FUTURE RESTORATION OF ISRAEL

EZEKIEL 33

BOOK OF EZEKIEL — OUTLINE

	INWARD → Personal	OUTWARD ← Peoples	ONWARD |→ Prophetic
CHAPTERS	1 — 3	4 — 24	25 — 32	33 — 48
	Ezekiel's Call to Ministry	**Sinfulness of Israel and Fall of Jerusalem**	**Judgment on Nations that Opposed Israel**	**Restoration of Israel in the Future**

	• 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
		• A Disobedient Nation (**4-7**)
		• A Departed Glory (**8-11**)
		• A Disciplined Nation (**12-24**)
		  • The Futility of False Optimism (**12-19**)
		  • The History of Judah's Corruption (**20-24**)
			• Ammon (**25:1-7**)
			• Moab (**25:8-11**)
			• Edom (**25:12-14**)
			• Philistia (**25:15-17**)
			• Tyre (**26:1—28:19**)
			• Sidon (**28:20-24**)
			• Egypt (**29-32**)
				• 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 JUDGMENT			**The City Restored** 15 Years Prophesying HOPE



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 assult upon Jerusalem (City & Temple destroyed)	Ezekiel 37 years old

INTRODUCTION: EZEKIEL 33

- 1-24 Israel Judged For Her Sin
- 25-32 The Surrounding Nations
- 33-48 Future Restoration And Blessing of Israel

- God had set her apart as His special people, and He will fulfill His promises to her.



INTRODUCTION: EZEKIEL 33

- The first step in Israel's restoration will be national renewal.
- Israel as a nation "died" when she went into captivity.
- Her homeland was gone, her temple destroyed, and her kings dethroned.
- For Israel to experience God's blessing she will need to be "reborn" as a nation.



