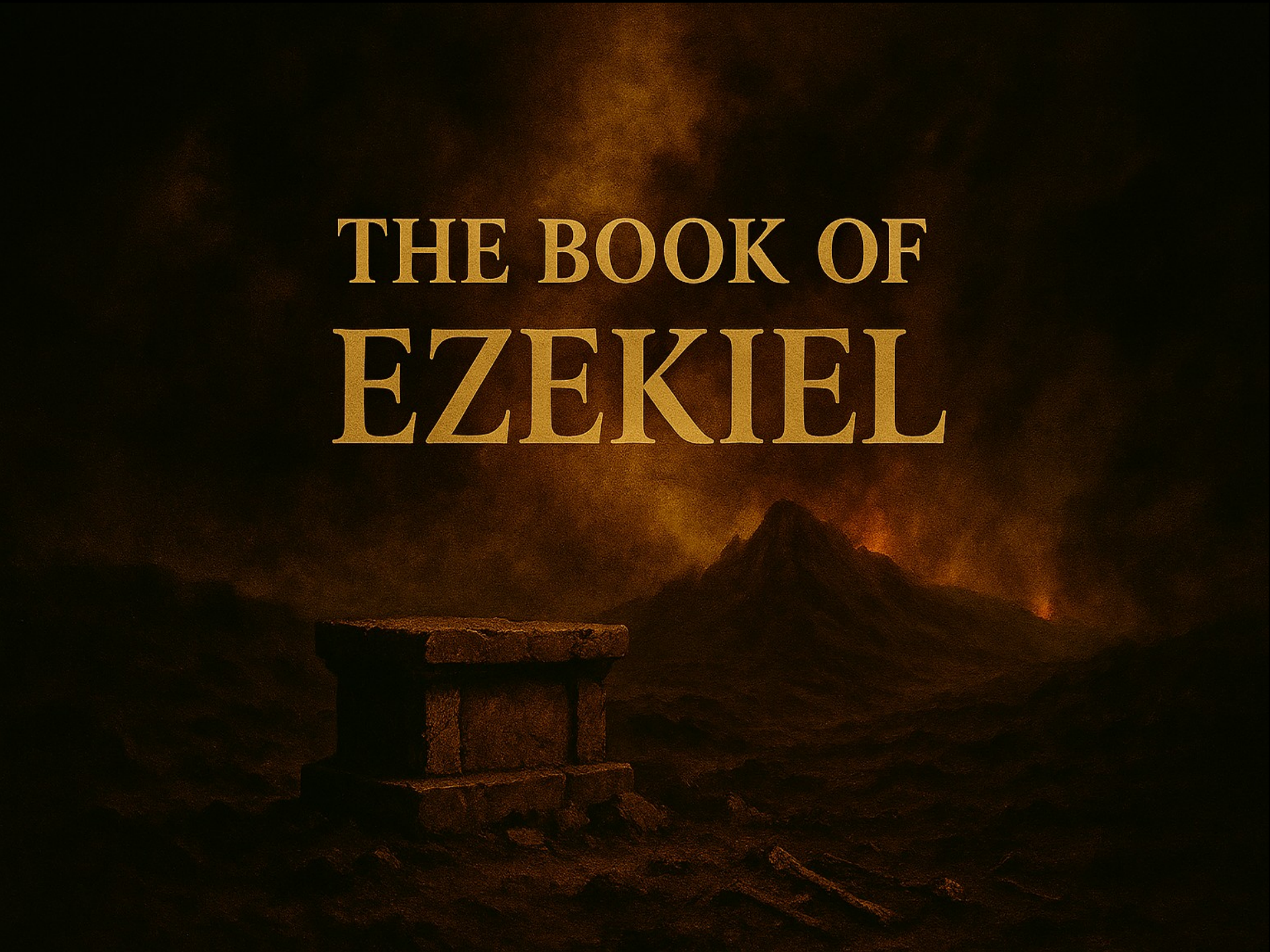
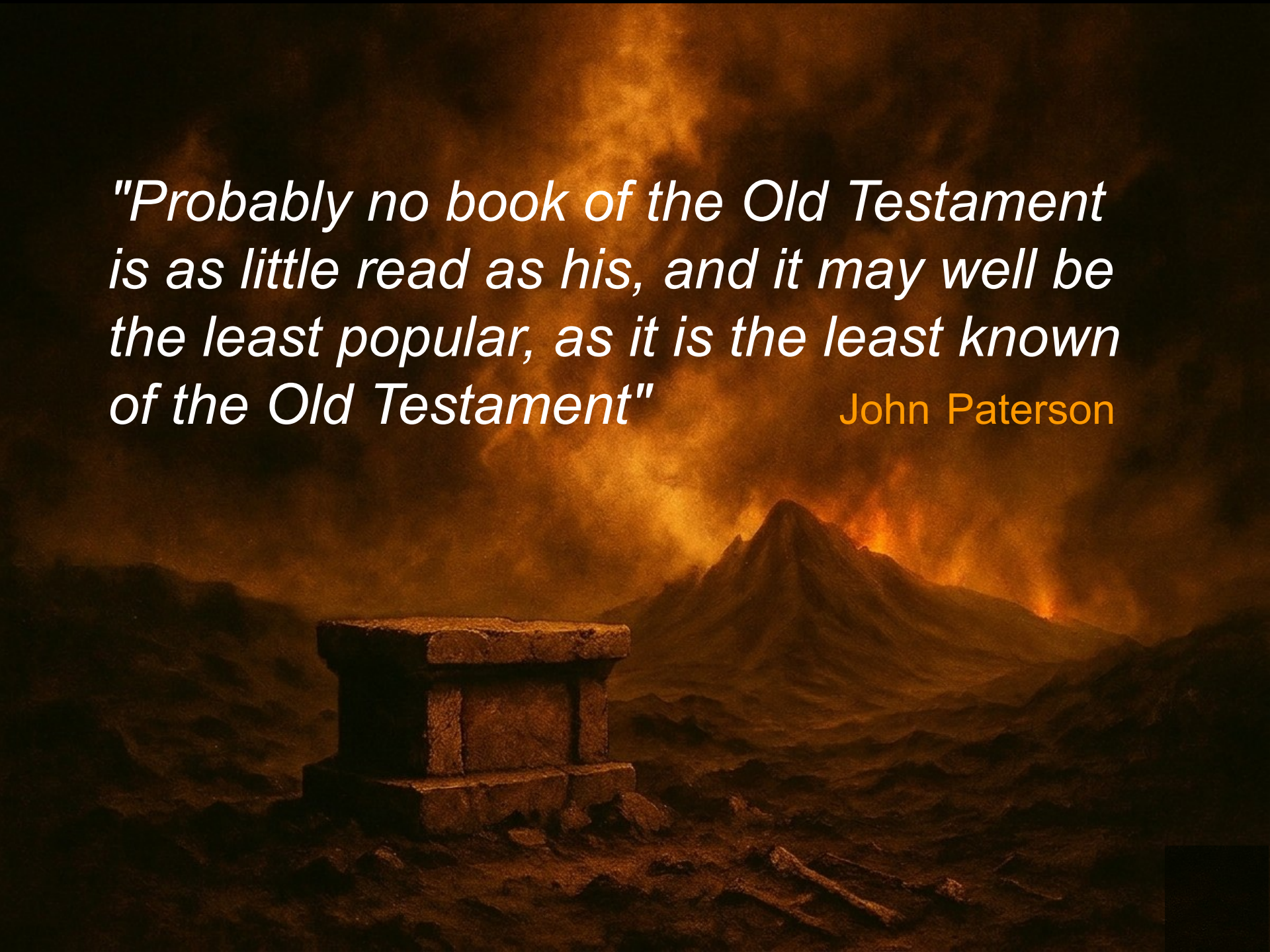
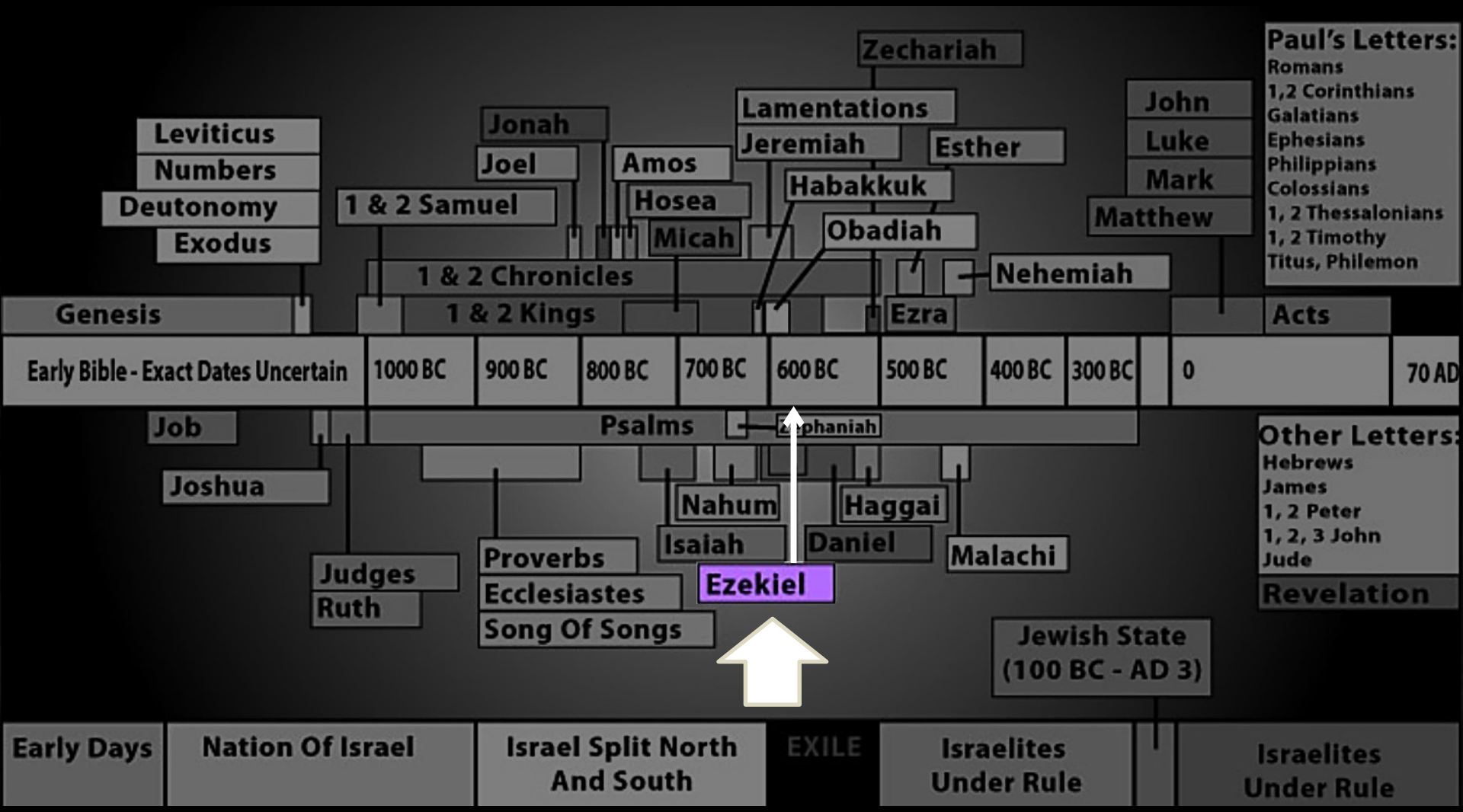

THE BOOK OF
EZEKIEL

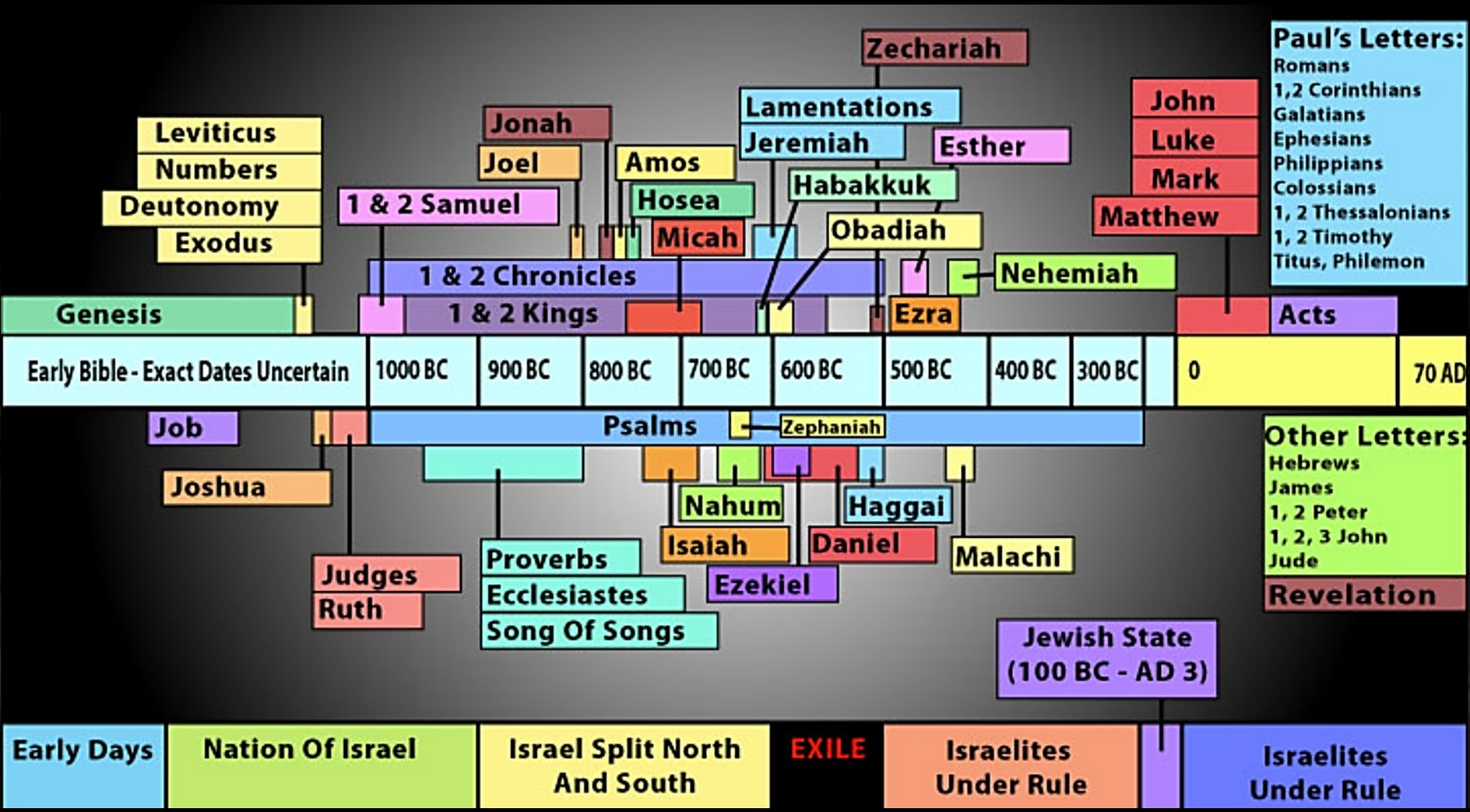

"Probably no book of the Old Testament is as little read as his, and it may well be the least popular, as it is the least known of the Old Testament"
John Paterson

Timeline of the Bible



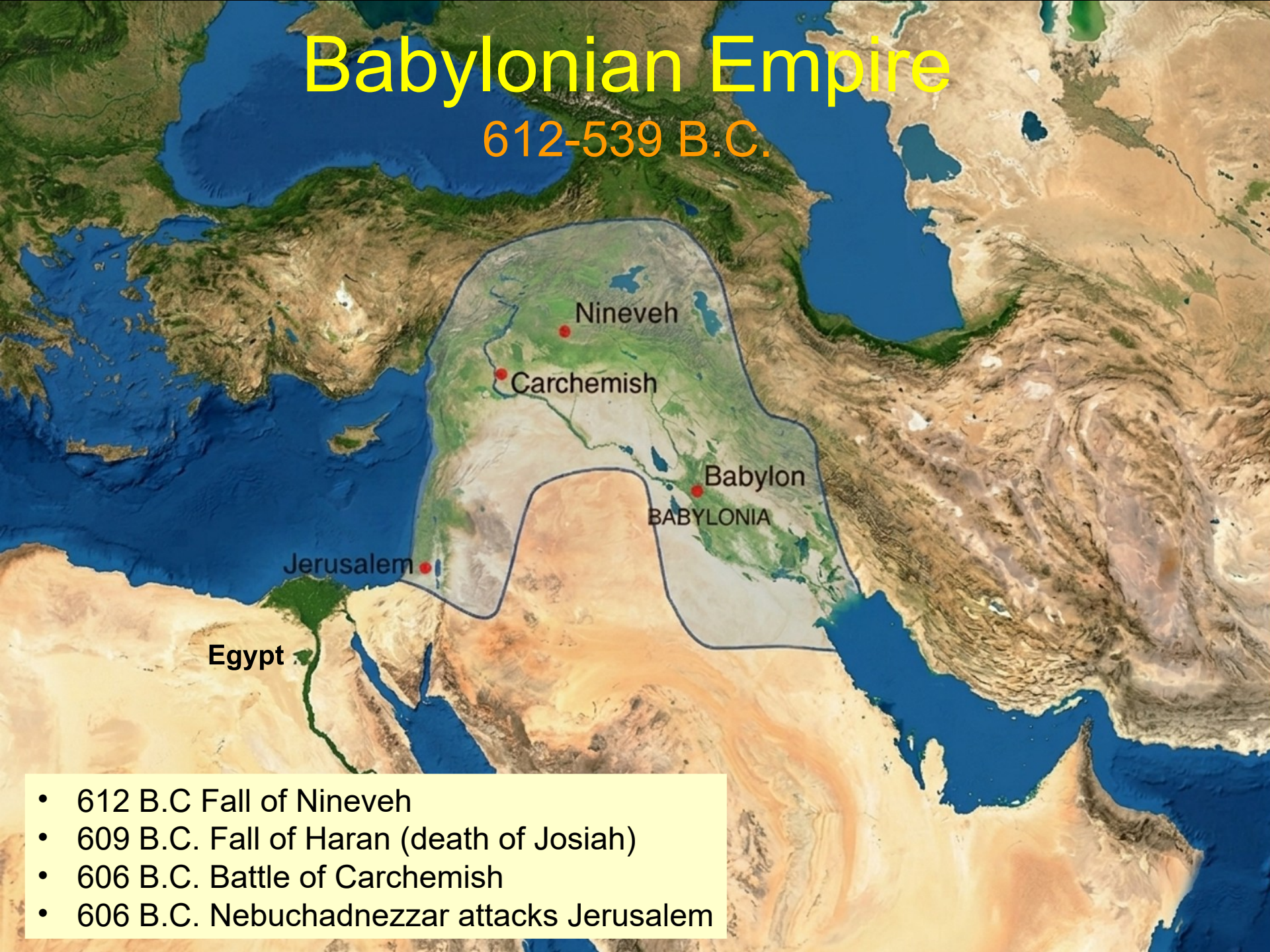
Ezekiel written 593-571 B.C.

Timeline of the Bible



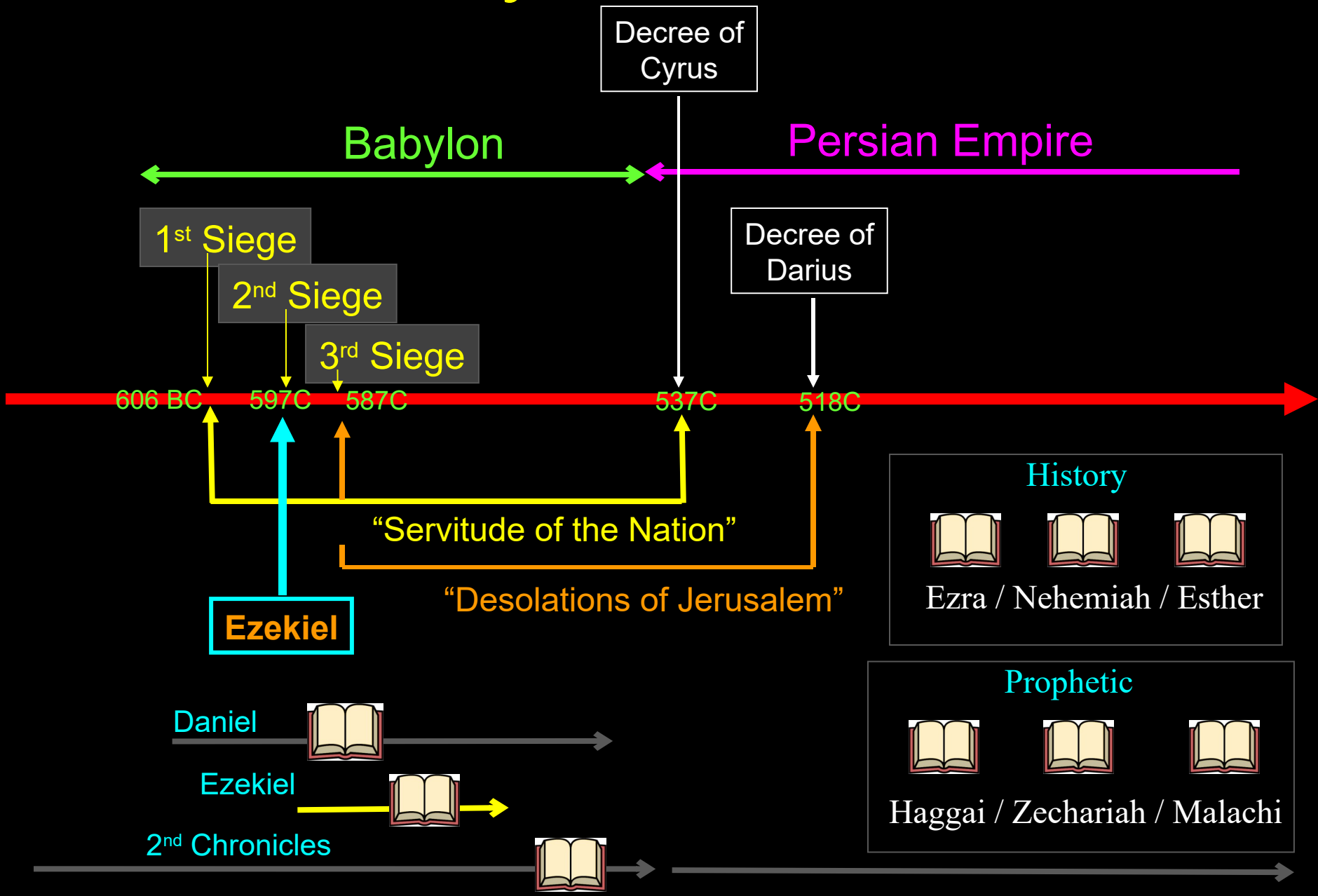
Babylonian Empire

612-539 B.C.



