily, but to act out God's message (“be mute”).**



**But when I speak with you, I will open
your mouth, and you shall say to them,
'Thus says the Lord GOD.' He who
hears, let him hear; and he who
refuses, let him refuse; for they are a
rebellious house.**



EZEKIEL 3:27



But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord GOD.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house. (Ek.3:27)

- **Finally, the Lord would enable Ezekiel to speak again.**
- **Regardless of their response, the hearers would be personally responsible for their response (Mt.11:15; 13:10-17; Rv.2:7; 13:9; 22:11).**
Mt.11:15, “He who has ears to hear, let him hear!”
- **It appears he only spoke to the people when God gave him special messages to deliver (Ek.11:25; 14:1; 20:1).**



But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord GOD.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house. (Ek.3:27)

- **Rather than speaking publicly from time to time as he lived among the people, as other prophets normally did, Ezekiel remained at home except to deliver special messages from the Lord (Ek.4-5).**
- **Ezekiel spoke less publicly and led a more reclusive life than the Lord's other prophetic spokesmen.**
- **In all five commissions (Ek.2:1 to 3:27) he is reminded that his job is to convey and not to create.**





A DISOBEDIENT NATION

EZEKIEL 4-7