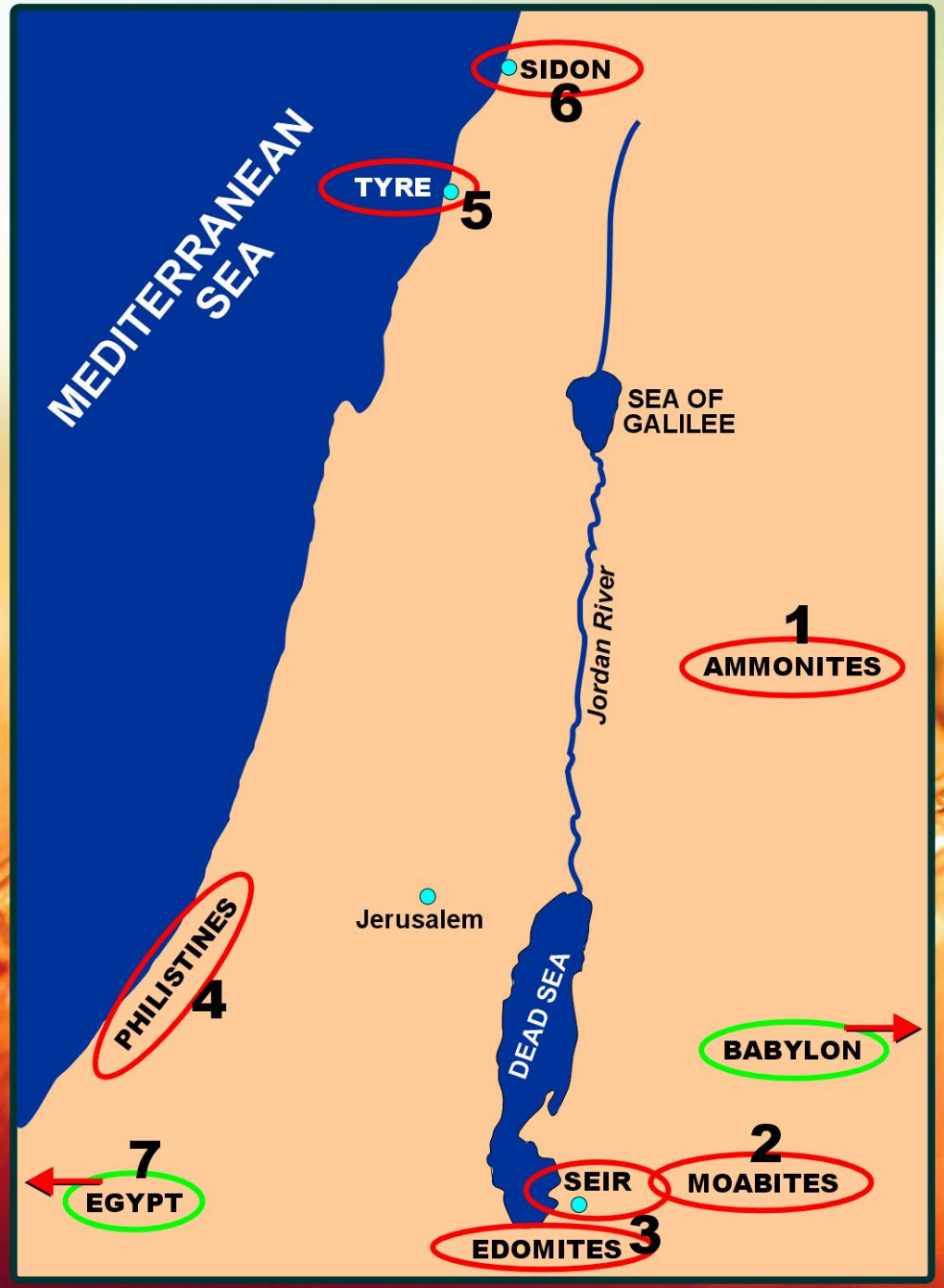
INTRODUCTION: EZEKIEL 33

- The false leaders will be replaced with a true shepherd who will guide the people (Ek.34:1-31).
- The people will be restored both to the land and to their God (Ek.36-37).
- Israel's security will be guaranteed by God Himself (Ek.38-39).




NEW LIFE
FOR ISRAEL
Ezekiel 33-39

FALL OF JERUSALEM AND SURROUNDING NATIONS



CHAPTER

24 — *Fall of Jerusalem PREDICTED*

25
1. Ammon (25:1-7)
2. Moab and Seir (25:8-11)
3. Edom (25:12-14)
4. Philistia (25:15-17)

26-28
5. Tyre (26:1—28:19) [Satan]
6. Sidon (28:20-24)

29-32
7. Egypt (29:1—32:32)

33 — *Fall of Jerusalem ACCOMPLISHED*
Jerusalem Struck Down (**33:21-33**)

EZEKIEL 24-33

EZEKIEL'S DUTIES AS WATCHMAN

Ezekiel 33:1-20

Again the word of the LORD came to me, saying,





EZEKIEL 33:1

Again the word of the LORD came to me, saying, (Ek.33:1)

- **The Lord told Ezekiel to speak to the Jewish exiles in Babylon.**
- **He had not spoken messages concerning them for about three years (588-585 B.C.).**
- **This is because the Lord had shut his mouth (Ek.24:25-27), though he had uttered five oracles against the nations during that time (Ek.29:1-16; 30:20—32:32).**



Again the word of the LORD came to me, saying, (Ek.33:1)

- **BEFORE he announced judgment on Judah and Jerusalem (Ek.4-24) and proclaimed several messages of judgment on the nations that opposed Israel (Ek.25-32).**

- **AFTER Jerusalem and the Temple were officially fallen, his messages were more encouragements that God would restore Israel to her land (Ek.33-48).**

- **Ezekiel 33 serves a transitional function as it looks backward (call to repentance) and forward (blessing).**



Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman,

EZEKIEL 33:2

Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, (Ek.33:2)

- Ezekiel had been named God's watchman to warn Israel of coming judgment.
- Ezekiel's first commissioning was to a ministry of judgment, but that ministry was now completed.
- God then appointed Ezekiel as a watchman for a second time, still focusing on individual accountability, but now on God's restoration of Israel.



Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, (Ek.33:2)

- The Lord told Ezekiel to speak to the Jewish exiles in Babylon.