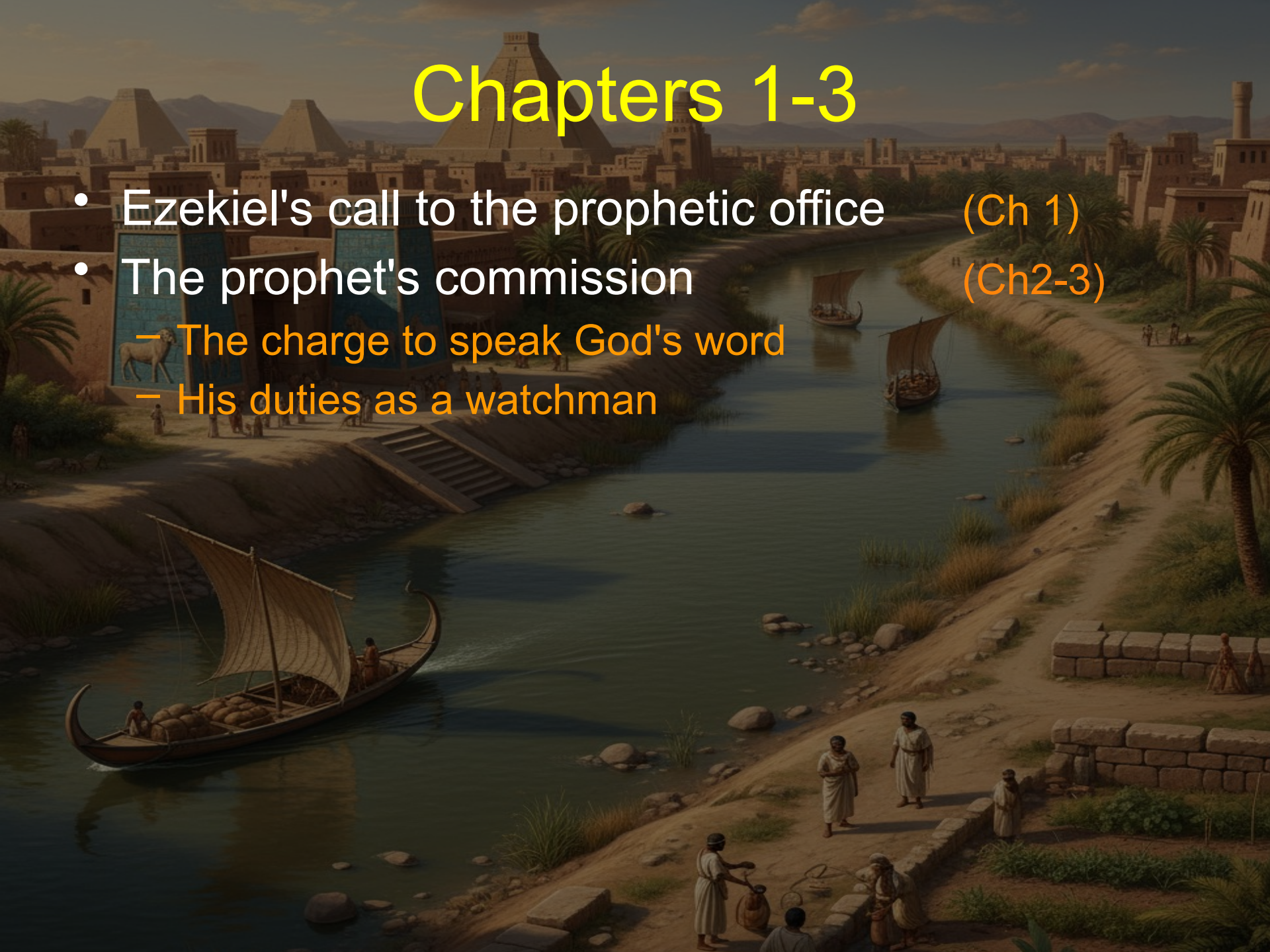
- 612 B.C Fall of Nineveh
- 609 B.C. Fall of Haran (death of Josiah)
- 606 B.C. Battle of Carchemish
- 606 B.C. Nebuchadnezzar attacks Jerusalem

History of the Times



Chapters 1-3

- Ezekiel's call to the prophetic office (Ch 1)
- The prophet's commission (Ch2-3)
  - The charge to speak God's word
  - His duties as a watchman



Chapters 4-11

- Ezekiel's task had been to show the necessity of Jerusalem's judgment because of her disobedience.
- He had demonstrated the fact of the siege through a series of signs, and then he explained the reason for the siege through two messages and an extended vision.

Chapters 12-19

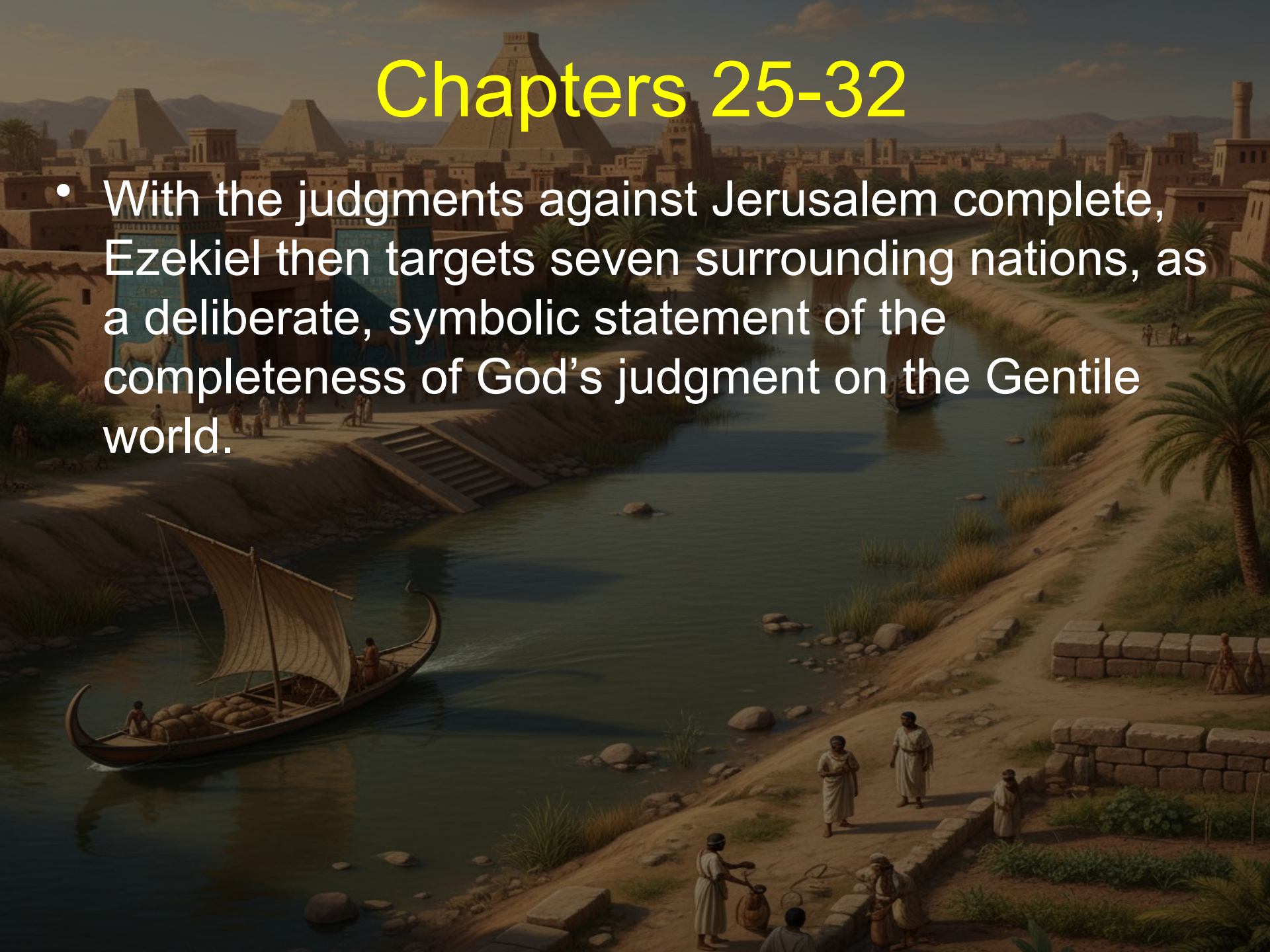
- However, the people were still not ready to accept the fact of Jerusalem's fall.
- Therefore, Ezekiel gave a new series of signs and messages:
- Any optimism would be futile; Jerusalem's fate had been sealed.
  - These messages were in the interval between the 2nd (Ezekiel's) and final deportations.

Chapters 20-24

- Ezekiel then shifts from arguing about the judgment to pronouncing its immediate, historic necessity.
- The rhetoric becomes intensely urgent as the final hour approaches.
- Ezekiel exposes Israel's deep-rooted, chronic history of rebellion from Egypt onwards, proving that Jerusalem is beyond turning back.

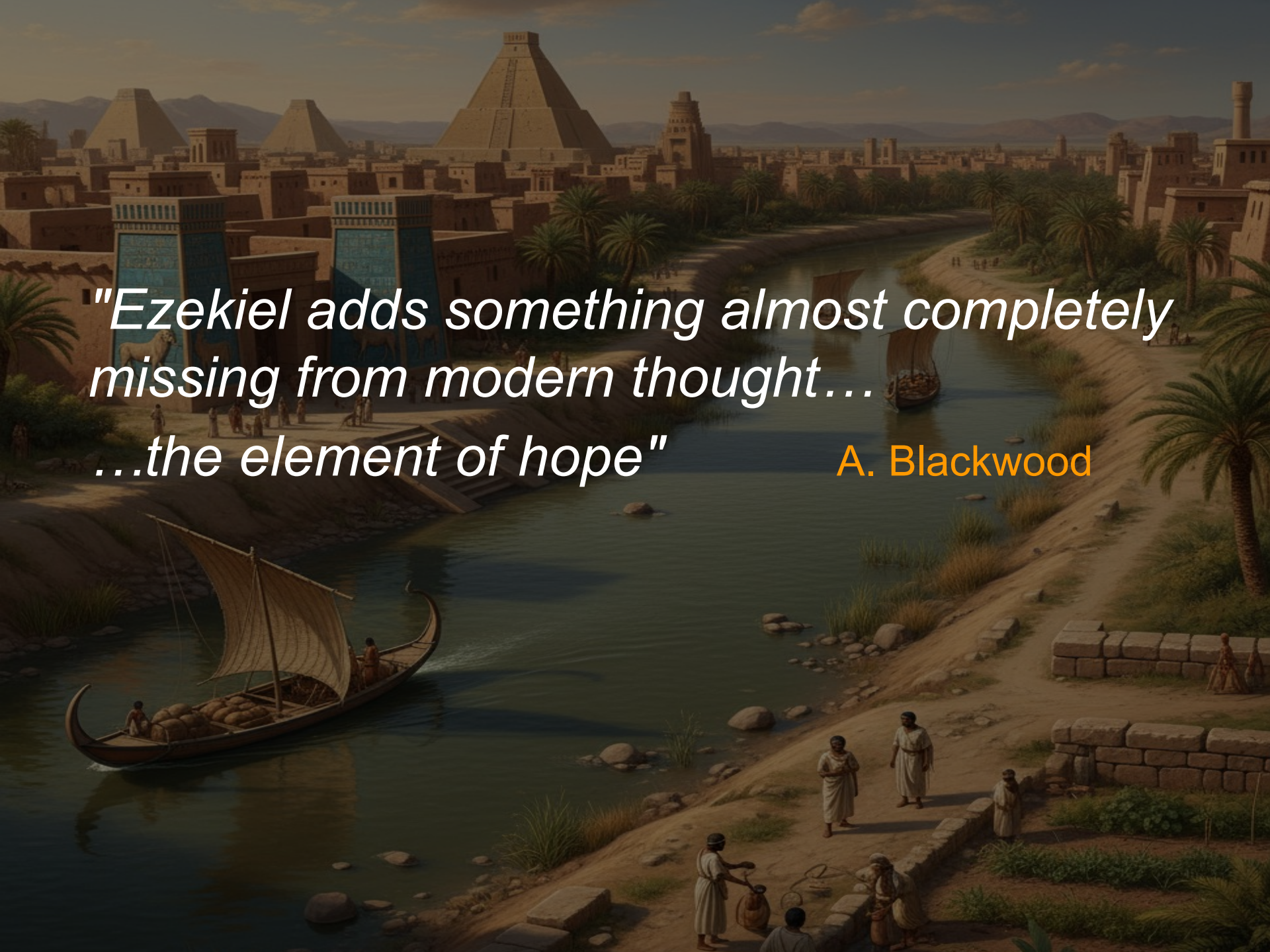
Chapters 25-32

- With the judgments against Jerusalem complete, Ezekiel then targets seven surrounding nations, as a deliberate, symbolic statement of the completeness of God’s judgment on the Gentile world.



Chapters 33-39

- Chapter now 33 acts as the grand pivot of the whole book.
- With Jerusalem officially destroyed, the false optimism is gone, replaced by total despair among the exiles *"Our hope is lost,"* 37:11
- In contrast, Ezekiel's message shifts from tearing down to building up; moving from imminent judgment to unconditional future restoration.


"Ezekiel adds something almost completely missing from modern thought…
…the element of hope"
A. Blackwood

Chapters 33-39

- Ezekiel is recommissioned as a watchman but this time to shepherd a broken people. Ch 33
- He prophesies against Israel's corrupt past leaders and promises the True Shepherd Ch 34
- the physical restoration of the land Ch 35, 36
- and the spiritual resurrection of the nation via the dry bones vision Ch 37
- The section concludes with the defeat of Gog and Magog Ch 38,39
  - a prophetic glimpse into the future destruction of the enemies of Israel as a demonstration of God's unconditional covenant with His people

Chapters 40-48

- The book ends not just with a restored people, but with a blueprint of perfection.
- A highly detailed vision given 14 years after the city fell, shifts the focus from the messy realities of a history governed by man to the ultimate, ideal future governed by God Himself!
- In chapter 11 we saw the glory of God depart, we will see the glory return to a newly built rebuilt temple
- The land will be redistributed among the tribes and the city is renamed to its ultimate title: Yahweh Shammah — "The Lord is There!"

THE BOOK OF EZEKIEL

Chapter 33

The Watchman’s Recommission

Overview

Chapter 33

- The "silent phase" of Ezekiel's ministry, where he was largely restricted to speaking only strict judgments dictated by God see Ch 3:26, comes to an end.
- The debate over whether Jerusalem will fall is over; the city has been destroyed, shifting the Ezekiel's role from warning of national doom to that of the role of a Pastor to a broken remnant.

Chapter 33

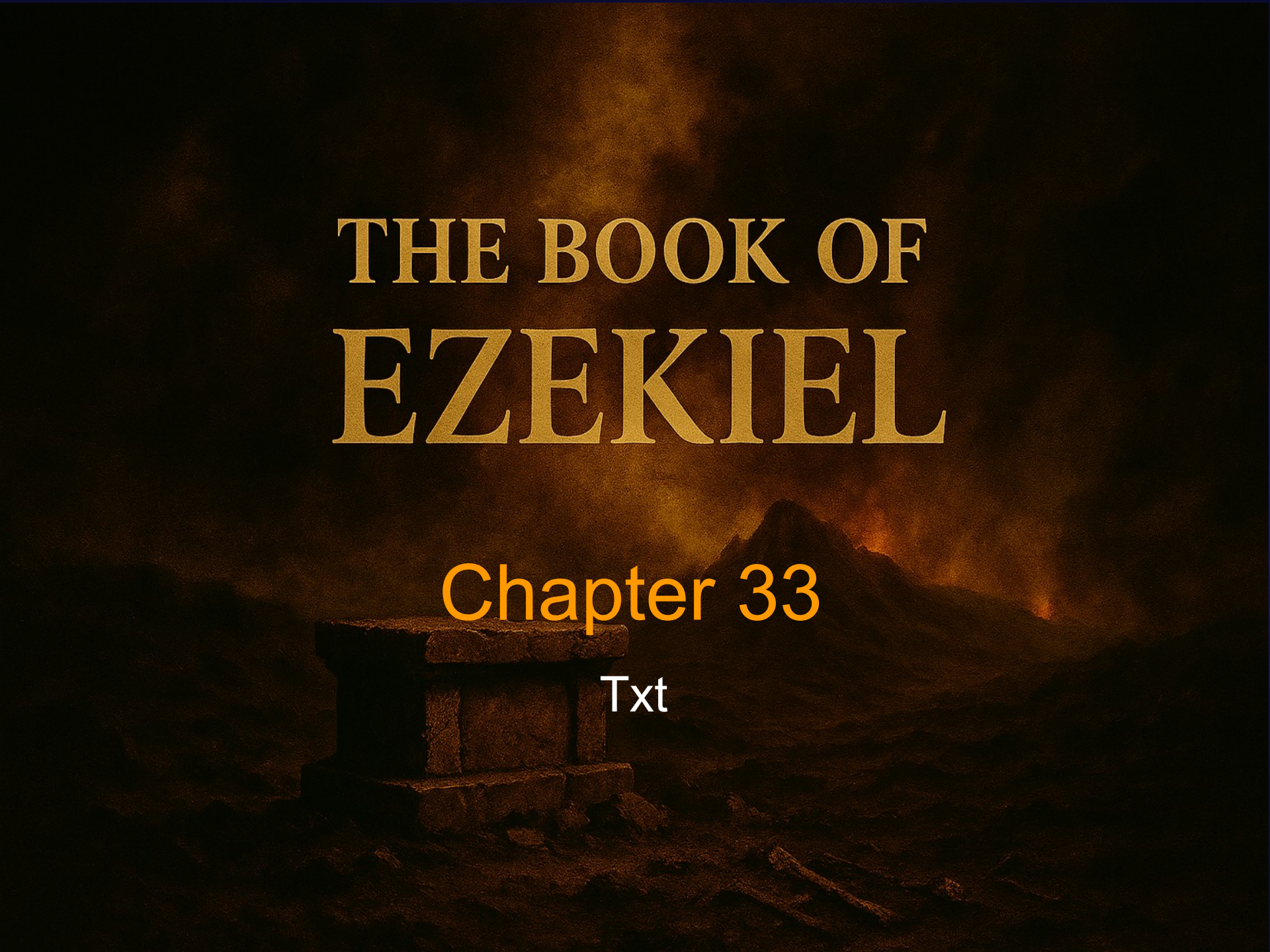
- The Recommission of the Watchman v. 1–20
- God resets Ezekiel's pastoral duty using the imagery of a military lookout.
- The message highlights individual accountability over inherited national guilt.
- God takes no pleasure in the death of the wicked, but explicitly states the formula for the new era: if the wicked turn from sin, they will live; if the righteous trust in their past merits and turn to sin, they will die.

Chapter 33

- News of Jerusalem's Fall v. 21–22
- In the twelfth year of exile, a fugitive who escaped the burning of Jerusalem arrives and delivers the tragic ‘unimaginable’ news: "The city has fallen."
- The very evening before the survivor arrives, God opens Ezekiel's mouth, completely freeing his speech just as promised years earlier Ch 24:27

Chapter 33

- The Reality Check for the Survivors v. 23–33
- The chapter closes by addressing two stubborn mindsets.
- First, the Jews left behind in the ruins of Judah arrogantly claim ownership of the land based on Abraham's inheritance, ignoring their ongoing idolatry.
- Second, the exiles in Babylon flock to listen to Ezekiel *'as if he were a singer of love songs'*
- They enjoy his performance, but they do not act on his words.
- God warns that when the rest of his prophecies come to pass, they will finally know a true prophet was among them.


THE BOOK OF
EZEKIEL
Chapter 33
Txt

1 Again the word of the Lord came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

Ezekiel 33:1-2

3 If when he seeth the sword come upon the land,
he blow the trumpet, and warn the people;
4 Then whosoever heareth the sound of the
trumpet, and taketh not warning; if the sword
come, and take him away, his blood shall be
upon his own head.
5 He heard the sound of the trumpet, and took not
warning; his blood shall be upon him. But he
that taketh warning shall deliver his soul.

Ezekiel 33:3-5

The Role of the Watchman

- God warns that if (and when) He brings judgement on a land, those who recognise it as a judgement from God on account of the nation's sin, are to warn those around them
- All who hear 'the watchman' and respond to the message (calling for repentance and a return to God), will be spared form the coming wrath.
- Those who reject the message and continue on in their sin will then be subject to the wrath God pours out and will have no recourse on account they had been warned.

The Role of the Watchman

- Since the time of Jesus, the church has been given the 'great commission' to go and make disciples of all people.
- The church (and thereby each individual Christian) has a duty to tell those around us the good news of the Gospel
  - which by implication is a warning to 'flee from the wrath to come’.
- Those who thereby respond to the gospel putting their faith and trust in Jesus will be 'saved from wrath through Him’.
- Those who will not hear, will be 'without excuse' in the day of Judgment.

Who Will Hear?

- *"Regardless of how high a man's IQ is or what his position in life might be, if he is outside the place of refuge, he is lost. If the truth were told at many funerals today, the preachers would have to say about the departed person, 'A fool has just died. He would not turn to Jesus Christ who is the place of refuge.'"*

  - J Vernon McGee

1 After these things the Lord appointed other
seventy also, and sent them two and two before his
face into every city and place, whither he himself
would come.
2 Therefore said he unto them, The harvest truly is
great, but the labourers are few: pray ye therefore
the Lord of the harvest, that he would send forth
labourers into his harvest.

Luke 10:1-2

3 Go your ways: behold, I send you forth as lambs
among wolves.
4 Carry neither purse, nor scrip, nor shoes: and
salute no man by the way.
5 And into whatsoever house ye enter, first say,
Peace be to this house.
6 And if the son of peace be there, your peace shall
rest upon it: if not, it shall turn to you again.

Luke 10:3-6

7 And in the same house remain, eating and
drinking such things as they give: for the labourer
is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they
receive you, eat such things as are set before you:

Luke 10:7-8

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Luke 10:9

10 But into whatsoever city ye enter, and they
receive you not, go your ways out into the
streets of the same, and say,
11 Even the very dust of your city, which
cleaveth on us, we do wipe off against you:
notwithstanding be ye sure of this, that the
kingdom of God is come nigh unto you.
12 But I say unto you, that it shall be more
tolerable in that day for Sodom, than for that
city

Luke 10:10-12

13 Woe unto thee, Chorazin! woe unto thee,
Bethsaida! for if the mighty works had been
done in Tyre and Sidon, which have been done
in you, they had a great while ago repented,
sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and
Sidon at the judgment, than for you.

Luke 10:13-14

- *“Interestingly enough, the cities of Chorazin and Bethsaida are both totally obliterated. In another denunciation Jesus also said, "Woe unto thee Capernaum." It also was obliterated. They have now found the site of Bethsaida. It was so totally obliterated. Woe unto you, and judgement surely came upon the Bethsaida, on Chorazin, upon Capernaum.”*

- Chuck Smith

There is Still Time!

- *"God is judging the world because of its rebellion against him, and their rejection of his son Jesus Christ. But God is still sending us to proclaim the everlasting gospel, which does mean that there is still time for them to repent."* -

  Chuck Smith

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Ezekiel 33:6

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Matthew 28:18-20

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2 Timothy 4:2-5

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1 Peter 3:15

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1 Peter 3:15

Our Call to Evangelism!

- *"A letter was framed in Hildebrand's days as sent from the devil, wherein he kindly thanked the clergy for the many souls they daily sent him to hell by their negligence and wickedness."* -

  John Trapp



Our Call to Evangelism!

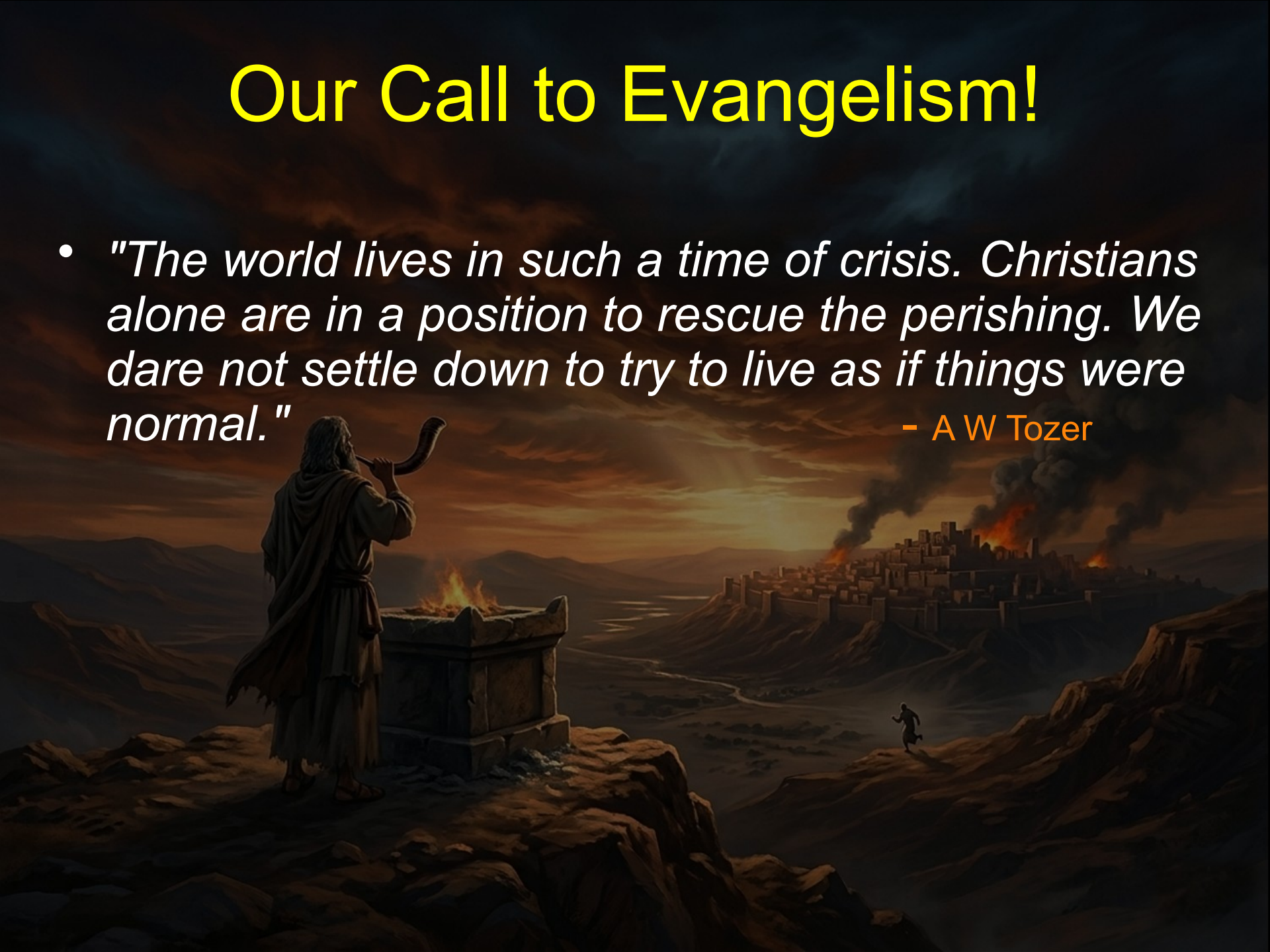
- *"Have you no wish for others to be saved?*
  Then you are not saved yourself. Be sure of that!"

