

Having A Basic Understanding of Some Old Testament Truths

Part 346 – Eat This Roll Through They Are Rebellious (Ezekiel 3:1-27)

1. What was Ezekiel supposed to eat before speaking to the house of Israel?

A roll [book; volume; writing; Strong's #4039] that he found: *“(1) Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. (2) So I opened my mouth, and he caused me to eat that roll. (3) 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” (Ezekiel 3:1-3).*

- In the previous chapter we read of how that roll of a book was delivered to Ezekiel and it was not just all sweetness (**Ezekiel 2:9-10**).
- A roll of a book is what the word of God was written upon (**Jeremiah 36:1-4; 26-32**) and read from (**Jeremiah 36:6**).
- John tasted the word of God similarly with a like experience (**Revelation 10:8-11**).
- Being filled with God's word through the Spirit of God (**Job 32:6-8; 18-19**) so much that it cannot be contained (**Jeremiah 15:16; 20:8-9**).
- Even to this day, the word of God can be very sweet (**Psalms 119:97-103**). The wisdom we can gain from the word of God is pleasant (**Proverbs 2:10**). However, with that wisdom there is a downside (**Ecclesiastes 1:18**).

2. Did the Lord expect Ezekiel to persuade the house of Israel to repent?

No: *“(4) And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. (5) For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; (6) 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. (7) 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” (Ezekiel 3:4-7).*

- God expected Ezekiel to go and speak His words (cf. **Jonah 3:1-2**).
- He told Ezekiel they were not a people of a foreign language. Had they been foreigners, they would have listened (**Acts 13:45-48** and **Acts 28:23-28**).
- As we addressed already in chapter two, Israel was rebellious. God expected Ezekiel to go and preach regardless of the result (**Ezekiel 2:1-8**).
- Their unwillingness to learn was not the fault of Ezekiel (**Jeremiah 25:3-4**). They were rejecting God (**I Samuel 8:1-9**).
- Later we will learn that he was just entertainment to them (**Ezekiel 33:30-33**).
- Israel was impudent and hardhearted as was their pattern of old (**Nehemiah 9:7-17**). This doesn't always mean it is impossible for conversion (**Mark 16:14-20**). Time is of the essence (**Hebrews 3:13**).

- The power of conversion is not in man or in the certain delivery skills of a person (**I Corinthians 1:18-3:6**), but in the word of God (**Romans 1:16**, **Romans 10:14-17**, and **Colossians 1:5-6**).

3. How did the Lord help Ezekiel be able to speak to Israel whether they heard or not?

“(8) Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. (9) 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. (10) 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. (11) 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” (Ezekiel 3:8-11).

- Some of the prophets were aided in this way (**Isaiah 50:4-9**, **Jeremiah 1:9-10; 17-19; 15:20**, and **Micah 3:8**).
- Now, the strength to speak in the face of adversity comes through the word of God (**Hebrews 12:1-3**) and the inner strength of individuals who are capable of being evangelists unafraid to declare the truth in all situations at all times (**II Timothy 2:1-4; 4:1-5**).
- All the words said by the Lord were to be received by Ezekiel and spoken to the people of Israel (**Proverbs 30:5-6** and **Galatians 1:6-12**).
- God expects of His messengers is that they preach it all, regardless of the positive or negative results (**Acts 20:20; 26-27**).

4. What caused Ezekiel to sit astonished for seven days?

“(12) 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. (13) 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. (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. (15) 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 3:12-15).

- The Spirit taken and lifting up (**Ezekiel 37:1** and **II Corinthians 12:1-12**).
- Having discussed these things, for the most part, in chapter one; let's be reminded that this shows us the miraculous visions Ezekiel had that makes this book similar to the vision John had in writing Revelation (**Revelation 1:1-20**).
- The Spirit and great voice (**Acts 2:1-4**).
- The glory of the Lord (**Ezekiel 10:4**).
- The noise of the wings (**Ezekiel 1:24**) and wheels (**Ezekiel 10:16-17**).
- In bitterness (**Ezekiel 21:1-6**).
- They sat for a reason (**Psalms 137:1**). Think of what he just saw and how astonishing it all was.

5. As a watchman, what was Ezekiel expected to do?

Warn the wicked and the righteous of the consequences for sinfulness:

“(16) And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, (17) 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. (18) 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. (19) 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. (20) 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. (21) 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).

- These things are discussed here, in chapter eighteen, and in chapter thirty-three again. As a chosen spiritual watchman (**Jeremiah 23:28; 26:2**), Ezekiel needed to warn everyone (**Colossians 1:28** and **I Thessalonians 4:1-2**; cf. **James 5:19-20**) of what is to come if they erred and did not repent (**Luke 13:1-5**).
- The wicked and spiritual death (**Romans 6:23** and **Ephesians 5:5**).
- Even if the watchman fails to give the warning, the consequences of sin still remain (**Ezekiel 33:6**). There is personal accountability (**Acts 2:40**).
- God expects the watchman to do his job and will hold him accountable for failing (**Matthew 23:13**).
- The messenger is not accountable for the rejection of the message (**Acts 20:26-27**).
- The righteous can fall away and are held accountable (**II Peter 2:20-22**).
- Your past righteous actions do not excuse you from present sins nor does righteousness of the past void errors of the future (**Ezekiel 18:24; 33:12-13** and **Hebrews 10:38**).
- The word of the Lord is a warning to the righteous (**Psalms 19:7-11**).

6. Who was going to determine when it was time for Ezekiel to speak and when it was time for him to be dumb [mute]?

The Lord: *“(22) And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. (23) 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. (24) 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. (25) 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. (27) 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 3:22-27).

- The Lord was dealing directly with Ezekiel (**Ezekiel 1:3**).
- The Spirit of God sat him on his feet (**Ezekiel 2:2**).
- God choosing when and where he speaks (**Ezekiel 24:27**).
- He will speak what the Lord showed him (**Ezekiel 11:25**).
- It's a choice for Israel to listen or not (**Revelation 22:17**). Their choice has been not to hear (**Jeremiah 6:10**).