- He had not spoken messages concerning them for about three years (588-585 B.C.), since the Lord had shut his mouth (Ek.24:25-27).



when he sees the sword coming upon the land, if he blows the trumpet and warns the people,

EZEKIEL 33:3

when he sees the sword coming upon the land, if he blows the trumpet and warns the people, (Ek.33:3)

- Watchmen stood on the towers of walls in ancient cities and scanned the horizon for approaching enemies.

- If they saw one coming, they would blow their trumpet, usually a shophar (ram's horn), to warn the people who were farming the lands to take refuge in the city.



then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head.



EZEKIEL 33:4



then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head. (Ek.33:4)

- Ezekiel was now to tell them that if the Lord brought war on a land and the people of that land appointed a watchman for them, they would be responsible if they did not heed his warning.

- The figure of blood being on one's head comes from sacrificial practice. The offerer placed his hands on the head of the victim symbolizing the transfer of guilt from the offerer to his substitute.



He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life.



EZEKIEL 33:5



He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. (Ek.33:5)

- If he responded to the warning, he could save his life.
- But if the watchman failed to warn the people, he would be responsible for their deaths.
- His blood shall be upon him means he will be responsible for his own downfall.
- No blood shall be shed by any other person in his behalf.



But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.

EZEKIEL 33:6

But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand. (Ek.33:6)

- **Here is a rule that does NOT "work both ways."**
- **If the watchman fails to sound the warning, his neglect of duty will not save the life of the citizen.**
- **Besides that, the watchman also will be required to answer for the death of the victim.**



So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me.

EZEKIEL 33:7

So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. (Ek.33:7)

- **God re-commissioned Ezekiel to his prophetic task (cf. Ek.2-3).**
- **Now that Ezekiel's original ministry of judgment was completed, God appointed him as a 'watchman' for a second time.**
- **God reminded Ezekiel that He had appointed him a watchman for the Israelites (Ek.3:17-21; Is.21:6-9; Je.6:17).**
- **He was responsible to deliver the Lord's messages to His people.**



When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand.

EZEKIEL 33:8

When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand. (Ek.33:8)

- His message still stressed individual accountability and responsibility, but the focus was now on the Lord's restoration of Israel.

- If Ezekiel failed to warn the people that they would die for their sins, God would hold him responsible for their deaths (Ge.4:9; 9:5).



Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.



EZEKIEL 33:9



Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. (Ek.33:9)

- **But if Ezekiel warned the sinners of the consequences of their iniquity and they disregarded his warning, they would die, but God would hold them, not Ezekiel, responsible (Ac.20:26).**
- **Ezekiel had carried out his commission faithfully.**
- **Our responsibility is to warn and proclaim as persuasively as possible, but how the message is received is beyond our control (2Co.5:20; 1Tm.5:22; 1Pe.4:17; 1Pe.5:21).**



"Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?"

EZEKIEL 33:10

"Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?" (Ek.33:10)

- The Israelites seem to have taken on more personal responsibility for their sufferings than they had earlier (Ek.18).
- They wondered how they could survive God's judgments.
- This is the first indication in the book that they were conscious of their own sins.



Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'

EZEKIEL 33:11

Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' (Ek.33:11)

- **The Lord affirmed again that He took no pleasure in putting people to death for their sins (Ek.18:23, 32).**

- **God much preferred for them to turn from their sin and live (2Pe.3:9).**



DISTINGUISH: REGRET - REMORSE - REPENTANCE

- **REGRET is an activity of the mind; whenever we remember what we've done, we ask ourselves, 'Why did I do that?'**
- **REMORSE includes both the heart and the mind, and we feel disgust and pain, but we don't change our ways.**
- **REPENTANCE includes the mind, the heart, and the will.**
  - **We change our mind about our sins and agree with what God says about them**
  - **We abhor ourselves because of what we have done**
  - **We deliberately turn from our sin and turn to the Lord for His mercy.**



Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' (Ek.33:11)

- When Peter remembered his sin of denying Christ, he repented and sought pardon.