  - Charles Spurgeon



Our Call to Evangelism!

- *"The world lives in such a time of crisis. Christians alone are in a position to rescue the perishing. We dare not settle down to try to live as if things were normal."*
  - A W Tozer



Our Call to Evangelism!

- *"If sinners will be damned, at least let them leap to hell over our bodies. And if they will perish, let them perish with our arms about their knees, imploring them to stay. If hell must be filled, at least let it be filled in the teeth of our exertions, and let not one person go there unwarned and unprayed for."*

  - Charles Spurgeon

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Ezekiel 33:7-8

The Avenger of Blood!

- The phrase “require blood at the hand of…” is rooted in Genesis 9:5 and the Levitical laws of capital punishment.
- In ancient Israel, if a person was murdered, the "avenger of blood" (a relative of the victim) was legally responsible for hunting down the killer and seeking justice.
- By using this specific idiom, God positions Himself as the Avenger of Blood on behalf of the person who died unwarned.
- God is saying that He will investigate the lost sinner's death, track the negligence back to the silent watchman, and hold that watchman legally accountable for blood-guiltiness!

The Avenger of Blood!

- The sinner still dies for their own sin: God makes it clear that the wicked person dies "in his iniquity."
- The watchman's silence does not make the sinner innocent; the sinner is still judged for their own rebellion.
- The watchman is guilty of negligence, not the sin itself:
- The watchman isn't being judged for the idolatry or wickedness of the citizen. They are being judged for the negligence causing death.
  - In a military setting, a guard who falls asleep on the wall or refuses to sound the alarm when an invading army approaches is executed for treason. Their silence makes them an accessory to the slaughter.

The Avenger of Blood!

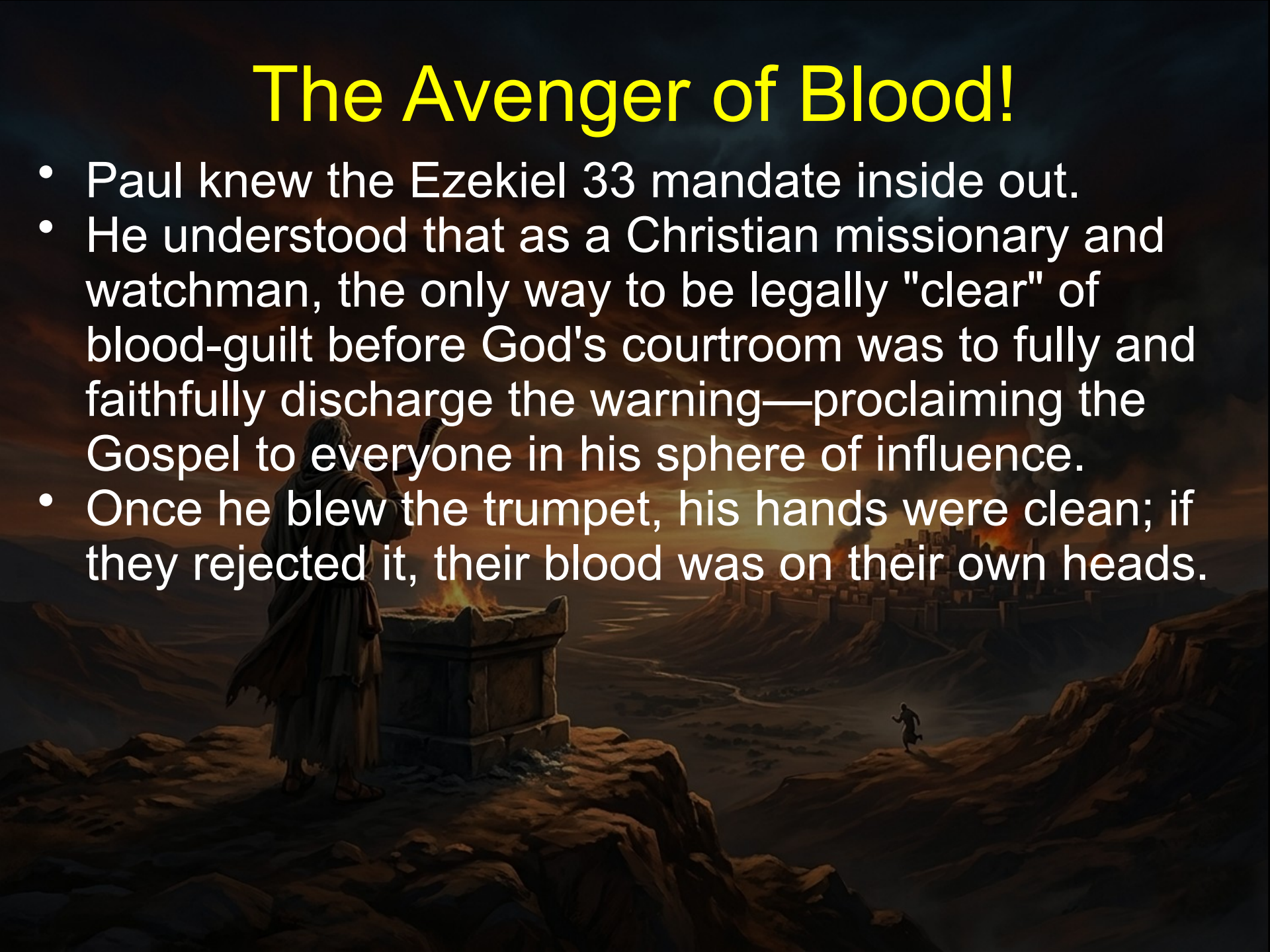
- This is exactly why the Apostle Paul uses this precise Ezekiel phrasing when he says goodbye to the Ephesian elders:

26 Therefore I testify to you this day that I am
innocent of the blood of all men.
27 For I have not shunned to declare to you the whole
counsel of God.

Acts 20:26-27

The Avenger of Blood!

- Paul knew the Ezekiel 33 mandate inside out.
- He understood that as a Christian missionary and watchman, the only way to be legally "clear" of blood-guilt before God's courtroom was to fully and faithfully discharge the warning—proclaiming the Gospel to everyone in his sphere of influence.
- Once he blew the trumpet, his hands were clean; if they rejected it, their blood was on their own heads.



2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

* Don't leave anything undone!

2 Timothy 4:2-5

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

Ezekiel 33:9-10

How Should We Live?

- This verse is a fascinating psychological and spiritual turning point for the exiles in Babylon.
- To understand exactly what God is addressing here, we have to look at the massive shift in the attitude of the house of Israel.
- Before Jerusalem fell, the people were filled with a false, arrogant confidence.
- They mocked Ezekiel's warnings, assuming God would never allow His holy city or temple to be destroyed.
- But now, the fugitive has arrived with the devastating news: the city has fallen. Suddenly, reality hits them like a sledgehammer, and their arrogance completely shatters.

How Should We Live?

- Verse 10 captures their slide into the exact opposite extreme: total, paralysing despair.
- When they cry out, *"If our transgressions and our sins be upon us, and we pine away in them, how should we then live?",* they are raising a threefold desperate, hopeless objection.

- 1. For years, the people denied their guilt. Now, looking at the smoking ruins of their homeland and their own chains in Babylon, they finally admit it: "Our sins are real, and they have caught up with us." The crushing weight of their past rebellion is now sitting squarely on their shoulders, and they can no longer pretend everything is fine.2. The Feeling of Paralysing Hopelessness (" ...and we pine

How Should We Live?

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- 2. The Feeling of Paralysing Hopelessness
- The Hebrew word for "pine away" (maqaq) means to rot, decay, or waste away. They are saying, "We are spiritually terminally ill. We are rotting away in the consequences of our own choices, and there is nothing we can do to reverse it." They feel that their situation is entirely fatal.

How Should We Live?

- Verse 10 captures their slide into the exact opposite extreme: total, paralysing despair.
- When they cry out, *"If our transgressions and our sins be upon us, and we pine away in them, how should we then live?",* they are raising a threefold desperate, hopeless objection.

- 3. The Question of Despair ("...how should we then live?")
- This is the heart of their objection. They are essentially saying to Ezekiel: *"Look, if what you've been preaching all these years is true—that God is a holy God of absolute justice who punishes sin—then we are completely done for. There is no point in trying anymore. If we are already under judgment and rotting away in our guilt, what hope is there? How can we possibly survive or find a way forward?"*

How Should We Live?

- *"Before they were secure [proud], now they are desperate... Thus the devil plays his game; either he keeps men in a fool's paradise, or else he drives them into a hell of horrors"* – John Trapp

- Spurgeon preached on this condition of the human heart, explaining that when a person is first awoken to their sin, they often believe they are "too far gone" for mercy. Spurgeon noted that this despair is actually an insult to God's grace, because it assumes our sin is bigger than His power to save!

11 *Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

Ezekiel 33:11

- This verse is considered to be the John 3:16 of the Old Testament!

There is Hope!

- When the people reached the absolute rock bottom of despair in verse 10—believing they were completely trapped by their past and that God was merely a cold executioner—God responded with an astonishing, passionate declaration of His true heart.
- To fully appreciate the sheer depth of hope packed into this verse, we can look at how God systematically tears down their despair through three powerful elements:

There is Hope!

- 1. The Divine Oath
  - "As I live, saith the Lord God..."
- In the ancient world, an oath was sworn by the greatest available authority.
- Because there is no one greater than Himself, God swears by His own eternal existence.
- This is the highest possible legal guarantee in the universe. God is essentially saying: *"As sure as it is true that I am the living, eternal God, what I am about to tell you is the absolute, unchangeable reality of My character."*
- He stakes His very reputation on His desire to save them.

There is Hope!

- 2. The Disclosure of God's Heart
  - "...I have no pleasure in the death of the wicked..."
- This directly answered the unspoken lie that the exiles were believing: that God is a tyrannical deity who delights in crushing people and catching them out in their sin.
- God shatters that myth!
- He takes absolutely no delight, joy, or satisfaction in the destruction of the lost.
- Judgment is His "strange work" Isaiah 28:21
- His true desire and pleasure are found in mercy, restoration, and life.

There is Hope!

- 3. The Urgent, Double Appeal
  - "...turn ye, turn ye from your evil ways; for why will ye die...?"
- The repetition in Hebrew ("shub, shub") denotes intense, emotional urgency.
- This isn't a cold, bureaucratic command; it is the passionate plea of a loving Father begging his children to step back from the edge of a cliff.
- By asking "why will ye die?", God places the ball squarely back in their court.
- He is showing them that their destruction is completely unnecessary.
- The door to life is flung wide open, and the only thing standing between them and restoration is their own willingness to turn around.

There is Hope!

- *"He first says it, then He swears it... 'As I live.' He gives us His oath to put an end to our doubts. He does not wish our destruction; He longs for our salvation. If you want to know what God's heart is like toward a crying, broken sinner, read it in His oath!"*

  – Charles Spurgeon

There is Hope!

- John Trapp noted the beautiful pastoral tenderness of the phrase "turn ye, turn ye", writing: "God speaks here as if He were more concerned about our lives than we are ourselves. He doubles His words to show His earnestness, as if He would gladly take us by the hand and turn us Himself.“
- J. Vernon McGee beautifully ties this verse to the absolute freedom of the human will to respond to the Gospel:
  - *"God makes it as clear as a bell: He doesn't want you to perish. If you go to hell, my friend, you will have to go there against the expressed will of God, walking over His invitation to turn and live."*

There is Hope!

- If verse 10 was the hopeless question ("how should we then live?"), verse 11 is the glorious answer!
- You live by turning to the Living God!
- It proves that no matter how far a nation or an individual has fallen, and no matter how rotten their past choices are, the sounding of the watchman's trumpet is always an invitation to grace, never just a sentence of doom.

There is Hope!

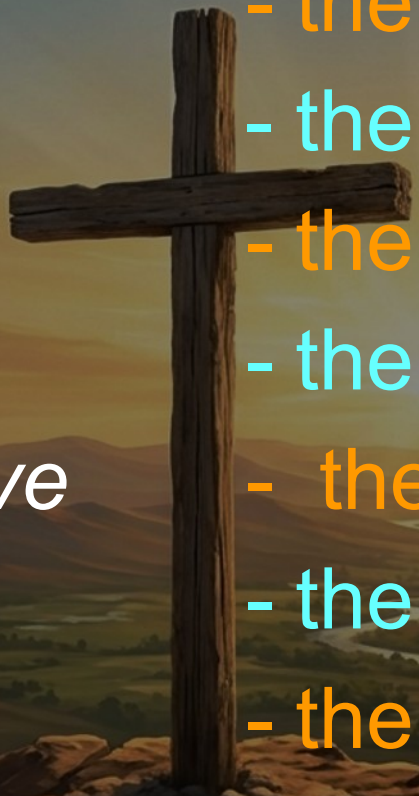
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:16-17

There is Hope!

- *For God* - the greatest being
- *so* - the greatest degree
- *loved* - the greatest affection
- *the world* - the greatest object of love
- *that he gave* - the greatest act
- *his only* - the greatest treasure
- *begotten* - the greatest relationship
- *Son,* - the greatest gift



There is Hope!

- *that whosoever* - the greatest company
- *believeth* - the greatest trust
- *in him* - the greatest object of faith
- *should not perish* - the greatest deliverance
- *but have* - the greatest assurance
- *everlasting* - the greatest promise
- *life.* - the greatest blessing

12 *Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.*

Ezekiel 33:12

A Warning Against Complacency

- When a person who has lived an upright life chooses to rebel against God, their past good deeds will not rescue them from the consequences of that sin in the here and now.
- Conversely, if a deeply wicked person genuinely repents and turns away from their wrongdoing, their past sins will not preclude them from a life of blessing and grace.

A Warning Against Complacency

- *"If a man says, 'I am saved,' and then lives in total worldliness and sin, he is a liar. True faith changes the heart and produces perseverance. If your faith does not make you holy, it is a dead faith, a delusion, and it will leave you without excuse at the judgment."*

  – Charles Spurgeon

A Warning Against Complacency

- *"A lot of people think they can lean back on an experience they had thirty years ago at an altar rail, while they live like the devil today. Ezekiel blows the whistle on that. God doesn't look at your spiritual scrapbook; He looks at your life today. If there is no fruit today, you'd better re-examine whether you ever knew Him at all."* – J Vernon McGee

A Warning Against Complacency

- *"The Bible never permits us to trade on past virtue... The security of the believer is found in the fact that Christ keeps us, but the evidence that He is keeping us is that we are walking with Him today."*
  – Ray Steadman
- *"Check up on yourselves. Are you really Christians? Do you pass the test? Do you feel Christ's presence and power more and more within you? Or are you just pretending to be Christians when actually you aren't at all?"* 2 Cor 13:5 The Living Bible

A Warning Against Complacency

- *"Do not take your salvation for granted. Examine your heart by the word of God. Ask yourself: 'Is my life different from what it used to be? Do I hate the sin I once loved?' If there is no ongoing change, your assurance is a delusion."*

  – Charles Spurgeon

- *"The checking of the spiritual life must be continuous... We must examine our fruit. A tree is known by its fruit, not by the plaque nailed to its trunk stating when it was planted."*

  – A W Tozer

13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Ezekiel 33:13

14 *Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;*

15 *If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.*

16 *None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.*

Ezekiel 33:14-16

17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Ezekiel 33:17-19

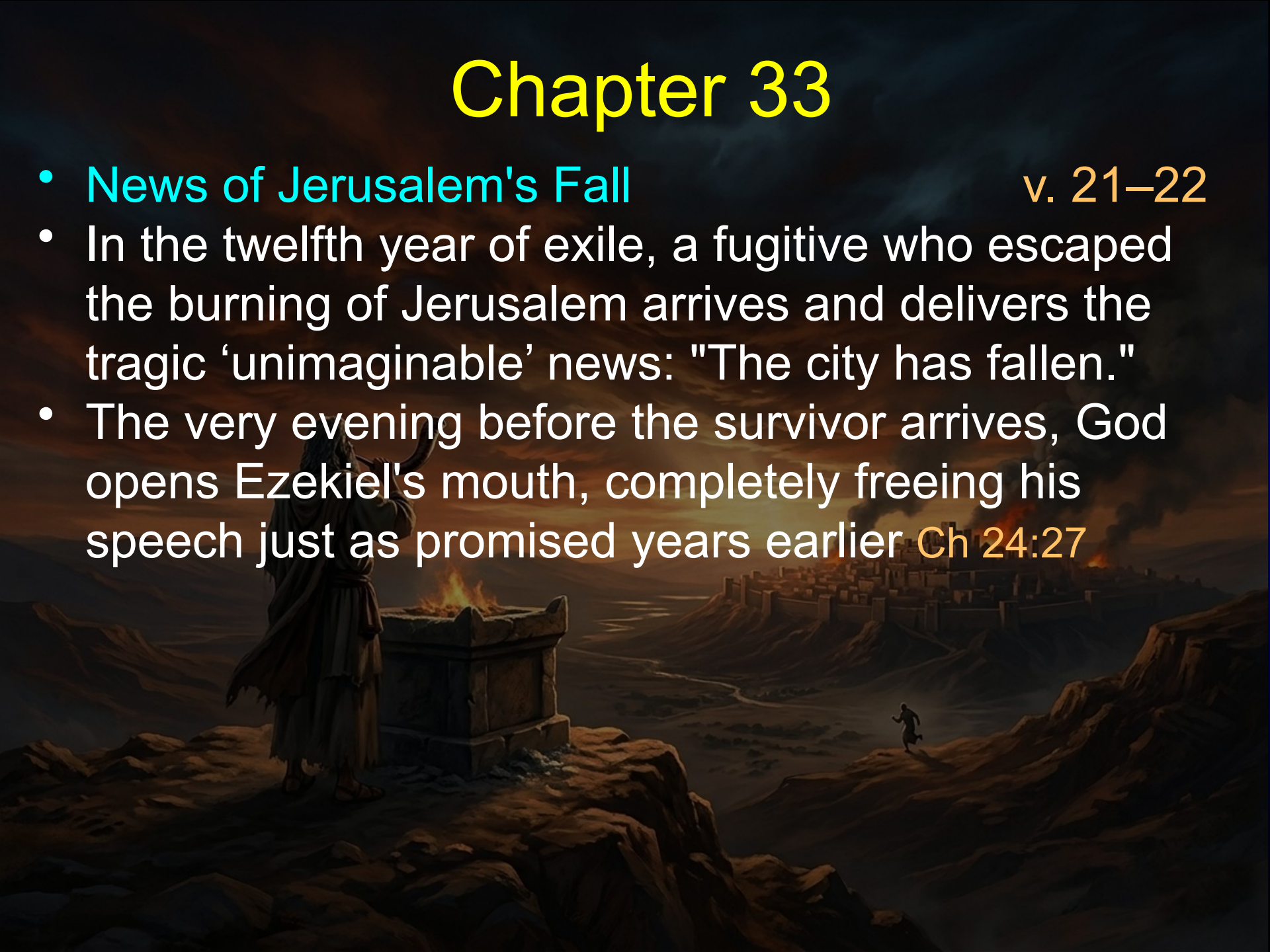
20 *Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.*

Ezekiel 33:20

- The same cry is heard today!
  - *"God's 'salvation by grace alone' not fair!"*
  - We want to contribute!
  - Or at least think our past efforts have gained us credit!
  - Furthermore, it is surely not just to forgive people worse that us?

Chapter 33

- News of Jerusalem's Fall v. 21–22
- In the twelfth year of exile, a fugitive who escaped the burning of Jerusalem arrives and delivers the tragic ‘unimaginable’ news: "The city has fallen."
- The very evening before the survivor arrives, God opens Ezekiel's mouth, completely freeing his speech just as promised years earlier Ch 24:27



21 *And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.*

Ezekiel 33:21

22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

Ezekiel 33:22-24

25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

Ezekiel 33:25-26

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

Ezekiel 33:27-28

29 *Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed.*

Ezekiel 33:29

- History has verified this prophecy!

Most Desolate

- According to Moses Deut 29:22-23 a stranger would one day visit Israel and note the whole land is brimstone, salt…
- In 1867, Mark Twain arrived in Israel and wrote:

- *"…all desolate and unpeopled…*
- *…miles of desolate country*
- *…the far -reaching desolation …*
- *…the waste of a limitless desolation…"*

Most Desolate

- According to the prophecy the ‘stranger’ would say: *"All the land is … a burning waste"*
- Or, as another translation puts it, *“your land has become a scorching desert”.*
- So Twain would write:

- *"It is a scorching , arid, repulsive, solitude.*
- *Such roasting heat, such oppressive solitude, and such dismal desolation cannot surely exist elsewhere on earth…*
- *Nowhere in all the waste around was there a foot of shade, and we were scorching to death*

Most Desolate

- The prophecy declares that the land would become devoid of anyone to sow it,
- Twain wrote:

- *"All it's land is unsown...One may ride 10 miles, hereabouts, and not see ten human beings"*
- *"...these unpeopled deserts, these rusty mounds of barrenness, that never, never, never do shake the glare from their harsh outlines..."*
- *"There is not a solitary village throughout its whole extent not for thirty miles in either direction"*

Most Desolate

- Moses also prophesied the Land would not bring forth produce "nor does it bear…“
- In the Hebrew the word *Tzamach* is used, which specifically refers to ‘sprouting’,
- Twain bore witness to the Land's inability to sprout vegetables, writing:

- *"The valleys are unsightly deserts fringed with a feeble vegetation... a desert, paved with lose stones, void of vegetation, glaring in the fierce sun... this blistering, naked, treeless Land"*

Most Desolate

- The prophecy states that the stranger who comes will specifically speak of grass, or rather the absence of it: "no grass grows in it“
  - or as one translation: "not even a blade of grass"
- Twain, in his notebook almost quotes scripture word for word! :

"No sprig of grass is visible"

Most Desolate

29 *Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed.*

Ezekiel 33:29

- The Hebrew phrase for "most desolate" here is a double expression: *shemamah u-meshammah* meaning "desolation upon desolation" or "utterly wasted."

Most Desolate

- When Ezekiel wrote this, Israel was a flowing, terraced, agricultural paradise, a land flowing with milk and honey.
- It would have seemed impossible for it to become a permanent wasteland.
- Yet, when Twain turned up two millennia later, his camera-like descriptions captured that exact shemamah: *"A desert, paved with loose stones, void of vegetation, glaring in the fierce sun"*
- The land was kept in a state of supernatural "arrested development" for centuries precisely mirroring Ezekiel's prophecy, waiting for the people to return.

30 *Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.*

Ezekiel 33:30

- Everyone love a good story!
- Trouble is, they didn't believe it!

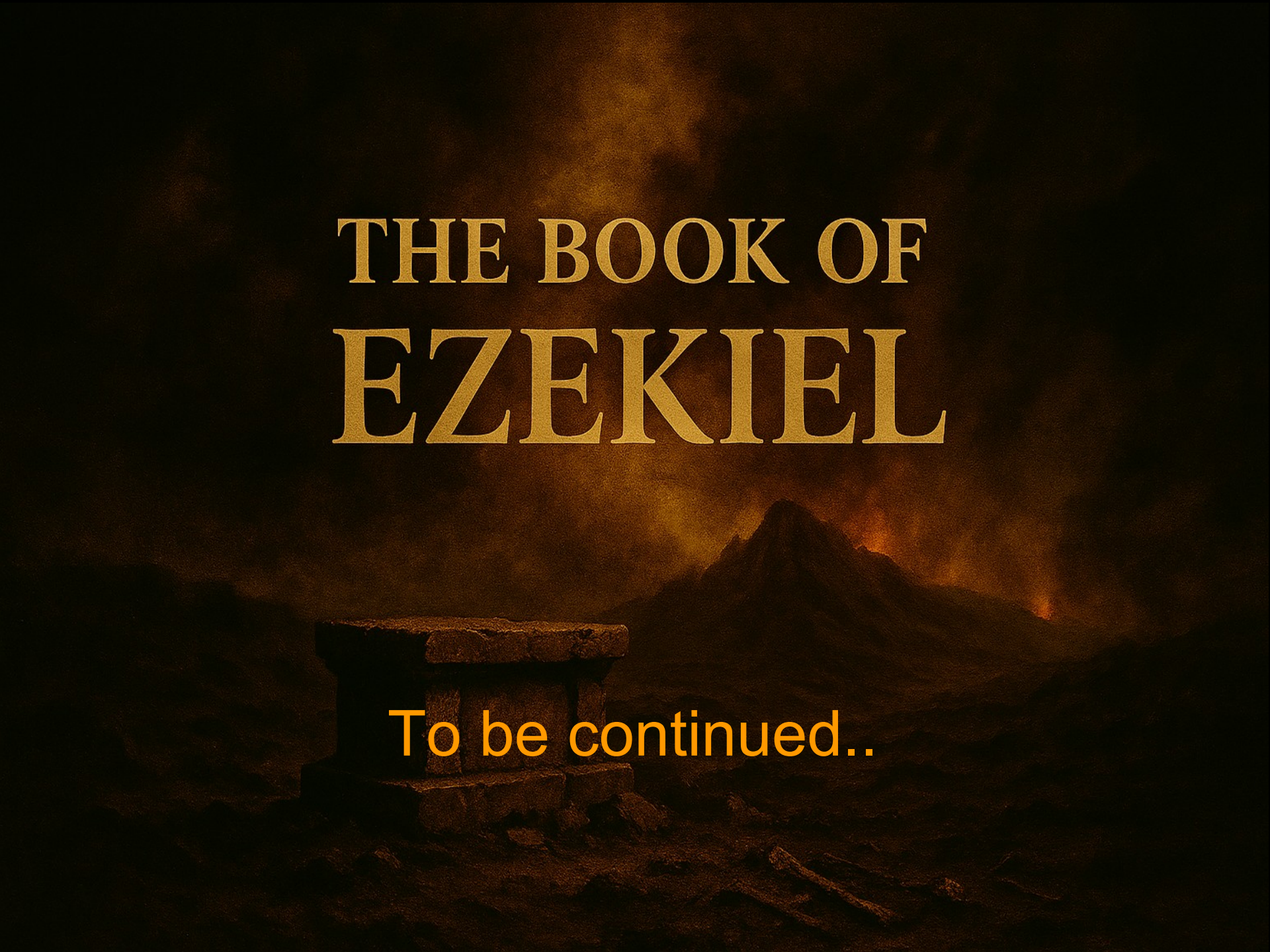
31 *And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.*

Ezekiel 33:31

32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Ezekiel 33:32-33


THE BOOK OF
EZEKIEL
To be continued..