- When Judas remembered his sin of betraying Christ, he experienced only remorse, and he went out and hanged himself.



Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of his righteousness in the day that he sins.'

EZEKIEL 33:12

Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of his righteousness in the day that he sins.' (Ek.33:12)

- The right conduct of a usually righteous person would not exempt him from judgment if he sinned.

- Neither would the sinful conduct of a usually sinful person exempt him from forgiveness if he repented.



When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.

EZEKIEL 33:13

When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die. (Ek.33:13)

- Usually a righteous person should not take God's promise of life for righteous living as a guarantee that he was exempt from punishment if he sinned.

- As in Ezekiel 18, the issue here is not earning eternal salvation or losing it by the way one lives. It is rather the consequences of individual behavior in this life, which the Mosaic Law promised.



Again, when I say to the wicked, 'You shall surely die,' if he turns from his sin and does what is lawful and right,



EZEKIEL 33:14



Again, when I say to the wicked, 'You shall surely die,' if he turns from his sin and does what is lawful and right, (Ek.33:14)

- God's warnings that the wicked would die because of their sinfulness also needed to be understood properly.

- They would die only if they failed to repent.



if the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.

EZEKIEL 33:15

if the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die. (Ek.33:15)

- **If the wicked turned from his sins and obeyed the Mosaic Law, he would not die (prematurely).**



None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.



EZEKIEL 33:16



None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live. (Ek.33:16)

- **God would not hold his former sins against him.**
- **He would receive his life as a reward for his righteous conduct.**
- **The unrighteous man can repent and potentially live longer physically.**



Yet the children of your people say,
'The way of the LORD is not fair.'
But it is their way which is not fair!



EZEKIEL 33:17



Yet the children of your people say, 'The way of the LORD is not fair.' But it is their way which is not fair! (Ek.33:17)

- The word, “fair” means 'to balance' or be consistent.
- They were accusing God of being unfair with them.
- The Jews were saying that the Lord was not dealing with them justly, but it was really their conduct and their thinking that were not right.



When the righteous turns from his righteousness and commits iniquity, he shall die because of it.



EZEKIEL 33:18



When the righteous turns from his righteousness and commits iniquity, he shall die because of it. (Ek.33:18)

- If a normally righteous person abandoned his righteous lifestyle and pursued sin, he would die for it.



But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it.



EZEKIEL 33:19



But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it. (Ek.33:19)

- **But if a normally sinful person abandoned his sinful lifestyle and did what was right, he would live for it.**



Yet you say, 'The way of the LORD is not fair.' O house of Israel, I will judge every one of you according to his own ways.

EZEKIEL 33:20

Yet you say, 'The way of the LORD is not fair.' O house of Israel, I will judge every one of you according to his own ways.(Ek.33:20)

- **The people persisted in claiming that the Lord's ways of dealing with them were not just.**
- **Yet Yahweh assured them that He would deal with each of them fairly, according to their own individual behavior.**
- **God does not blame one person for another person's sins.**
- **The exiles tended to view Ezekiel as an entertainer (Ek.33:30-32) and God as unfair.**



Yet you say, 'The way of the LORD is not fair.' O house of Israel, I will judge every one of you according to his own ways.(Ek.33:20)

- **In our day many people refuse to take personal responsibility for their lives and chose rather to blame someone else for the way they live (e.g., a parent, employer, teacher, abuser, the devil, God).**

- **We may not be responsible for the actions of others that have resulted in our present condition, but we are responsible for how we conduct ourselves in our present condition.**



OPENING EZEKIEL'S MOUTH

Ezekiel 33:21-33

And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from Jerusalem came to me and said, "The city has been captured!"



EZEKIEL 33:21



And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from Jerusalem came to me and said, "The city has been captured!" (Ek.33:21)

- **Ezekiel was primed for his new ministry, inaugurated when news of Jerusalem's fall reached the captives in Babylon.**
- **In the 12th year of their exile in the 10th month on the 5th day (January 9, 585 B.C.).**
- **Ezekiel's last prophecy about the judgment coming on Judah and Jerusalem ended with an announcement that a fugitive would escape Jerusalem's destruction and come and report the city's fall to the exiles.**
- **Now the messenger arrived and God opened the prophet's mouth.**



And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from Jerusalem came to me and said, "The city has been captured!" (Ek.33:21)

- **The fugitive announced that Jerusalem had fallen to Nebuchadnezzar.**
- **The siege of Jerusalem began on the tenth month, the tenth day, and the ninth year of King Zedekiah's reign (2Ki.25:1; 588 B.C.).**
- **The city fell on the fourth month, the ninth day, and the eleventh year of Zedekiah's reign (2Ki.25:2-7; 586 B.C.).**
- **The news of Jerusalem's fall reached the exiles in Babylon about five months after the city fell in 586 B.C.**
- **Thus, the siege lasted 18 months.**



Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute.

EZEKIEL 33:22

Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute. (Ek.33:22)

- News of the fall was delivered by one of Jerusalem's survivors, who had traveled several months and several hundred miles to tell Ezekiel.
- Only then did the awful reality of Ezekiel's prophecies strike home.
- Now that Ezekiel's message was confirmed, there was no need for him to be silent.



Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute. (Ek.33:22)

- Ezekiel's mouth was opened the night before the messenger arrived.
- Ezekiel had remained silent for seven years, only speaking to utter God's judgments (Ek.3:26-27).
- Now Ezekiel was free to speak.



Then the word of the LORD came to me, saying:



EZEKIEL 33:23



Then the word of the LORD came to me, saying: (Ek.33:23)

- **The remainder of this chapter Ezekiel addressed two groups:**
  1. **He condemned those Israelites who remained in the land of Israel expecting a soon end of the Babylonian captivity (Ek.33:23-29)**
  2. **He rebuked those who gathered to hear him in Babylon (Ek.33:30-33)**
- **The Jews still in Judea were not listening to the whole counsel of God but were picking and choosing what they would obey (Ek.33:23-29).**



Son of man, they who inhabit those ruins in the land of Israel are saying, 'Abraham was only one, and he inherited the land. But we are many; the land has been given to us as a possession.'

EZEKIEL 33:24

Son of man, they who inhabit those ruins in the land of Israel are saying, 'Abraham was only one, and he inherited the land. But we are many; the land has been given to us as a possession.' (Ek.33:24)

- The people who remained in Israel after Jerusalem's fall refused to acknowledge God's judgment.
- Comparing themselves to Abraham, they claimed to be the remnant left by God to possess His Promised Land.
- Jeremiah had told the Jews in the land to submit to the Babylonians (Jeremiah 40-44).



Son of man, they who inhabit those ruins in the land of Israel are saying, 'Abraham was only one, and he inherited the land. But we are many; the land has been given to us as a possession.' (Ek.33:24)

- If the ONE man, Abraham, had a right to the land, certainly, they reasoned, the MANY Israelites remaining there had a right to it.
- But there was one big difference between Abraham and those in the land. Abraham was righteous and they were wicked.



Therefore say to them, 'Thus says the Lord GOD: "You eat meat with blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the land?

EZEKIEL 33:25

Therefore say to them, 'Thus says the Lord GOD: "You eat meat with blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the land? (Ek.33:25)

- They ate meat with the blood still in it (Lv.17:10-14), worshiped idols (Ex.20:4-6), and shed blood (Ex.20:13).
- The right to possess the land depended on spiritual obedience, not numerical strength.
- Ezekiel was to address the refugees who had brought the message of Jerusalem's fall and the other Israelites in the name of their sovereign Lord.



You rely on your sword, you commit abominations, and you defile one another's wives. Should you then possess the land?