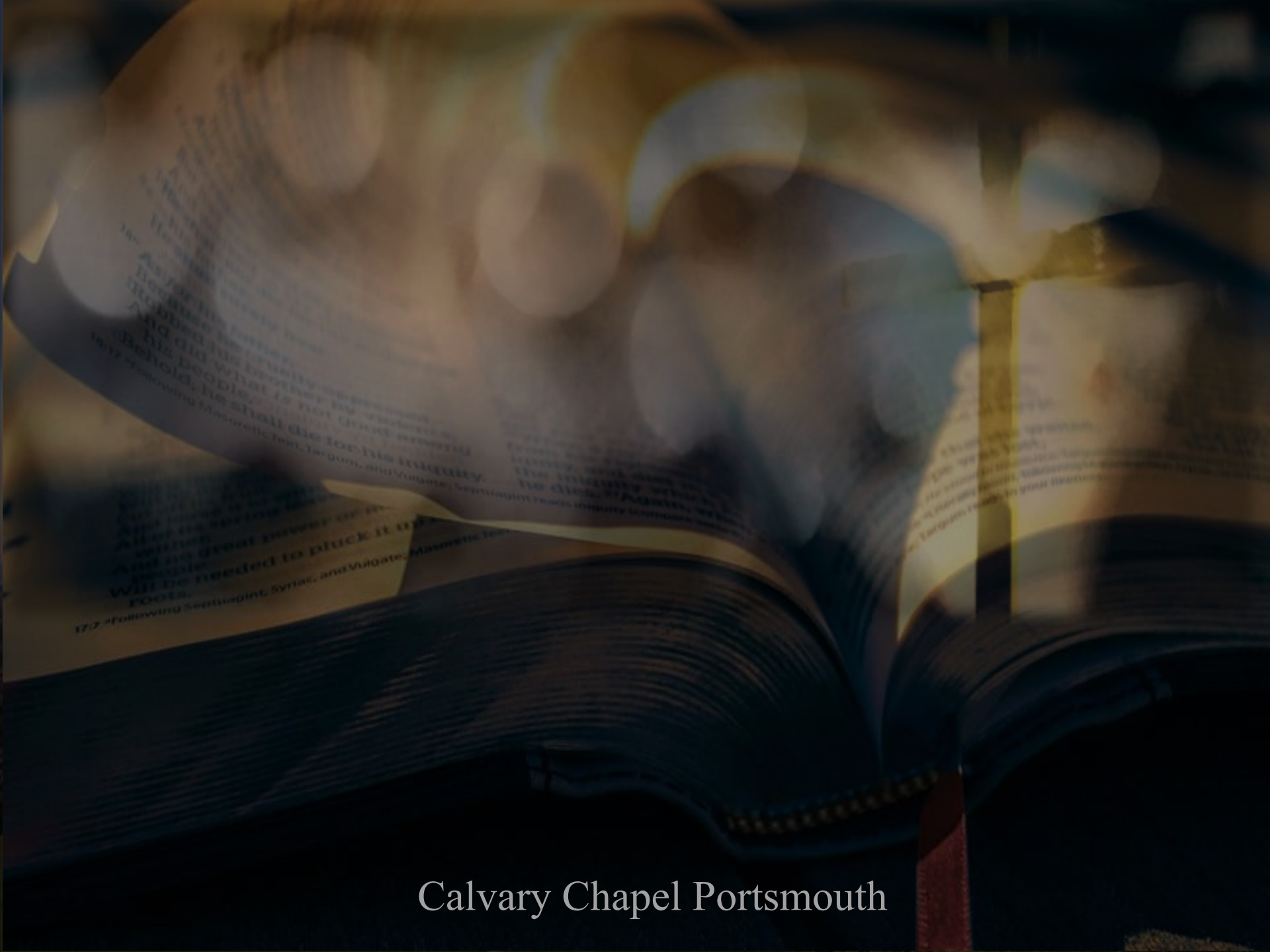
Chapter 33

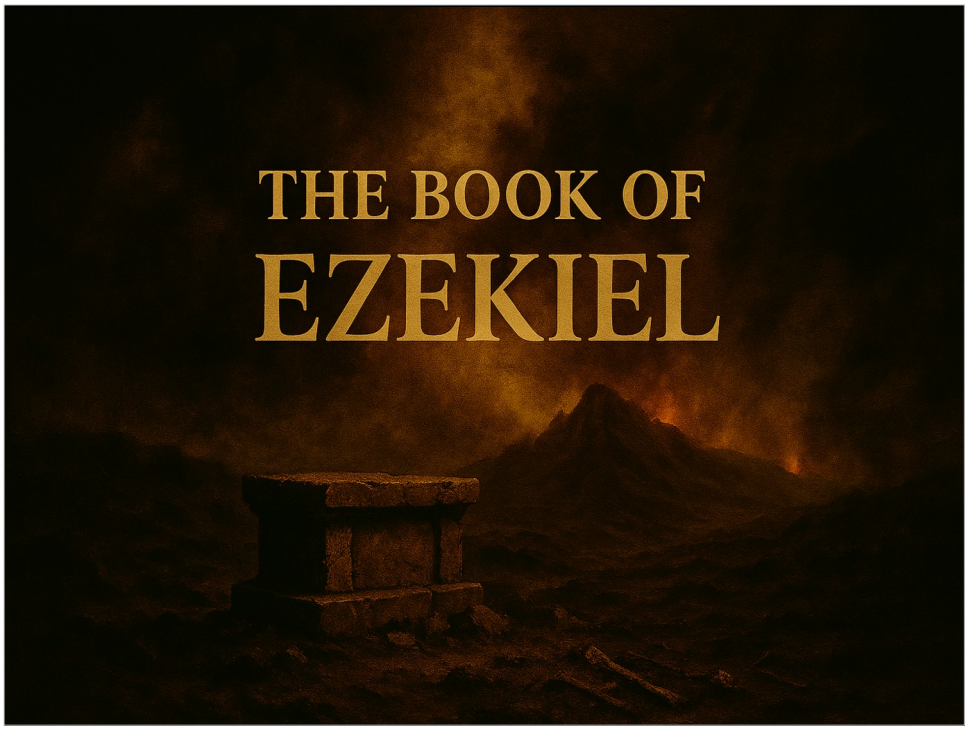
- Verses 1–2: The Premise and the Question
  - God tells Ezekiel to speak directly to Pharaoh and his crowds, asking a rhetorical question: "Who can be compared to your greatness?“
- Verses 3–9: The Example of the Great Cedar
  - Ezekiel references ‘The Assyrian’, a magnificent cedar of Lebanon. It had beautiful branches, deep water sources, and towered above other trees.
  - It was so grand it provided shelter for all the birds and beasts, and even the trees in the Garden of Eden envied it.

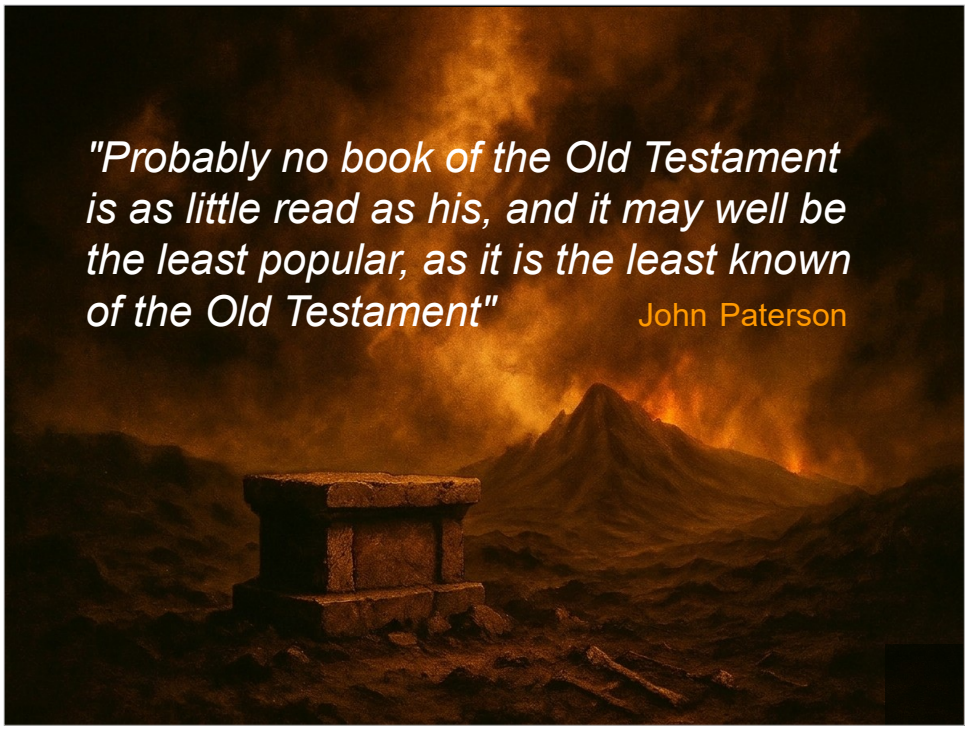
27 *And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.*

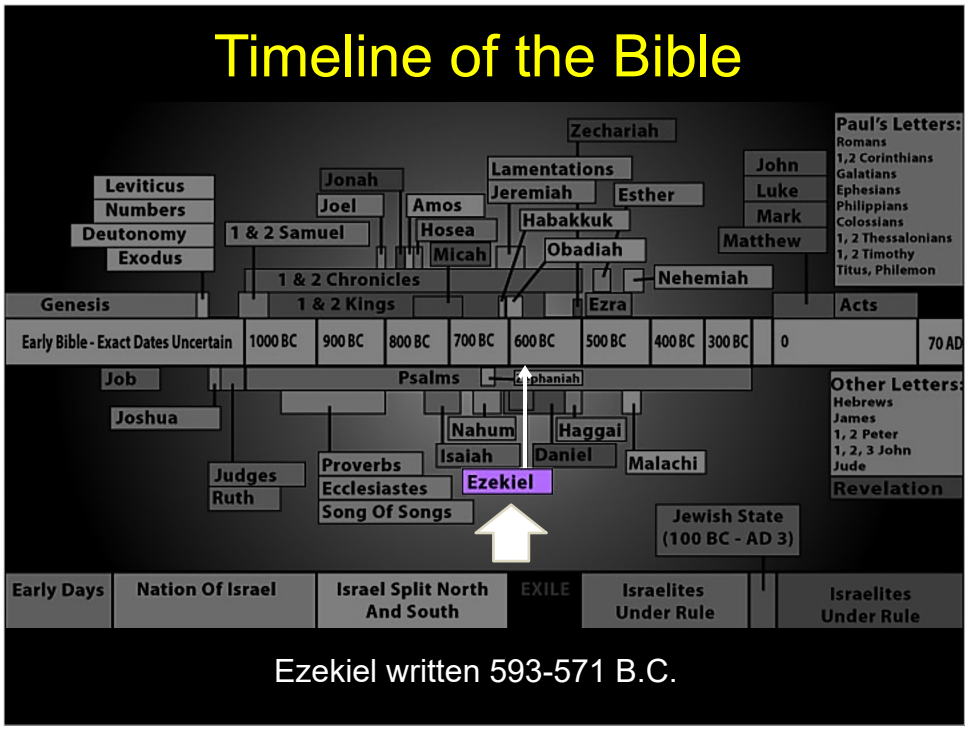
Ezekiel 32:27

- "the mighty that are fallen" is “Ha Gibborim” The Nephilim!
  - Ezekiel is intentionally playing on words here. He is looking down into the underworld and noting that these proud, terrifying empires (like Egypt and Assyria) are being forced to sleep in the exact same dark compartment of Sheol as the Nephilim/Gibborim of old.

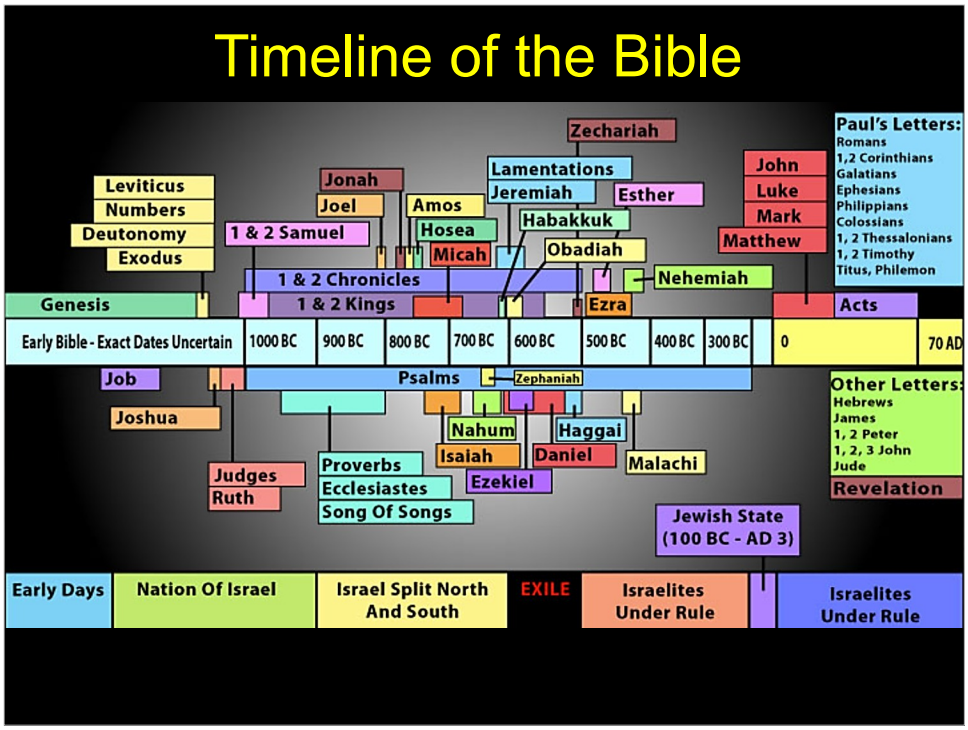

Calvary Chapel Portsmouth

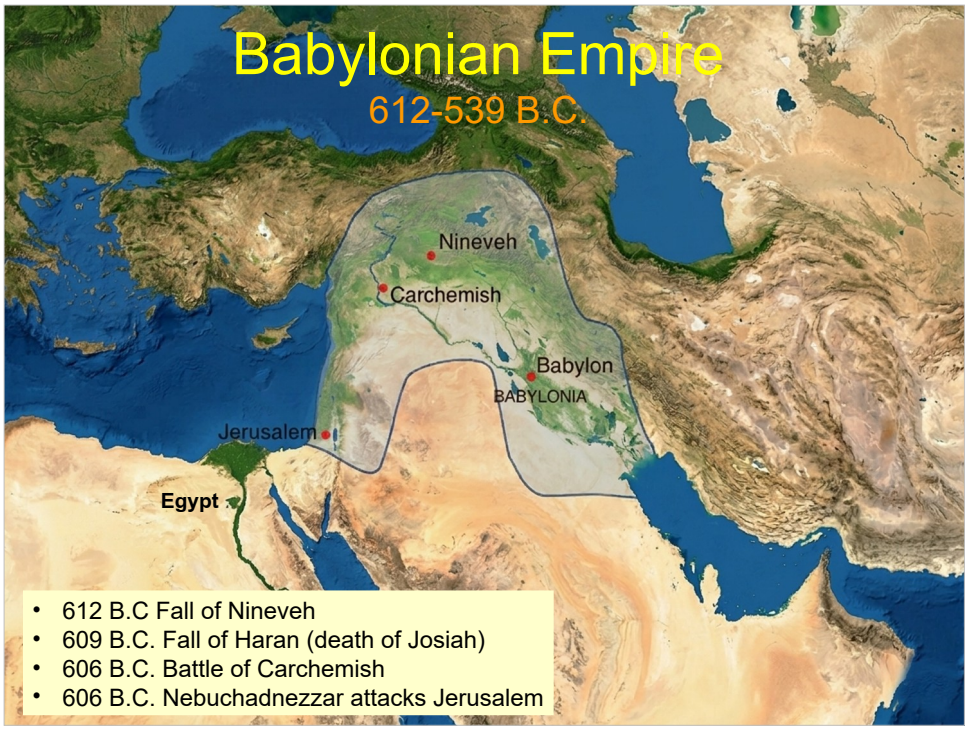

THE BOOK OF
EZEKIEL


"Probably no book of the Old Testament is as little read as his, and it may well be the least popular, as it is the least known of the Old Testament"
John Paterson



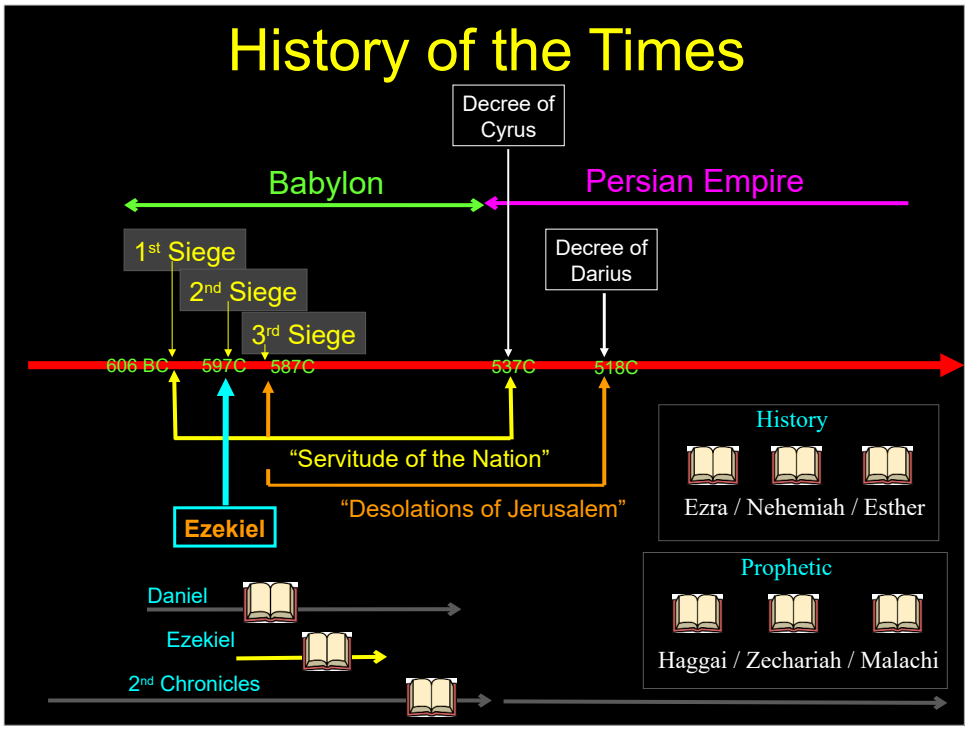
Ezekiel written 593-571 B.C.


Timeline of the Bible
Zechariah
Lamentations
Jeremiah
Esther
Habakkuk
Obadiah
Nehemiah
Jonah
Joel
Amos
Hosea
Micah
Leviticus
Numbers
Deutonomy
Exodus
1 & 2 Samuel
1 & 2 Chronicles
1 & 2 Kings
Ezra
Genesis
John
Luke
Mark
Matthew
Acts
Paul's Letters:
Romans
1,2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1, 2 Thessalonians
1, 2 Timothy
Titus, Philemon
Early Bible - Exact Dates Uncertain
1000 BC
900 BC
800 BC
700 BC
600 BC
500 BC
400 BC
300 BC
0
70 AD
Job
Psalms
Zephaniah
Joshua
Nahum
Haggai
Isaiah
Daniel
Malachi
Judges
Ruth
Proverbs
Ecclesiastes
Song Of Songs
Ezekiel
Other Letters:
Hebrews
James
1, 2 Peter
1, 2, 3 John
Jude
Revelation
Jewish State
(100 BC - AD 3)
Early Days
Nation Of Israel
Israel Split North
And South
EXILE
Israelites
Under Rule
Israelites
Under Rule



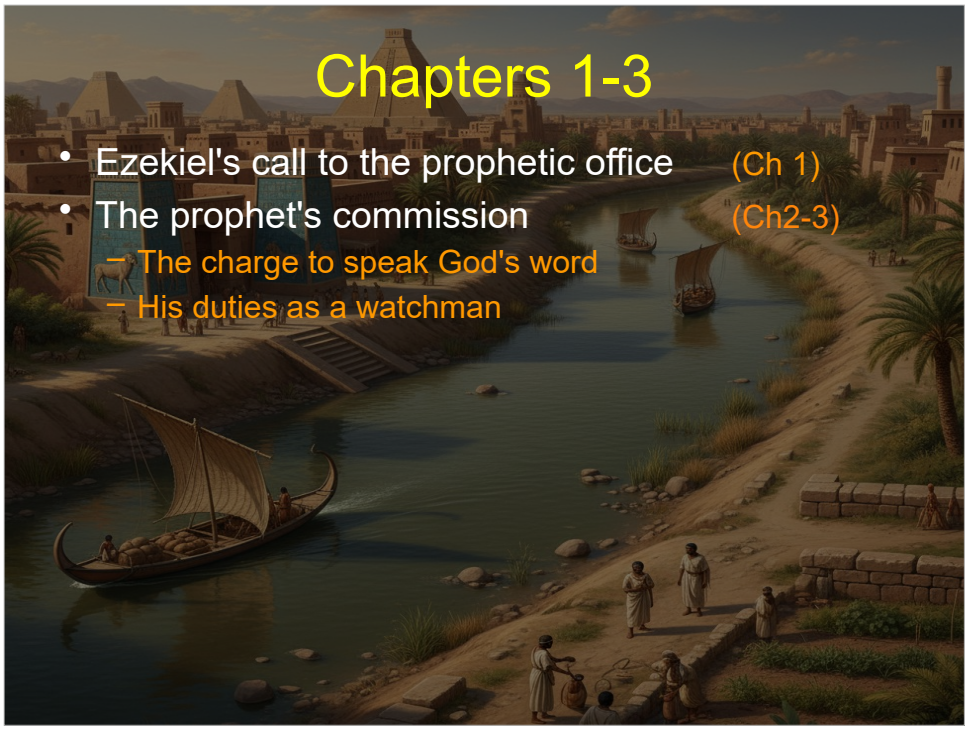
Although Esther comes after Nehemiah, its events antedate Nehemiah by about 30 years.

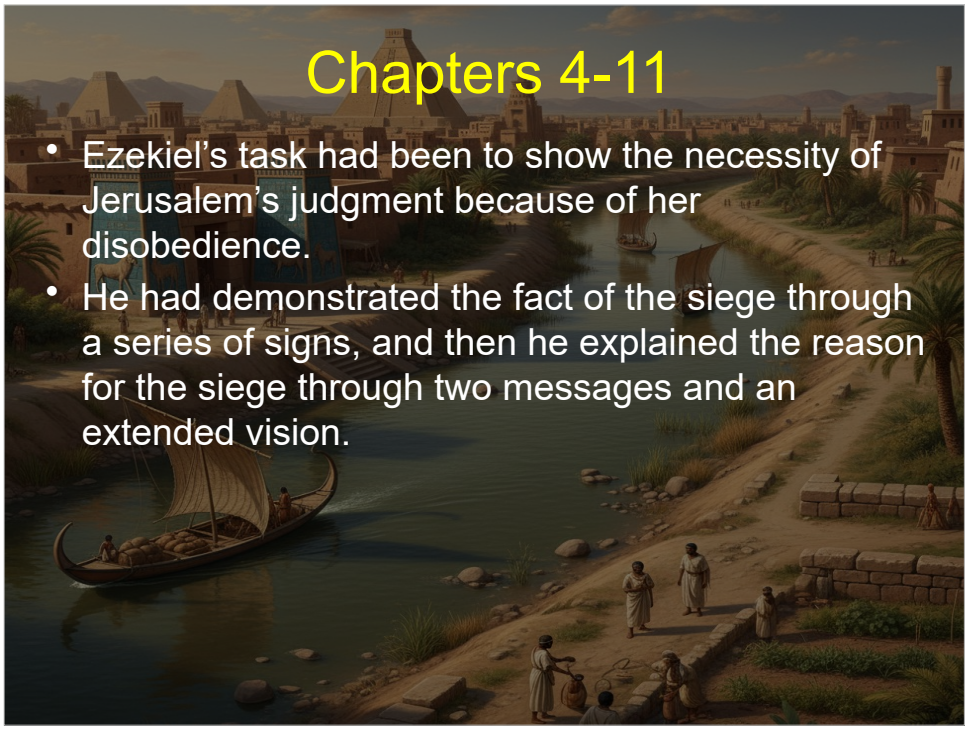
Esther made possible the work of Nehemiah: Except for her, Jerusalem might never have been rebuilt, and there might have been a very different story to tell to all future ages. If the Hebrew nation had been wiped out 500 years before it brought Christ into the world, it might have made a gigantic difference in the destiny of mankind! No Messiah for a lost world…



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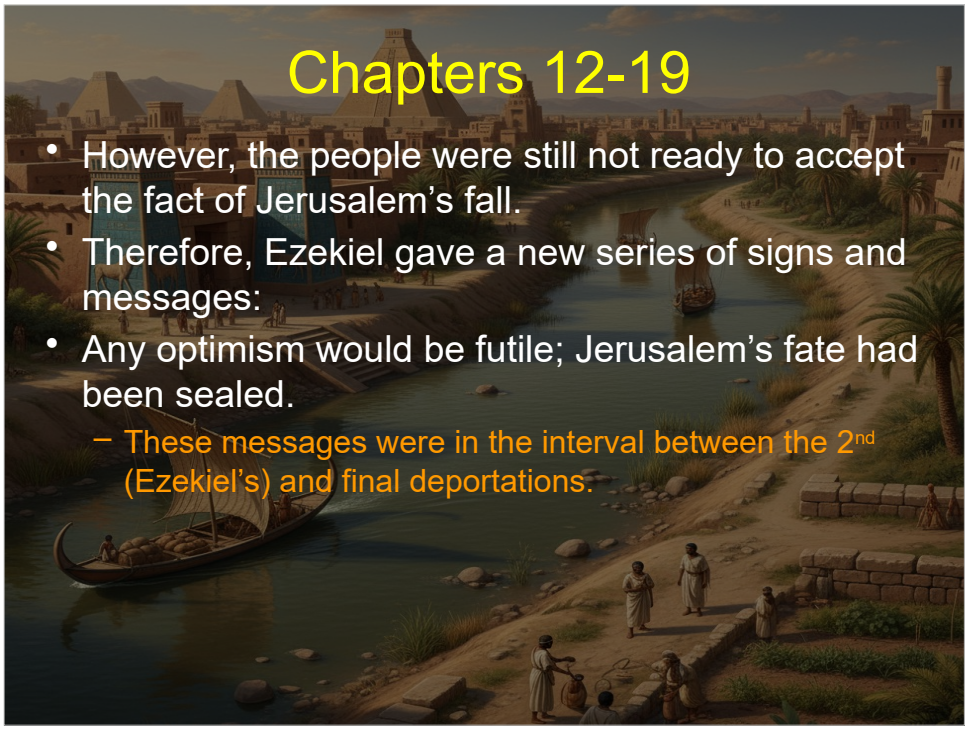
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Chapters 1-3
• Ezekiel's call to the prophetic office (Ch 1)
• The prophet's commission (Ch2-3)
– The charge to speak God's word
– His duties as a watchman



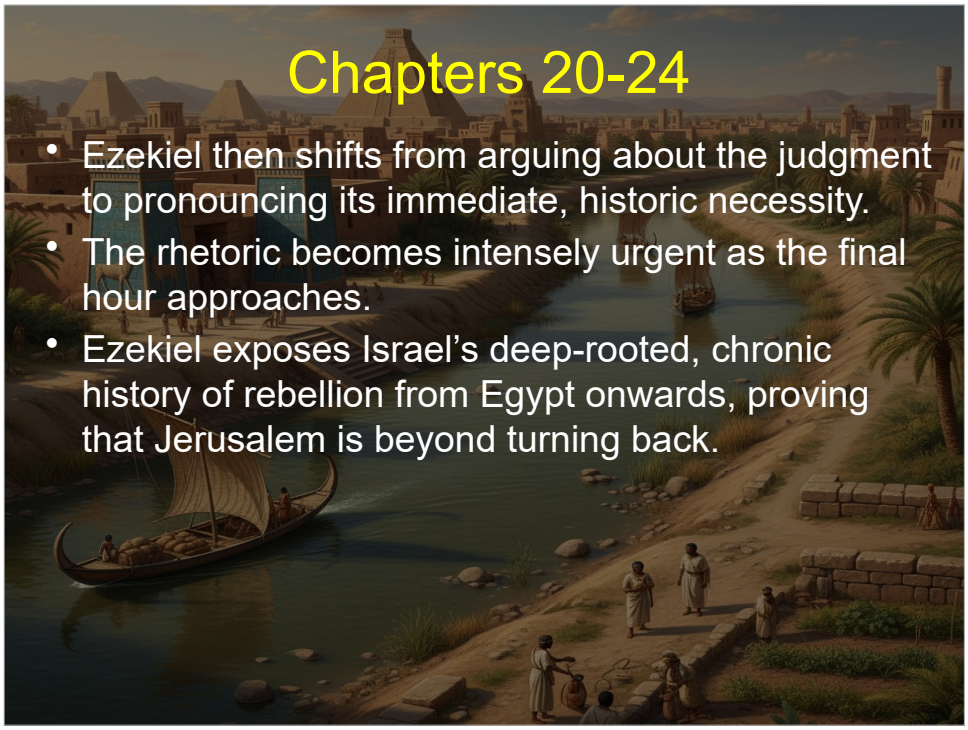
Chapters 4-11

- Ezekiel's task had been to show the necessity of Jerusalem's judgment because of her disobedience.
- He had demonstrated the fact of the siege through a series of signs, and then he explained the reason for the siege through two messages and an extended vision.



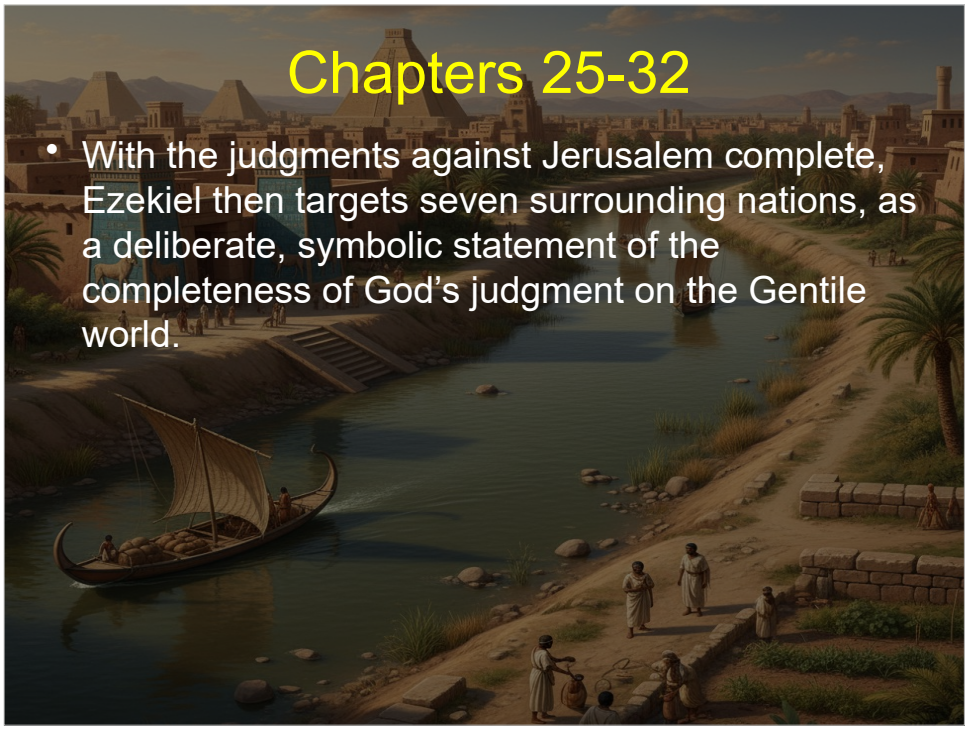
Chapters 12-19

- However, the people were still not ready to accept the fact of Jerusalem's fall.
- Therefore, Ezekiel gave a new series of signs and messages:
- Any optimism would be futile; Jerusalem's fate had been sealed.
  - These messages were in the interval between the 2nd (Ezekiel's) and final deportations.



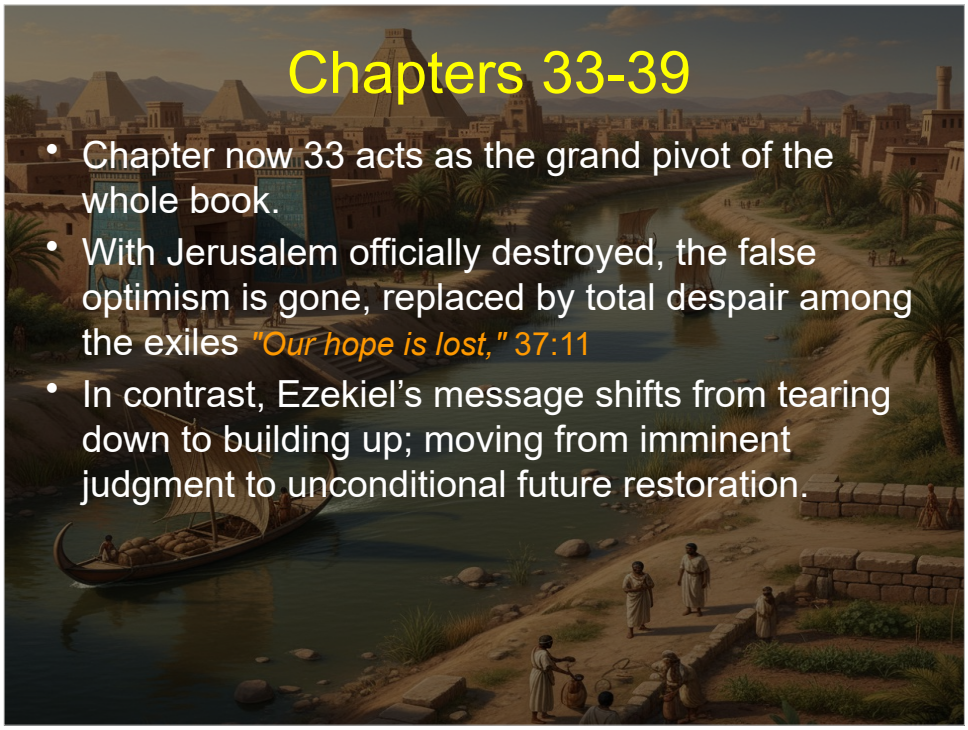
Chapters 20-24

- Ezekiel then shifts from arguing about the judgment to pronouncing its immediate, historic necessity.
- The rhetoric becomes intensely urgent as the final hour approaches.
- Ezekiel exposes Israel’s deep-rooted, chronic history of rebellion from Egypt onwards, proving that Jerusalem is beyond turning back.



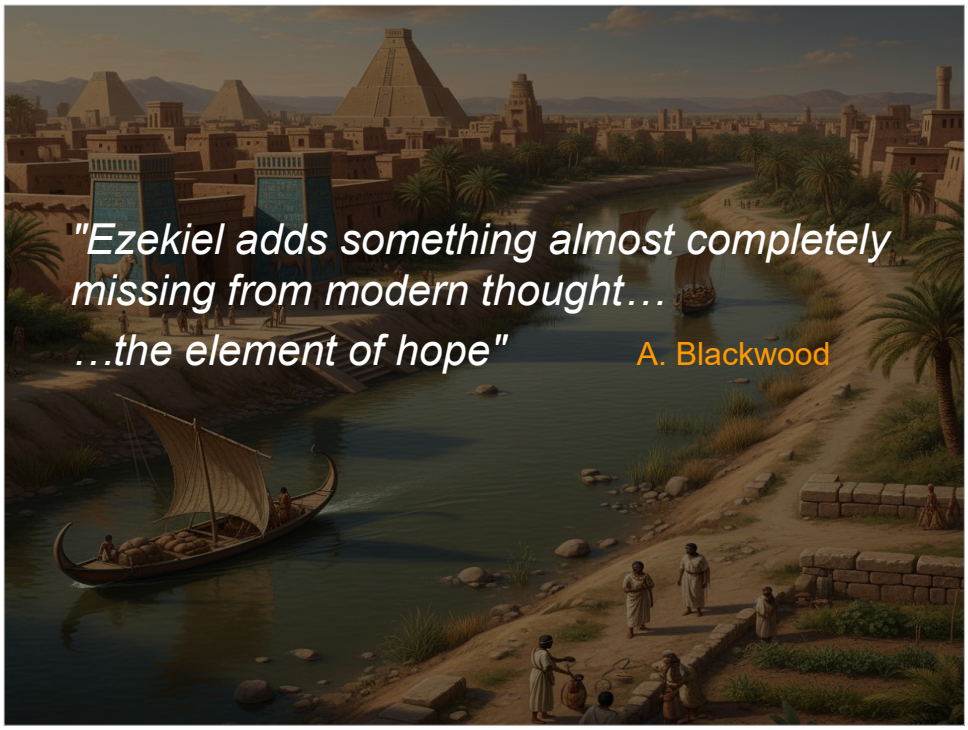
Chapters 25-32

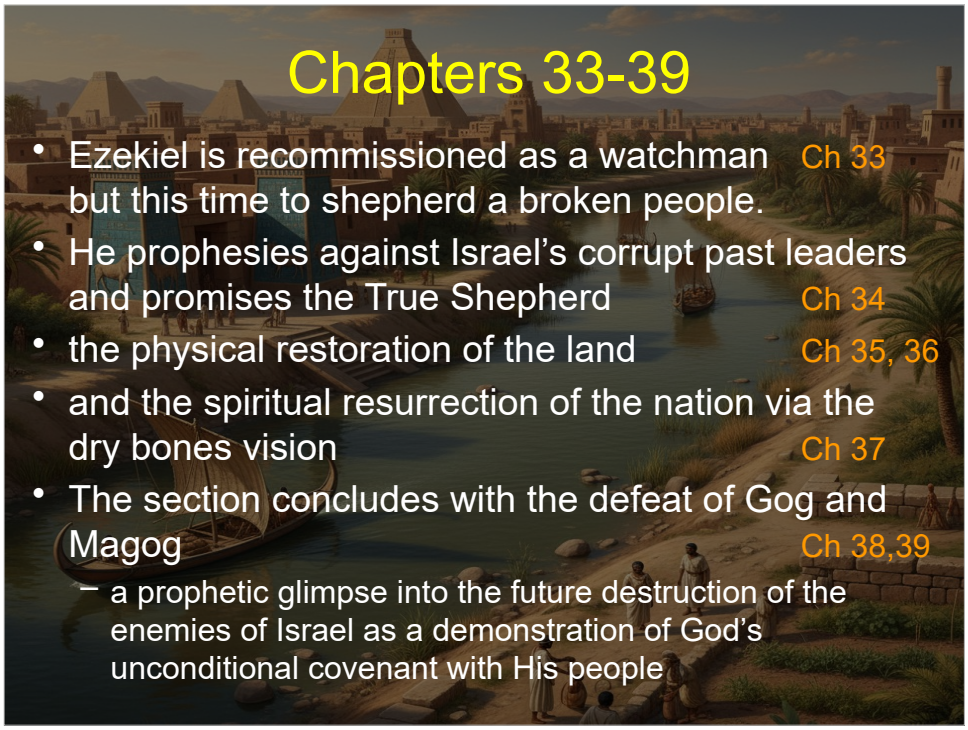
- With the judgments against Jerusalem complete, Ezekiel then targets seven surrounding nations, as a deliberate, symbolic statement of the completeness of God’s judgment on the Gentile world.



Chapters 33-39

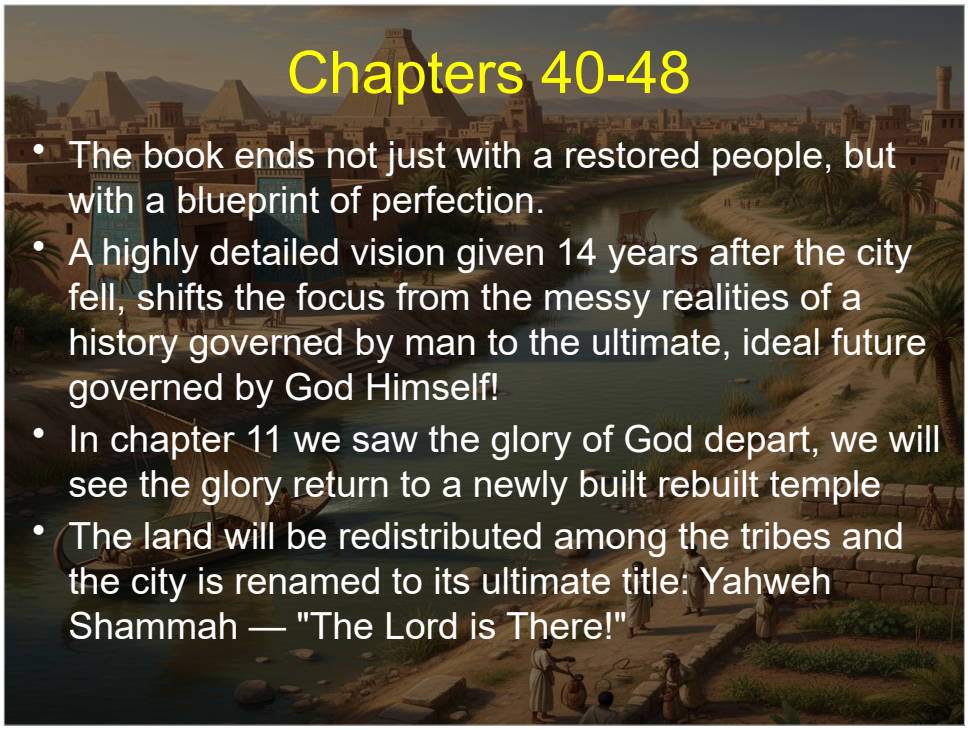
- Chapter now 33 acts as the grand pivot of the whole book.
- With Jerusalem officially destroyed, the false optimism is gone, replaced by total despair among the exiles *"Our hope is lost,"* 37:11
- In contrast, Ezekiel's message shifts from tearing down to building up; moving from imminent judgment to unconditional future restoration.


"Ezekiel adds something almost completely missing from modern thought…
…the element of hope"
A. Blackwood



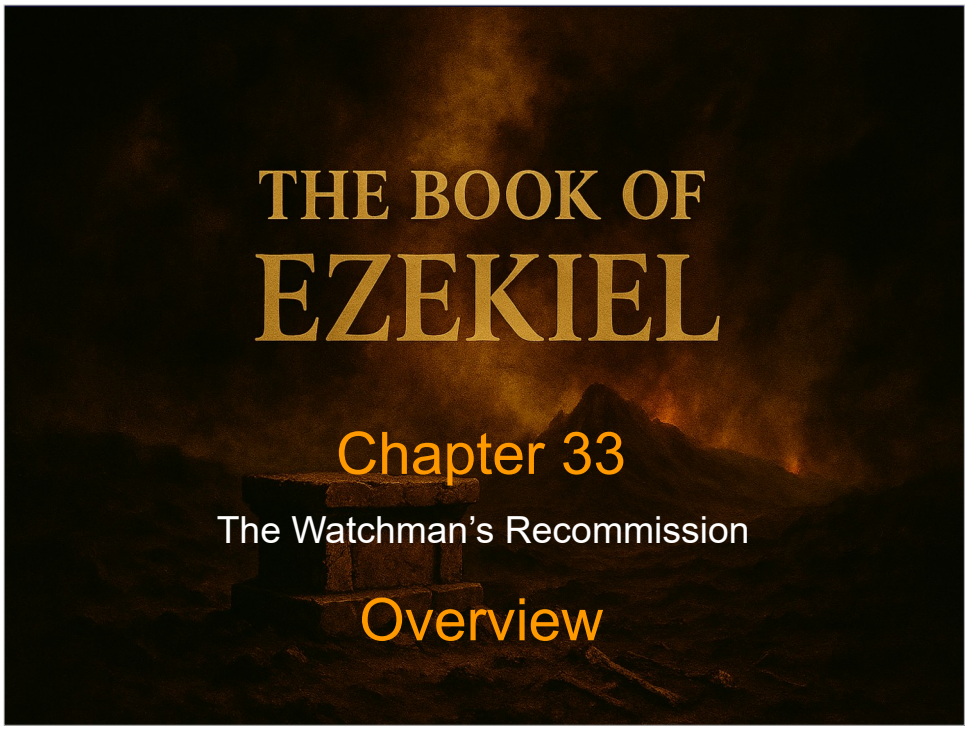
Chapters 33-39

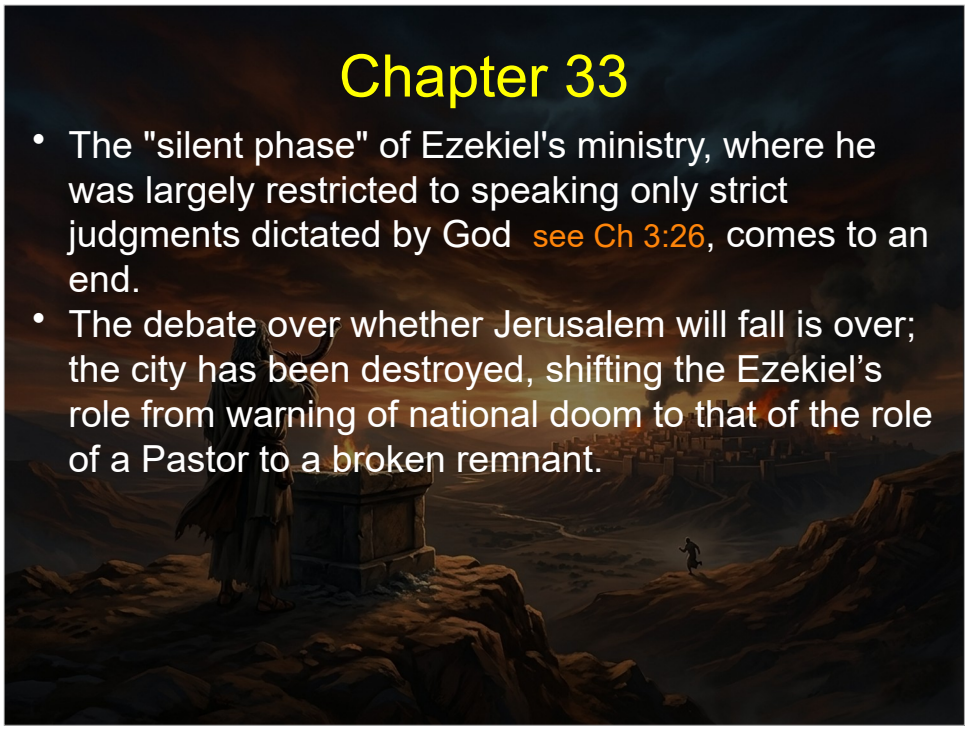
- Ezekiel is recommissioned as a watchman but this time to shepherd a broken people. Ch 33
- He prophesies against Israel's corrupt past leaders and promises the True Shepherd Ch 34
- the physical restoration of the land Ch 35, 36
- and the spiritual resurrection of the nation via the dry bones vision Ch 37
- The section concludes with the defeat of Gog and Magog Ch 38,39
  - a prophetic glimpse into the future destruction of the enemies of Israel as a demonstration of God's unconditional covenant with His people



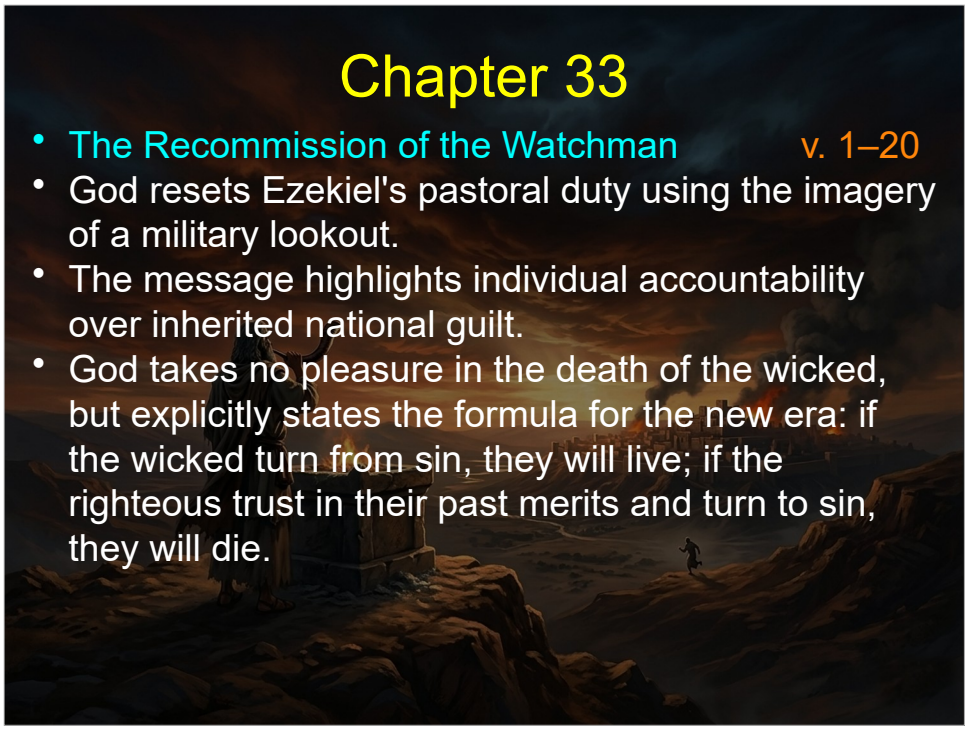
Chapters 40-48

- The book ends not just with a restored people, but with a blueprint of perfection.
- A highly detailed vision given 14 years after the city fell, shifts the focus from the messy realities of a history governed by man to the ultimate, ideal future governed by God Himself!
- In chapter 11 we saw the glory of God depart, we will see the glory return to a newly built rebuilt temple
- The land will be redistributed among the tribes and the city is renamed to its ultimate title: Yahweh Shammah — "The Lord is There!"