EZEKIEL 33:26

You rely on your sword, you commit abominations, and you defile one another's wives. Should you then possess the land? (Ek.33:26)

- **Because of their sins these people had forfeited their rights to the Promised Land.**
- **Since the Jews did not keep the Mosaic Law (Ex.20:4-5, 13-14; Lv.17:10-14; 19:26), they should not have a right to possess the land.**
- **God had promised the land to Abraham's descendants, but He had also told them that they could only occupy their land if they obeyed the Law (Du.27-28; 29:25-29).**



Say thus to them, 'Thus says the Lord GOD: "As I live, surely those who are in the ruins shall fall by the sword, and the one who is in the open field I will give to the beasts to be devoured, and those who are in the strongholds and caves shall die of the pestilence.

EZEKIEL 33:27

Say thus to them, 'Thus says the Lord GOD: "As I live, surely those who are in the ruins shall fall by the sword, and the one who is in the open field I will give to the beasts to be devoured, and those who are in the strongholds and caves shall die of the pestilence. (Ek.33:27)

- Those who felt a smug arrogance in their possession of the land would soon experience the pains of judgment.
- Those in the city's ruins would fall by the sword, those who fled to the countryside would be eaten by wild animals, and those who hid in strongholds and caves would die of a plague.
- Strikingly those were the same judgments the people of Jerusalem had experienced earlier (Ek.5:17; 14:21).
- The Lord assured the people that the Jews who remained in the land would die there by various means including the sword, beasts, and disease (Lv.26:22, 25).



For I will make the land most desolate, her arrogant strength shall cease, and the mountains of Israel shall be so desolate that no one will pass through.



EZEKIEL 33:28



For I will make the land most desolate, her arrogant strength shall cease, and the mountains of Israel shall be so desolate that no one will pass through. (Ek.33:28)

- **The land (Judah) would be desolate.**
- **God promised to desolate the land completely and to humble the pride of His people (Lv.26:19, 33).**
- **Even the mountains would be desolate, and travelers would not even pass through the land.**



Then they shall know that I am the LORD, when I have made the land most desolate because of all their abominations which they have committed.

EZEKIEL 33:29

Then they shall know that I am the LORD, when I have made the land most desolate because of all their abominations which they have committed. (Ek.33:29)

- **The Lord was determined that his people should not forget Him.**
- **They had special need for that lesson since they had given so much of their time and devotion to the strange gods that were worshiped by the heathen around them.**
- **Then they would know that He is God, when He desolates their land.**



As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, 'Please come and hear what the word is that comes from the LORD.'

EZEKIEL 33:30

As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, ‘Please come and hear what the word is that comes from the LORD.' (Ek.33:30)

- Ezekiel now speaks to the exiles in Babylon.
- He had developed a popular following among the people who recognized him as a prophet.
- God also told Ezekiel that the exiles were speaking to one another about him privately and publicly. They were saying, Let's go and hear what Yahweh has to say to us through Ezekiel.



So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain.

EZEKIEL 33:31

So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain. (Ek.33:31)

- The captives frequently gathered to hear Ezekiel's messages. The people liked to hear God’s word, but neglected to obey it.
- With their mouths they were expressing devotion, but their hearts were greedy.
- They came and sat before the prophet and listened to what he said, but their heart remained bent on pursuing their lustful desires and personal gain.



Indeed you are to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them.



EZEKIEL 33:32



Indeed you are to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them. (Ek.33:32)

- They were paying lip service to God, but still harbored sin in their hearts.
- Ezekiel's words tantalized the people's ears much as beautiful love songs would do; but his message never penetrated their hearts.
- They listened to Ezekiel as they listened to entertainers, singers or instrumentalists. Entertainers expect no response to their performances beyond applause, but preachers expect people to change.



And when this comes to pass — surely it will come — then they will know that a prophet has been among them.





EZEKIEL 33:33

And when this comes to pass — surely it will come — then they will know that a prophet has been among them. (Ek.33:33)

- A day of reckoning would come. When all his words of prophecy would come true then they would know that he was a prophet.
- Ezekiel was probably referring to the fact of individual responsibility and judgment that God imposes on all people (Ek.33:12-20).
- Each person would be held accountable for his actions and his responses to God's word.
- It is essential that we ask ourselves, What does God want me to do in view of what I have just heard? And then do it!



FUTURE RESTORATION OF ISRAEL

EZEKIEL 33