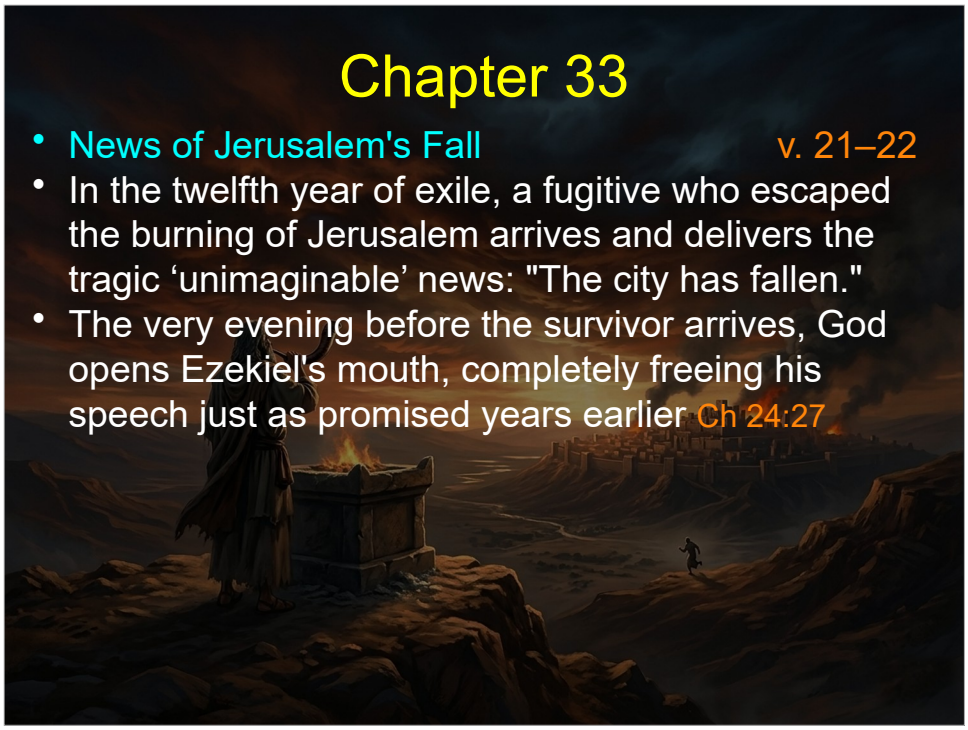

THE BOOK OF
EZEKIEL
Chapter 33
The Watchman's Recommission
Overview



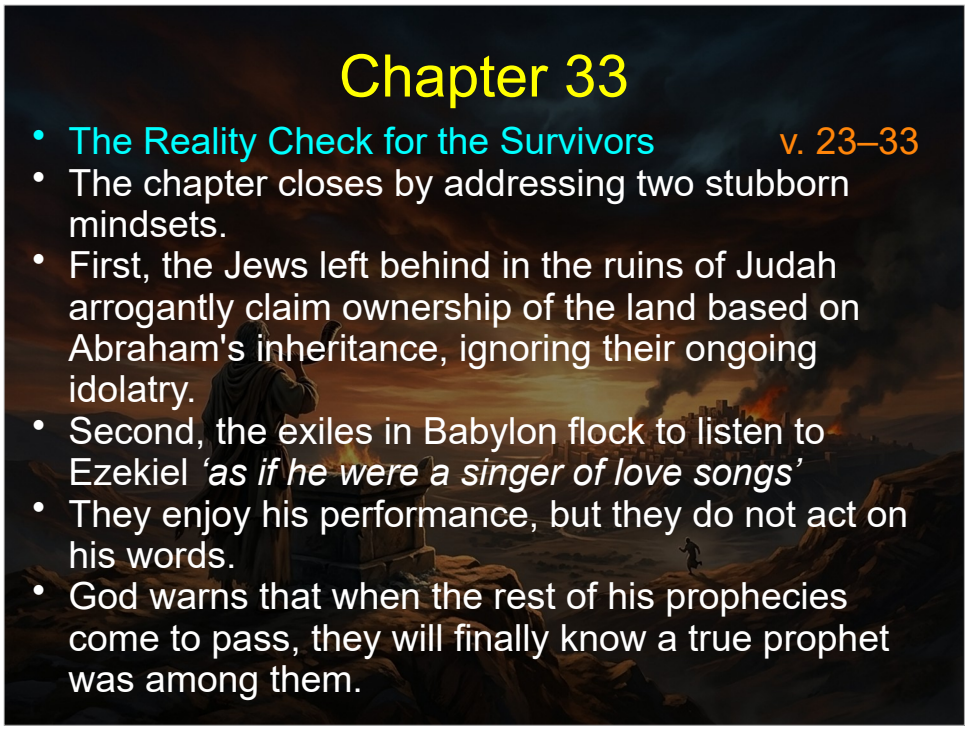
exaggerated pride or self-confidence



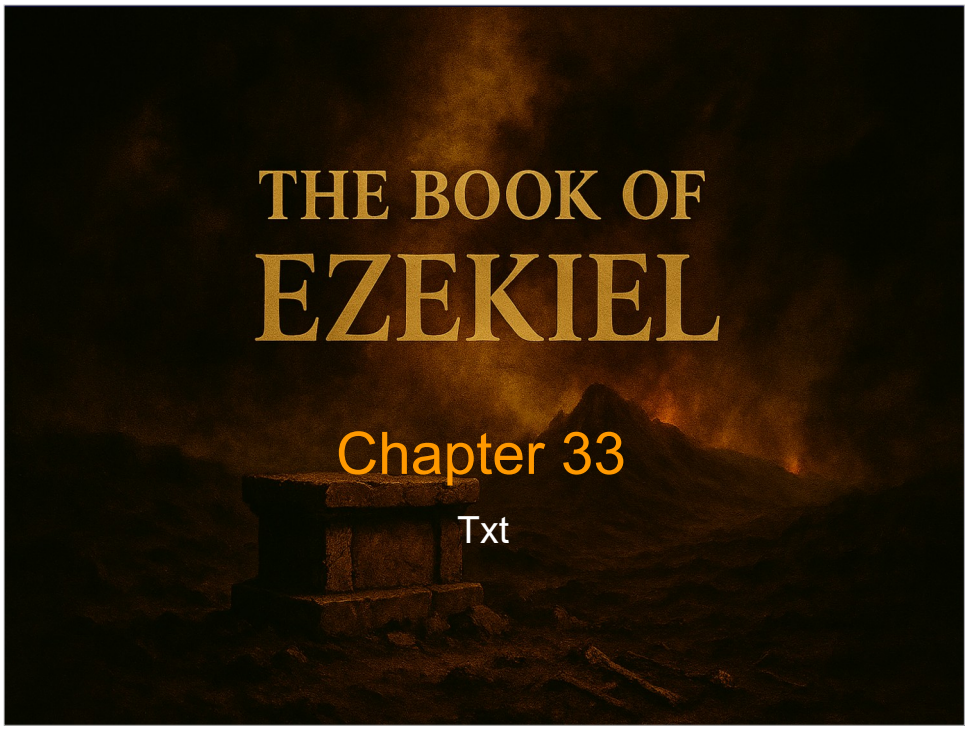
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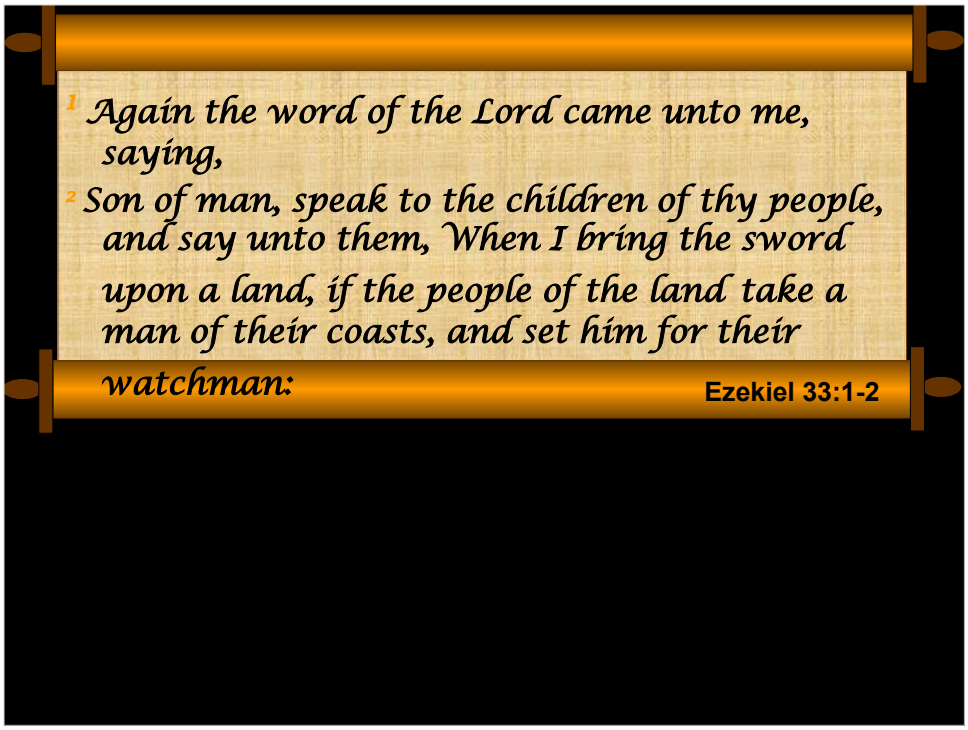


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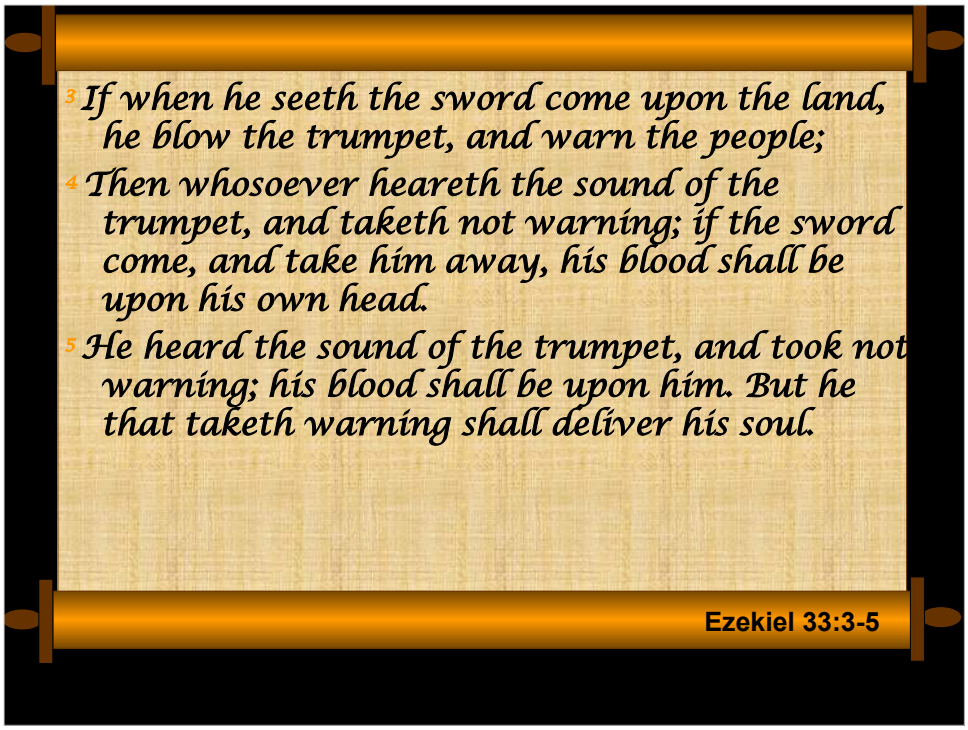


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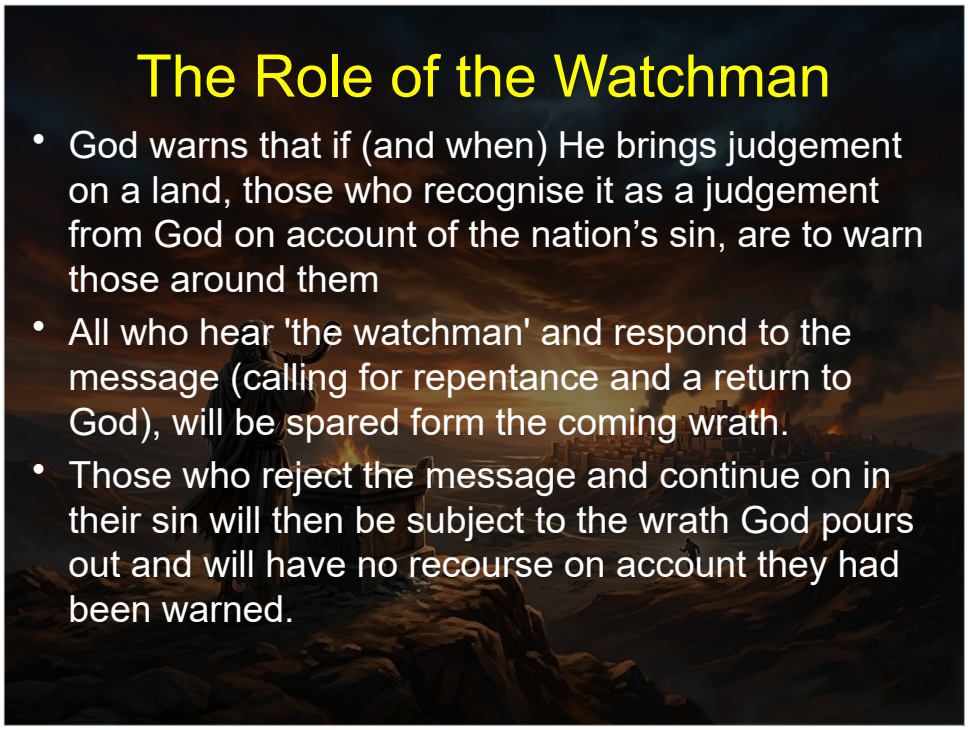

THE BOOK OF
EZEKIEL
Chapter 33
Txt



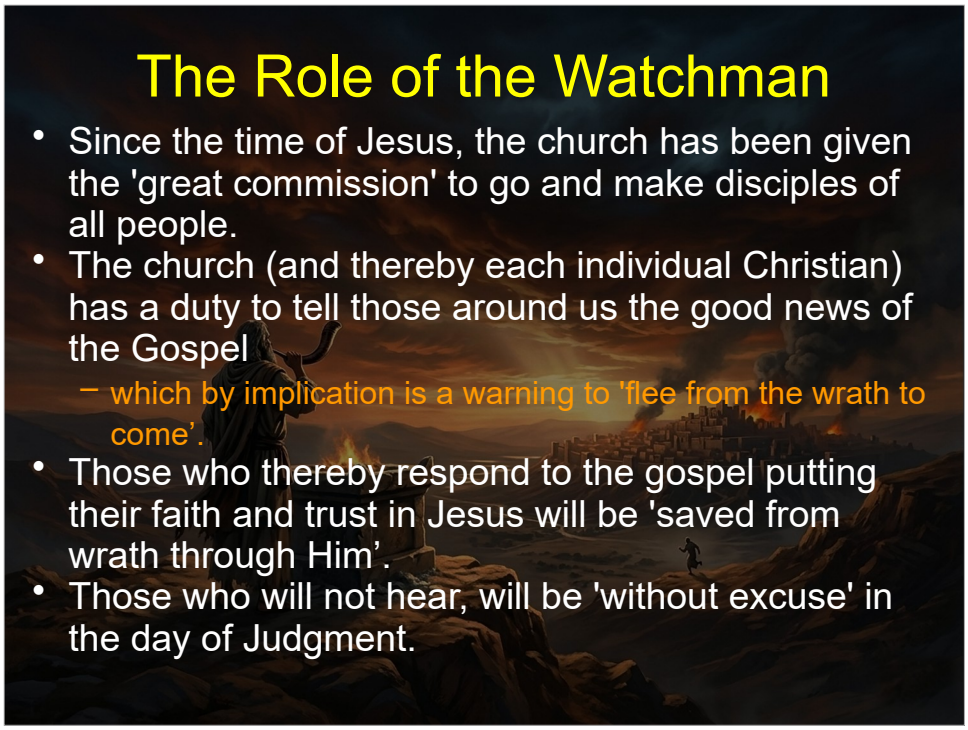
A year or so after the destruction of Jerusalem



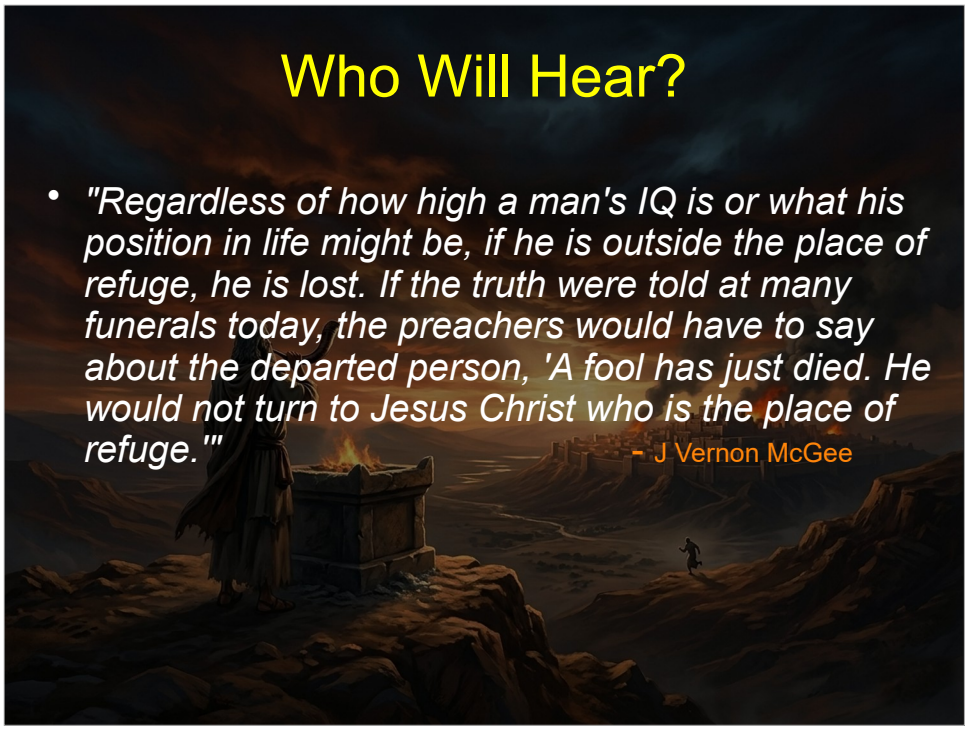
A year or so after the destruction of Jerusalem



exaggerated pride or self-confidence



exaggerated pride or self-confidence



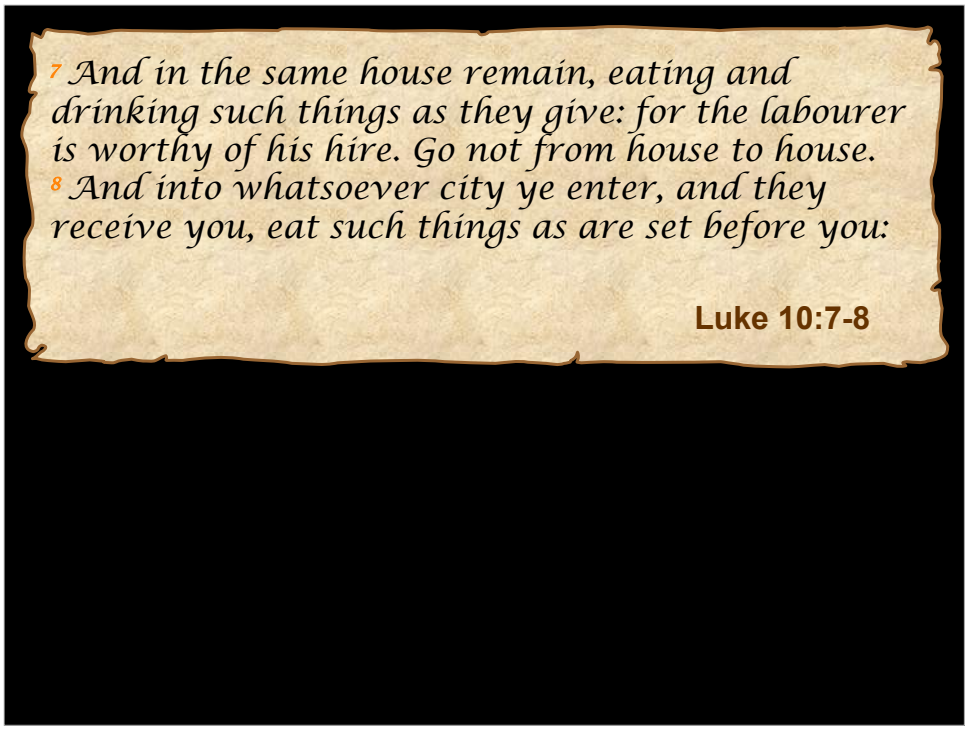
exaggerated pride or self-confidence

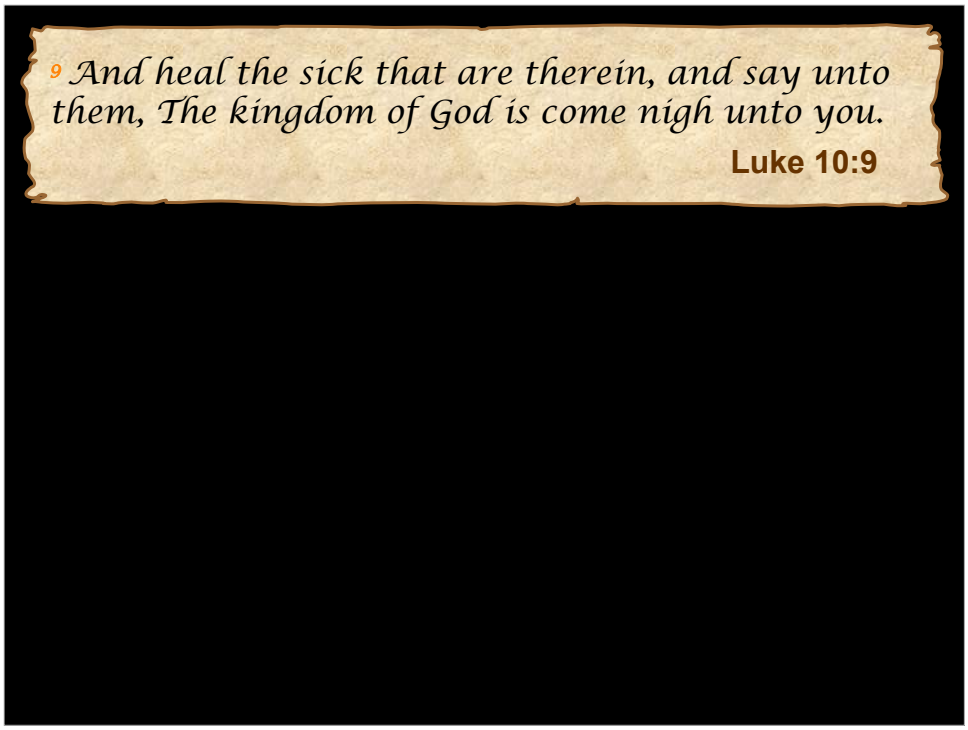
1 After these things the Lord appointed other
seventy also, and sent them two and two before his
face into every city and place, whither he himself
would come.
2 Therefore said he unto them, The harvest truly is
great, but the labourers are few: pray ye therefore
the Lord of the harvest, that he would send forth
labourers into his harvest.

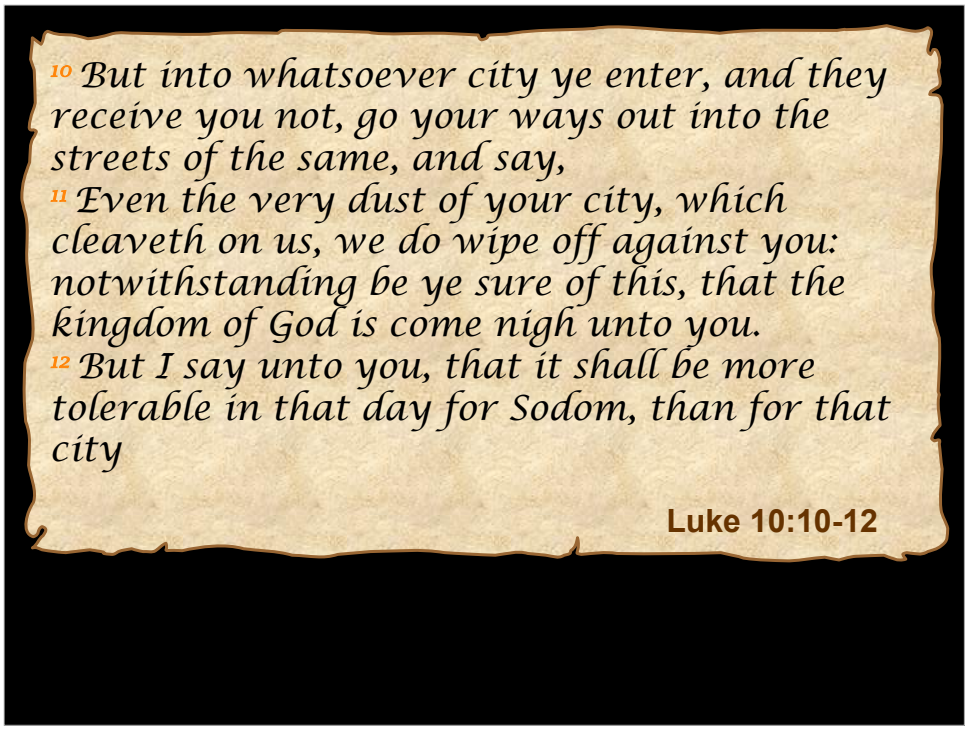
Luke 10:1-2

3 Go your ways: behold, I send you forth as lambs
among wolves.
4 Carry neither purse, nor scrip, nor shoes: and
salute no man by the way.
5 And into whatsoever house ye enter, first say,
Peace be to this house.
6 And if the son of peace be there, your peace shall
rest upon it: if not, it shall turn to you again.

Luke 10:3-6


7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
Luke 10:7-8


9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
Luke 10:9


10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city
Luke 10:10-12

13 Woe unto thee, Chorazin! woe unto thee,
Bethsaida! for if the mighty works had been
done in Tyre and Sidon, which have been done
in you, they had a great while ago repented,
sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and
Sidon at the judgment, than for you.

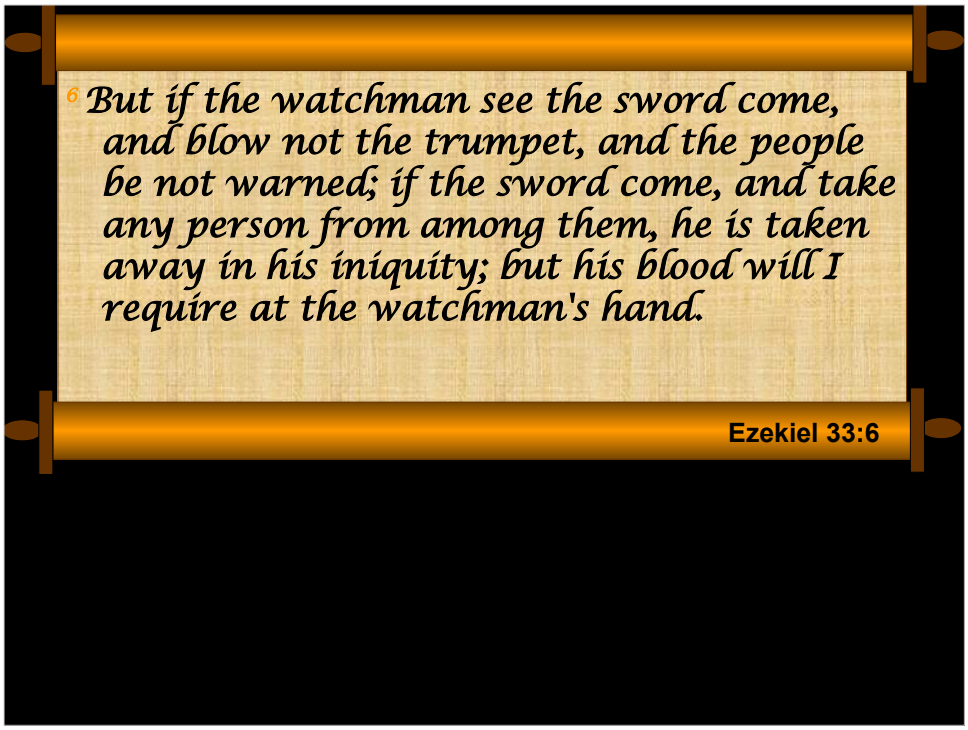
Luke 10:13-14

- *"Interestingly enough, the cities of Chorazin and Bethsaida are both totally obliterated. In another denunciation Jesus also said, "Woe unto thee Capernaum." It also was obliterated. They have now found the site of Bethsaida. It was so totally obliterated. Woe unto you, and judgement surely came upon the Bethsaida, on Chorazin, upon Capernaum."*

- Chuck Smith



exaggerated pride or self-confidence



A year or so after the destruction of Jerusalem

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Matthew 28:18-20

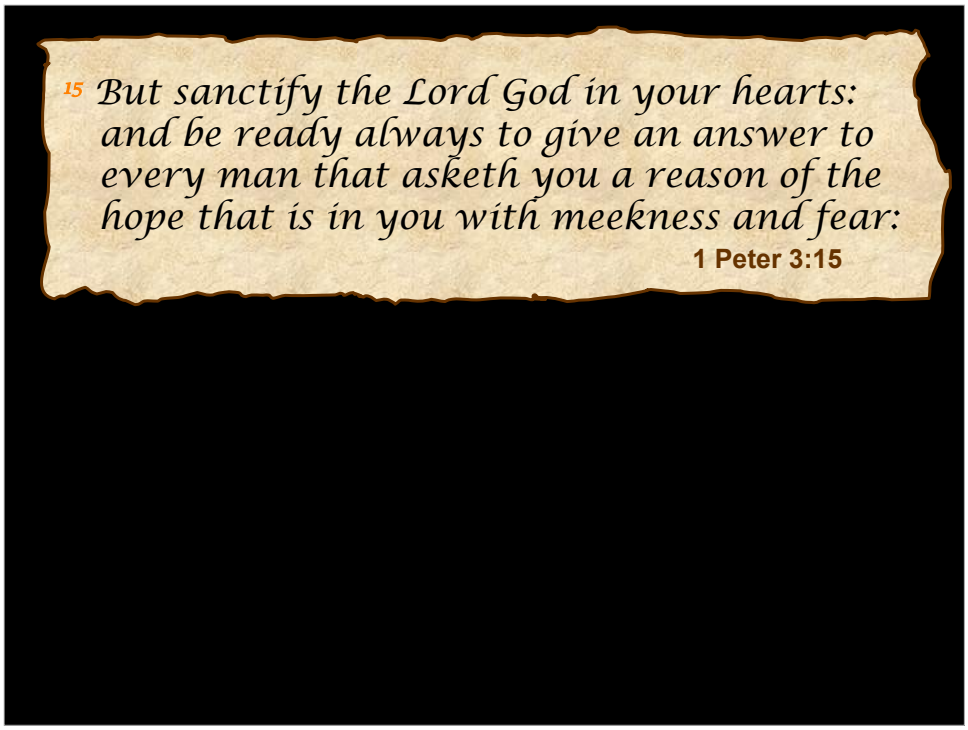
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

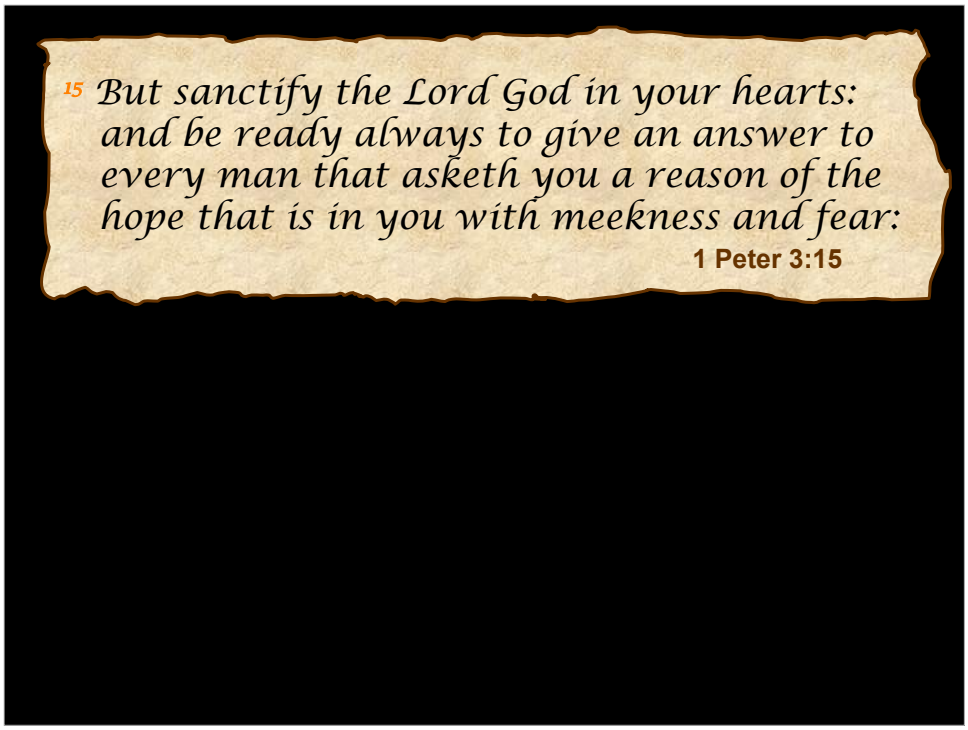
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2 Timothy 4:2-5


15 But sanctify the Lord God in your hearts:
and be ready always to give an answer to
every man that asketh you a reason of the
hope that is in you with meekness and fear:
1 Peter 3:15

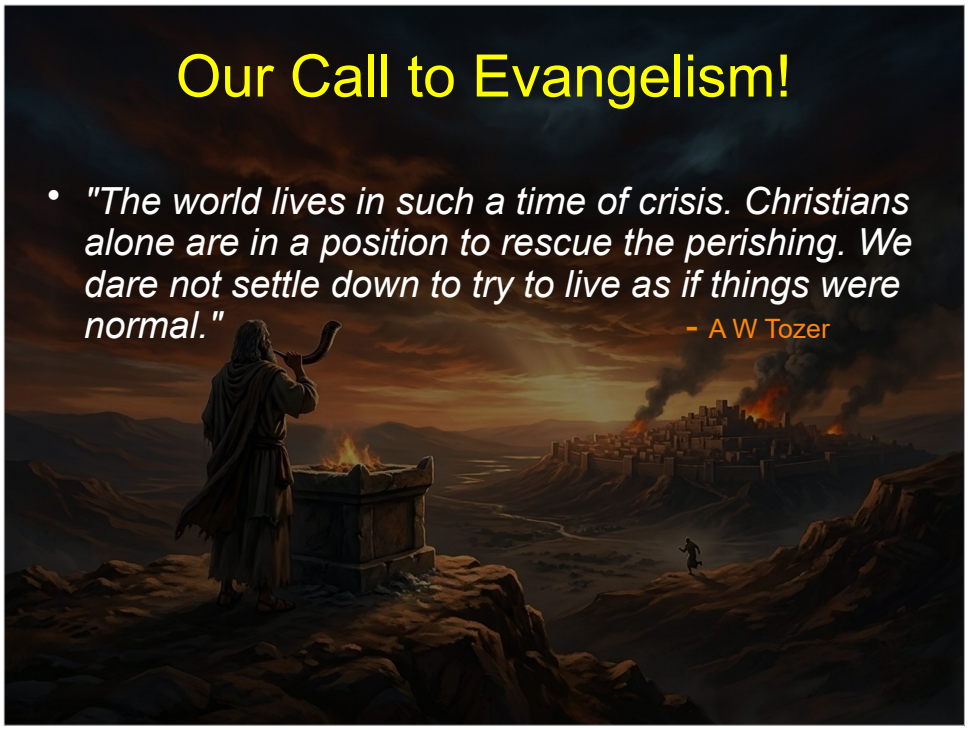

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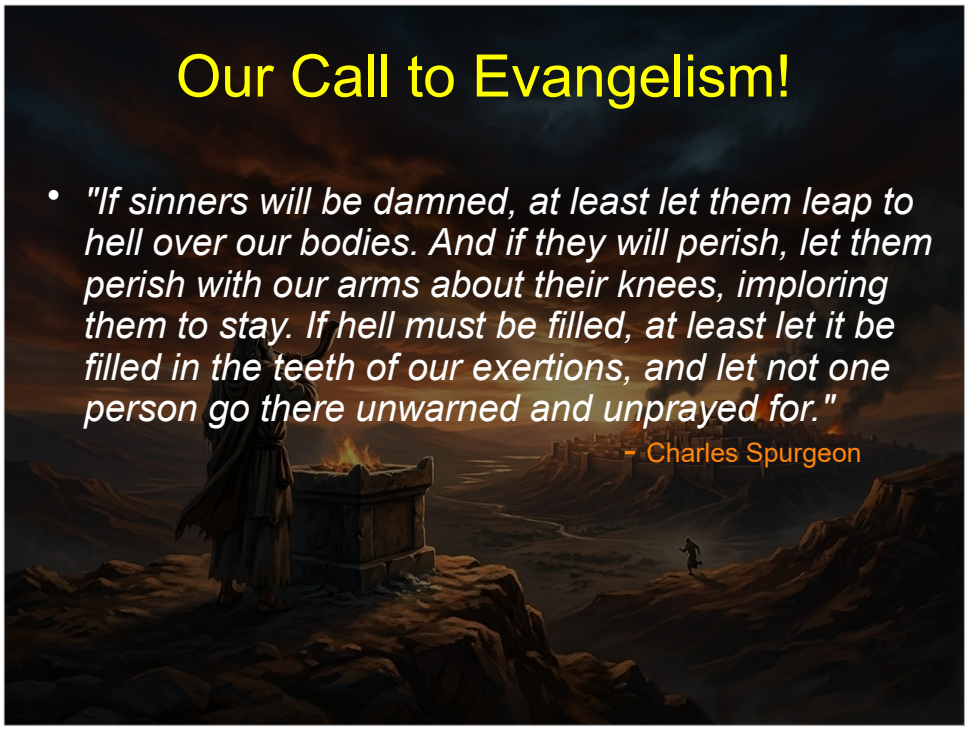
exaggerated pride or self-confidence



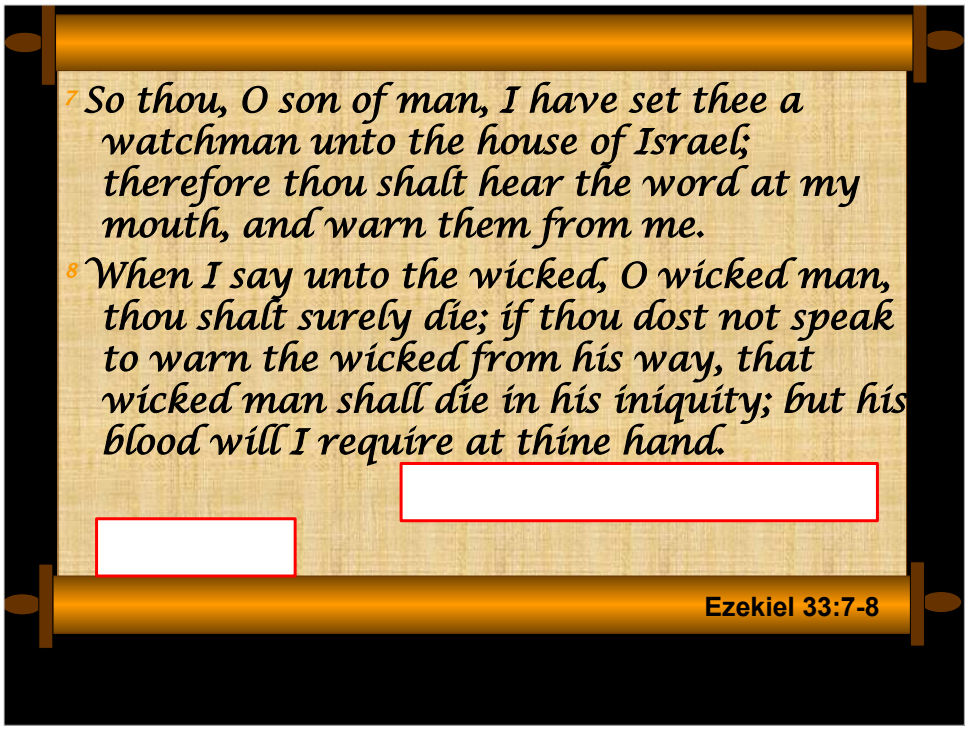
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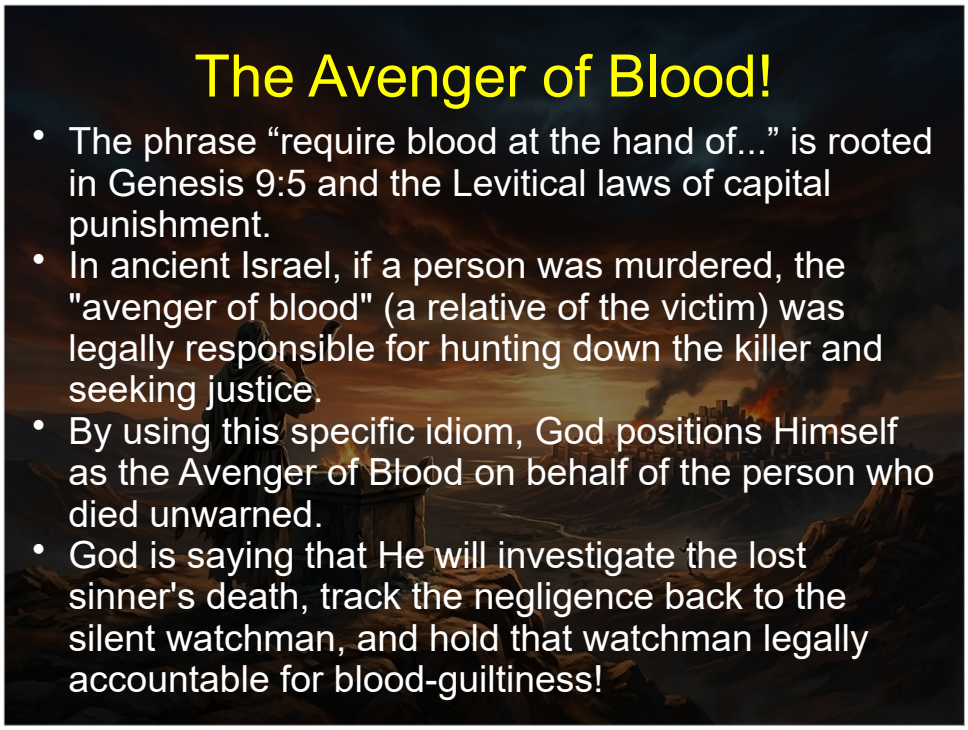
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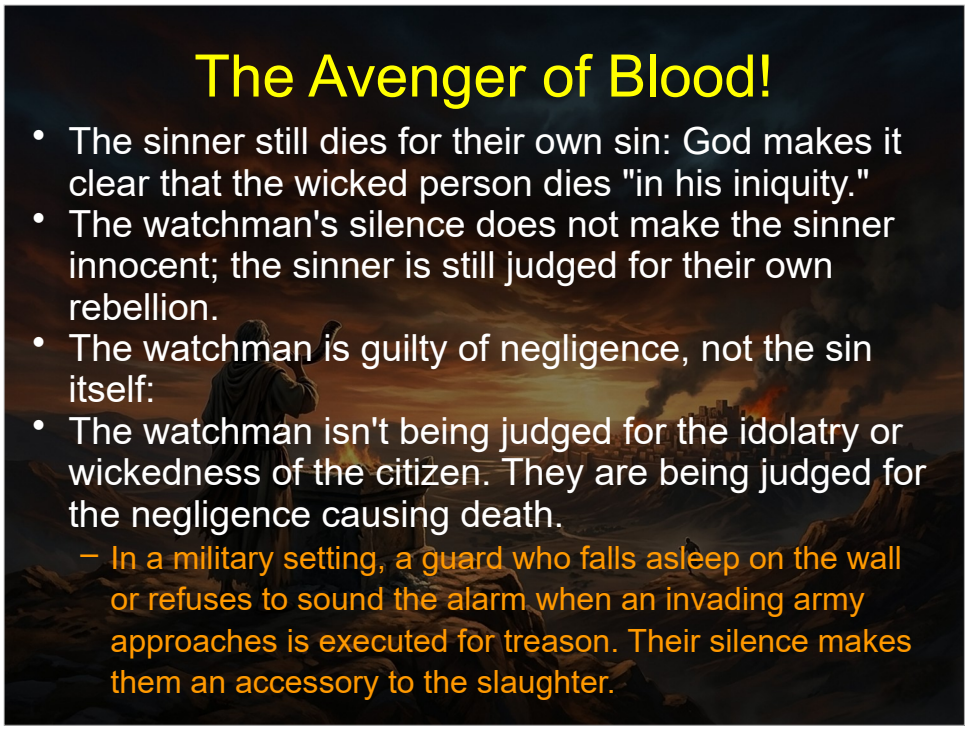
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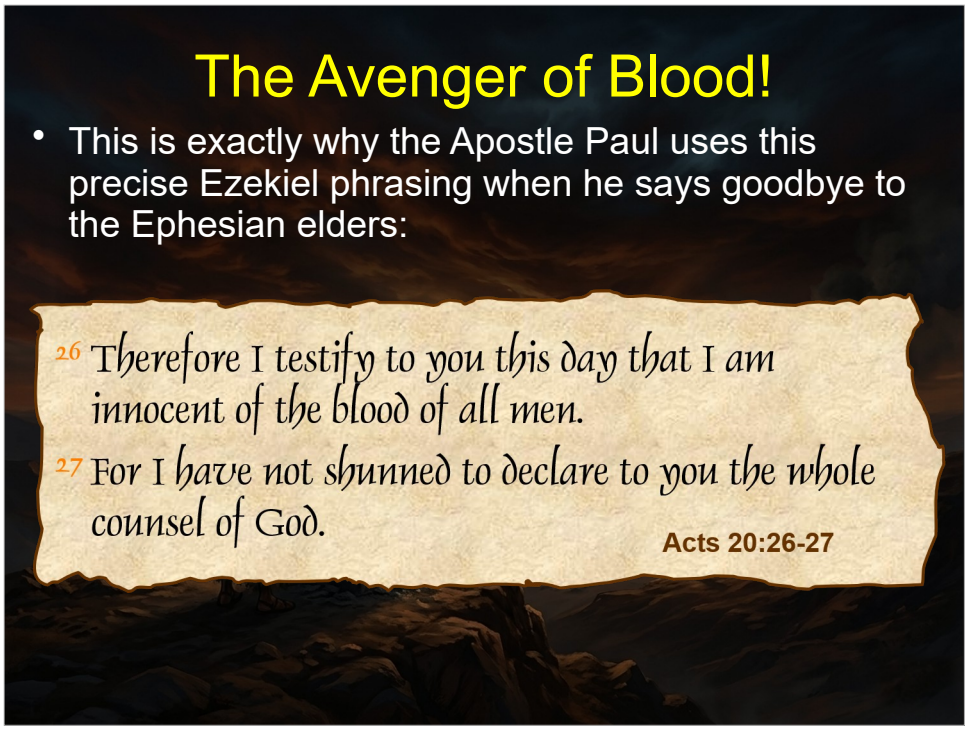
A year or so after the destruction of Jerusalem



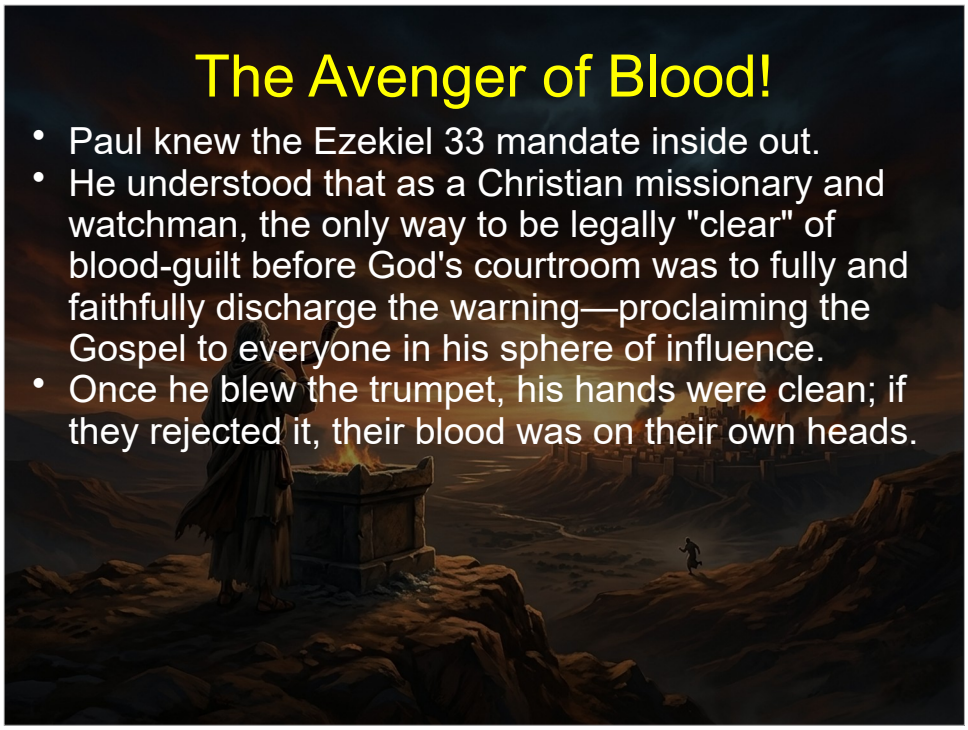
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exaggerated pride or self-confidence

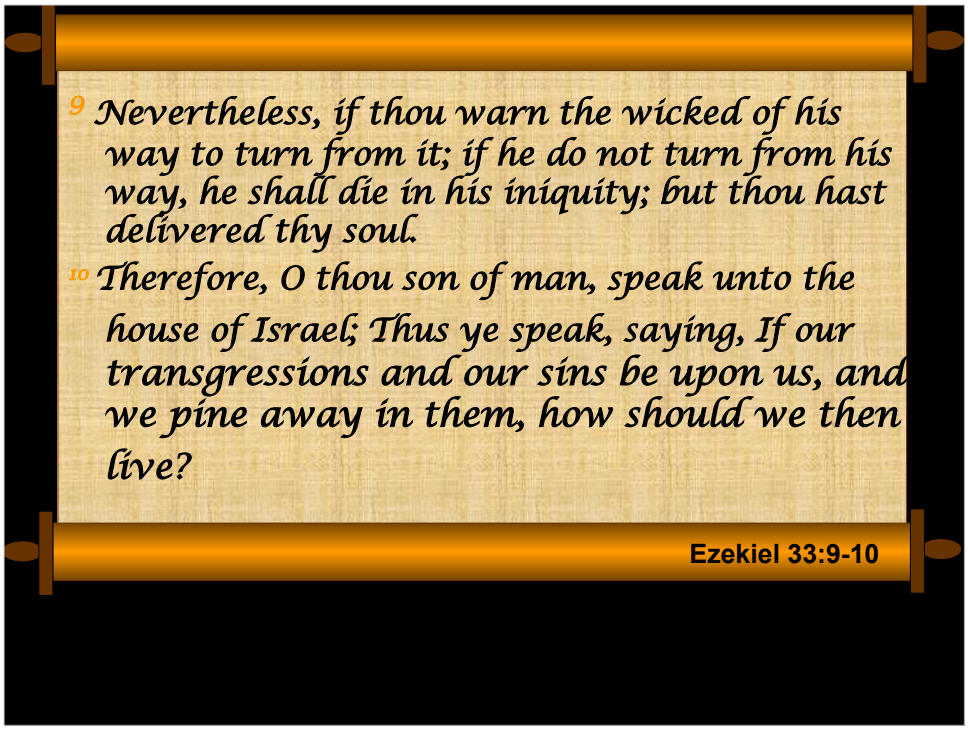
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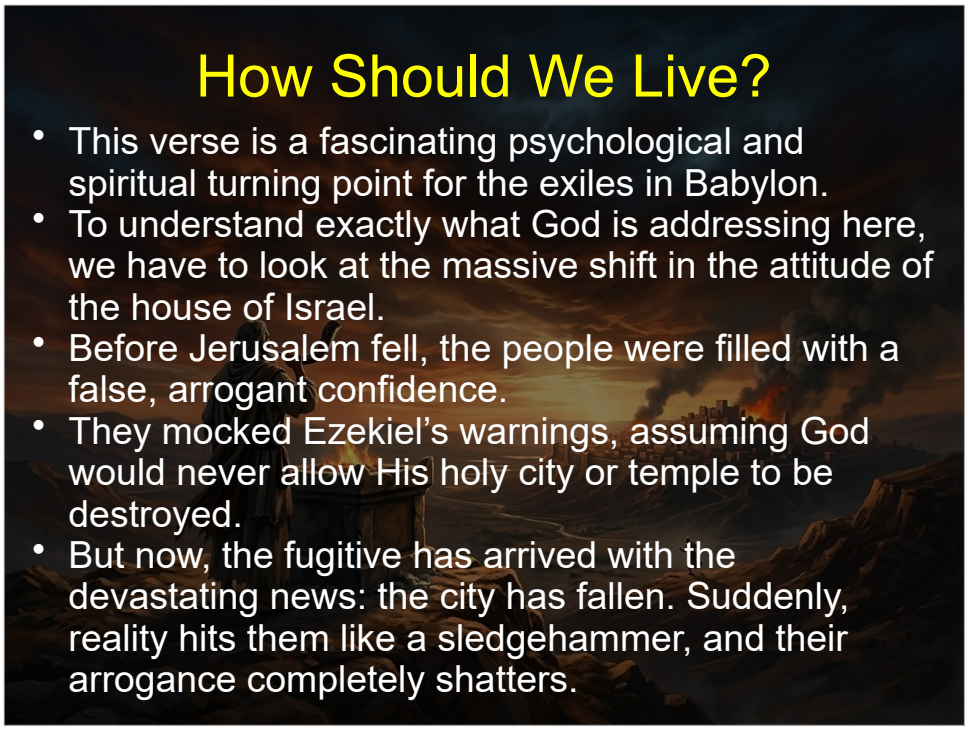
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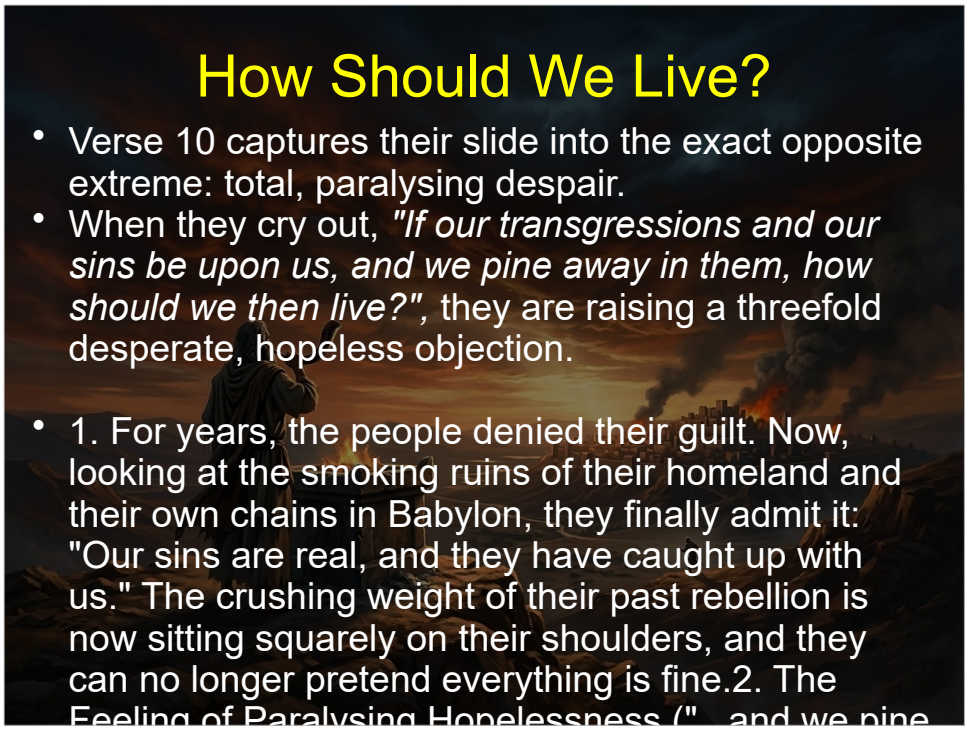
* Don't leave anything undone! 2 Timothy 4:2-5



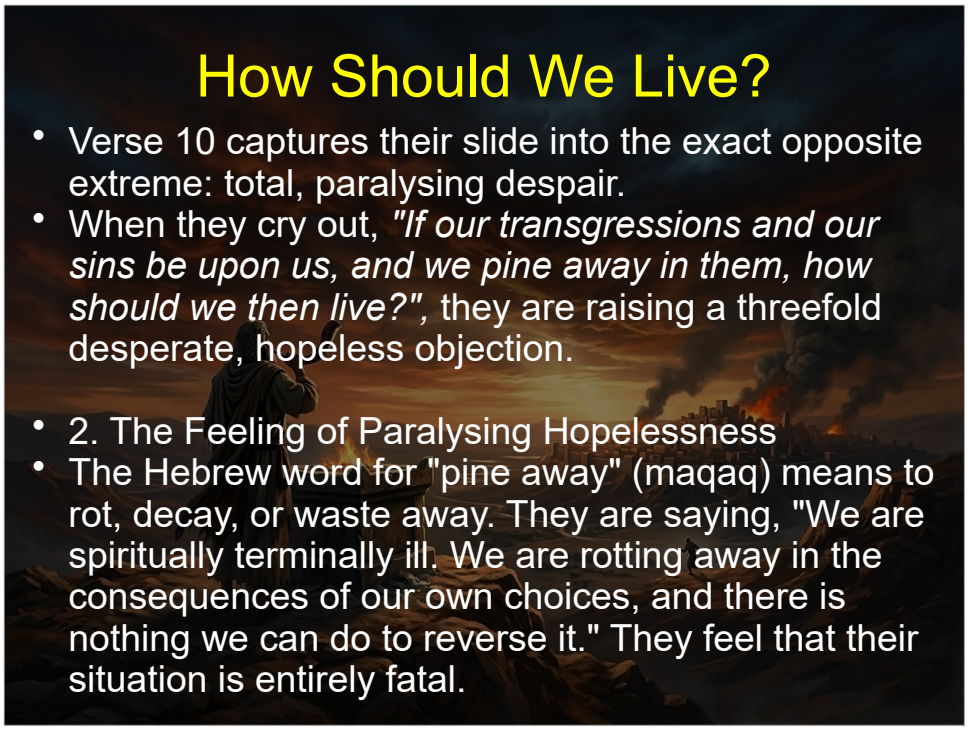
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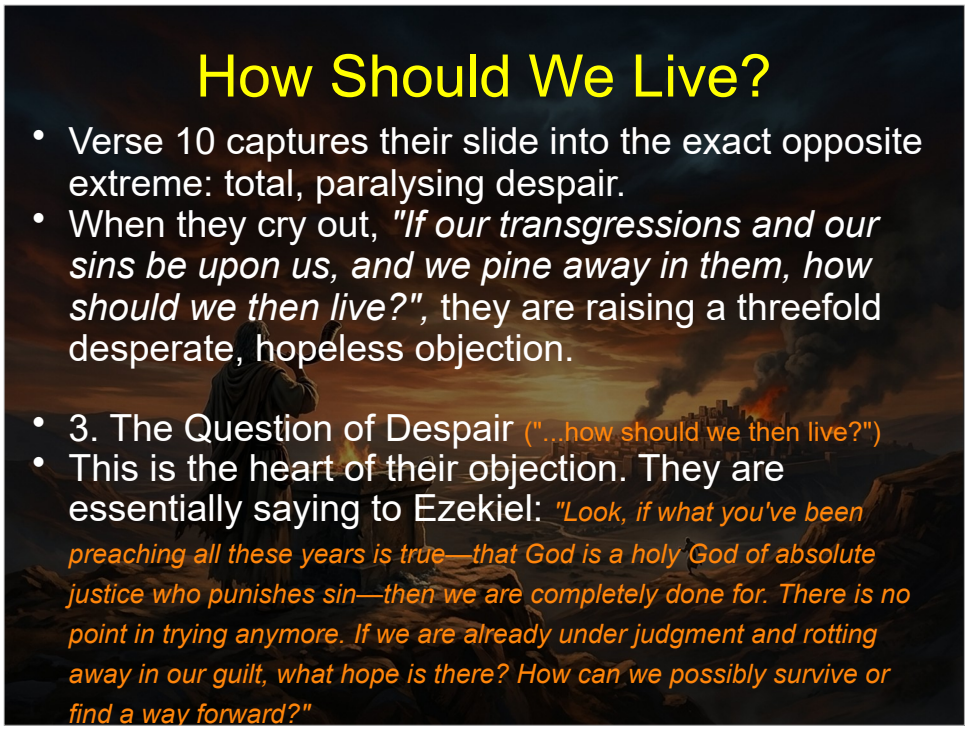
exaggerated pride or self-confidence



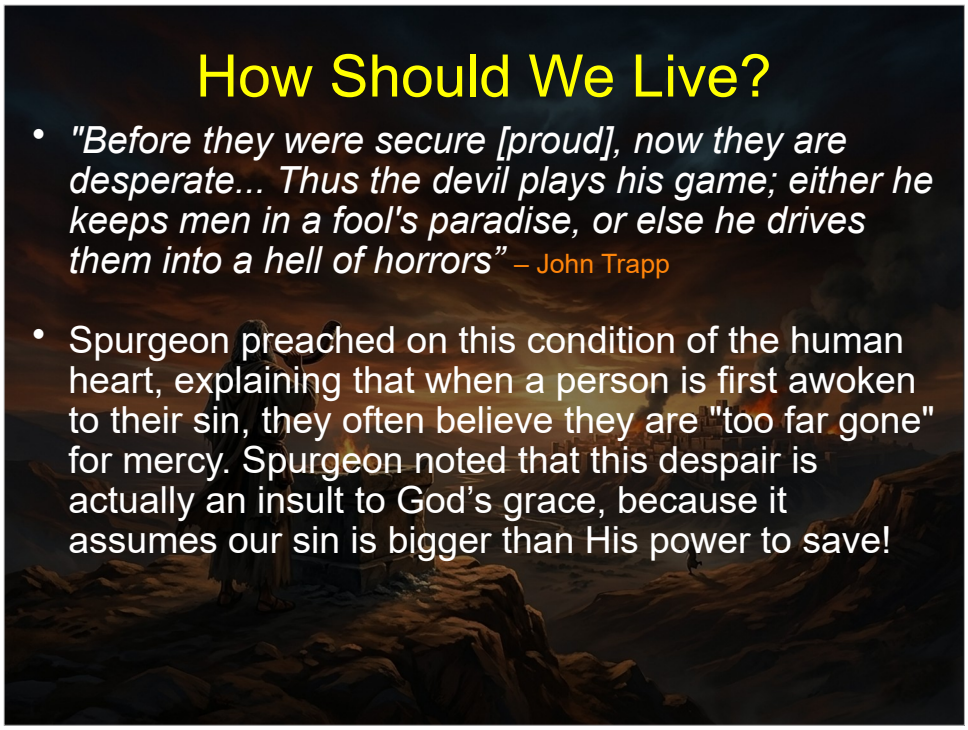
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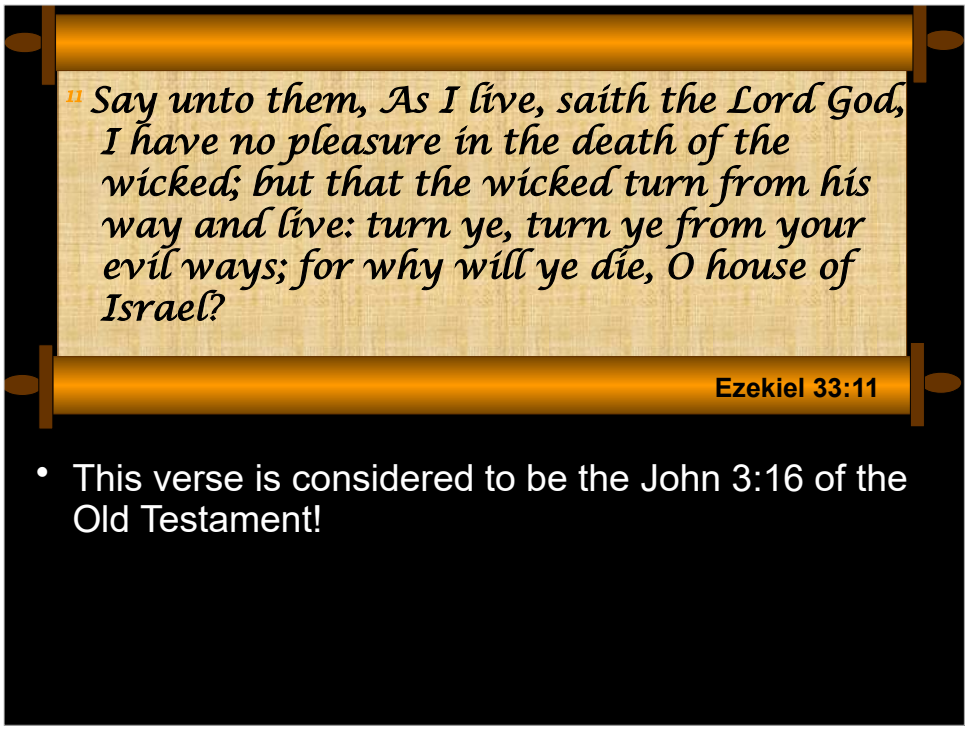
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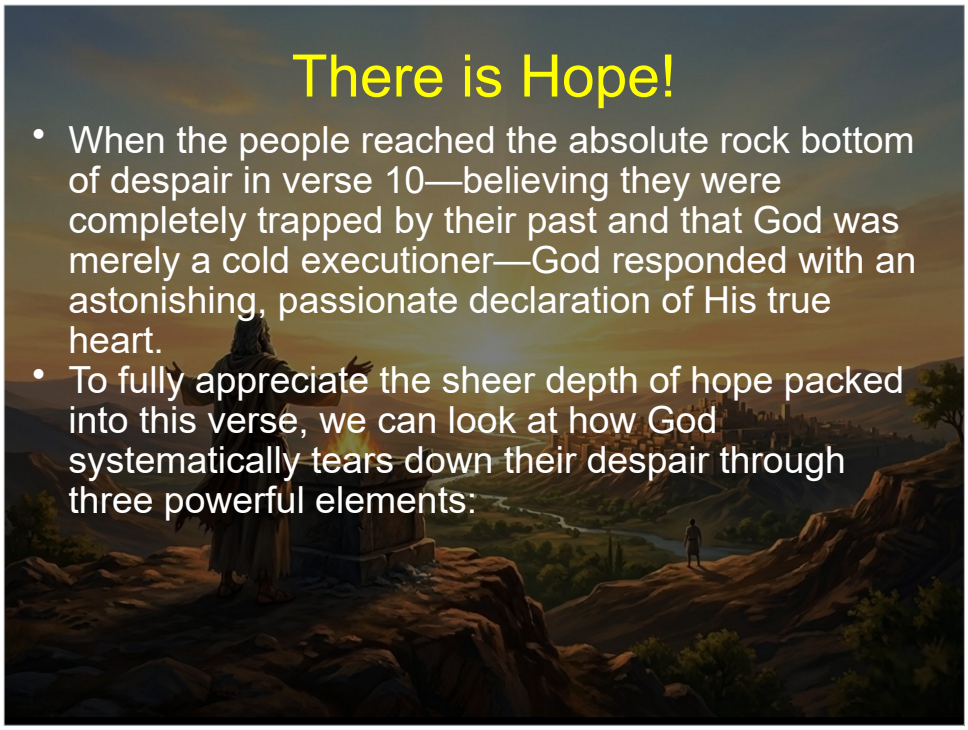
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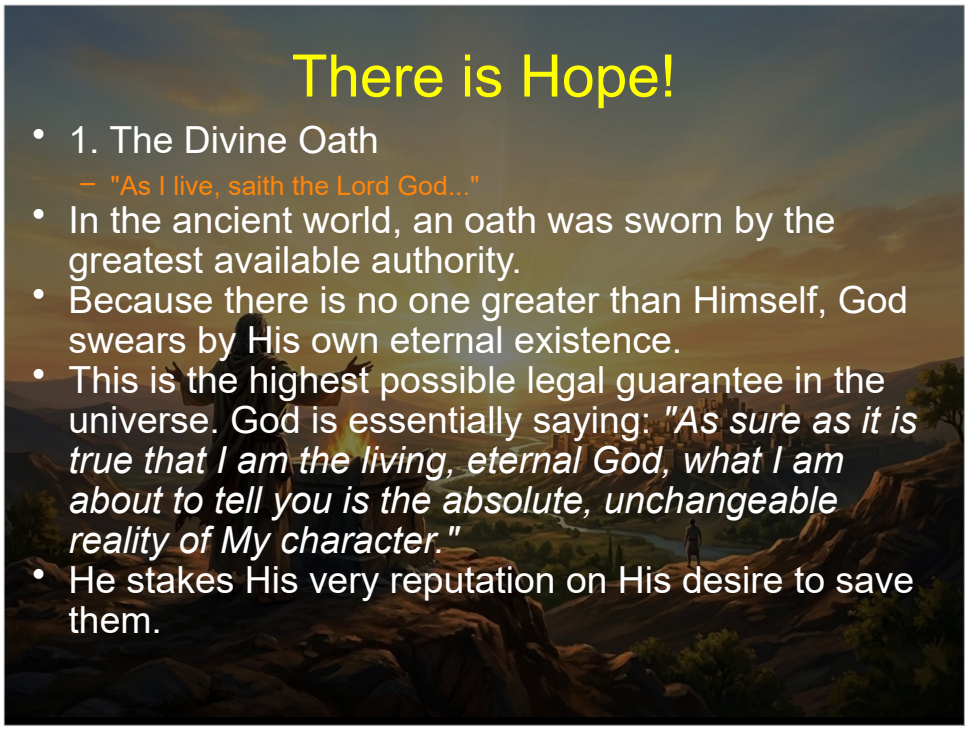
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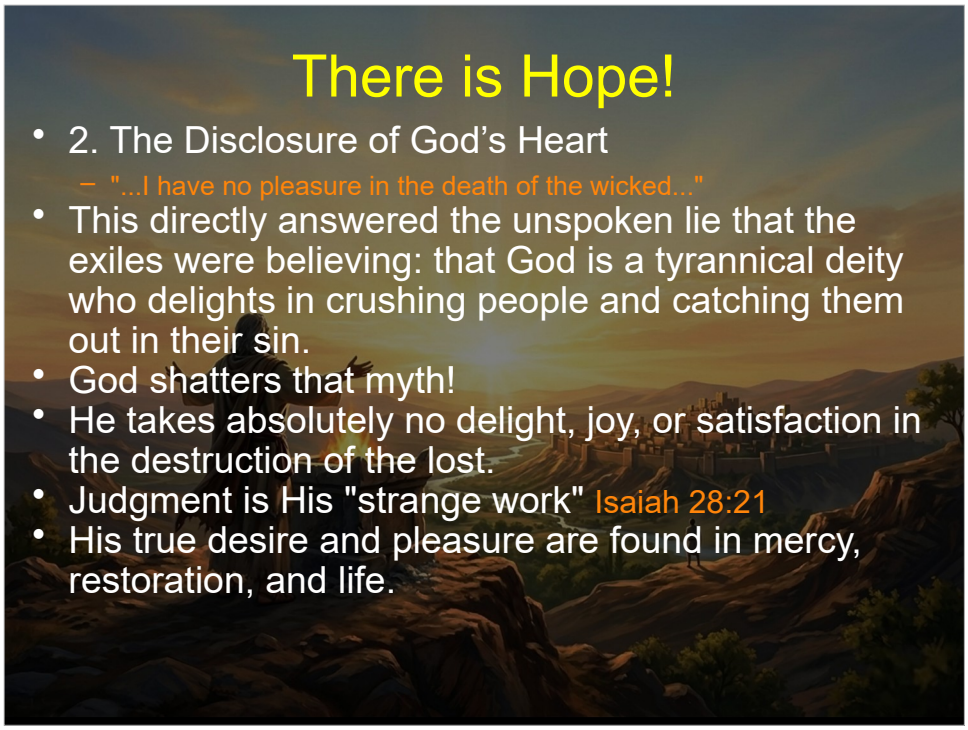
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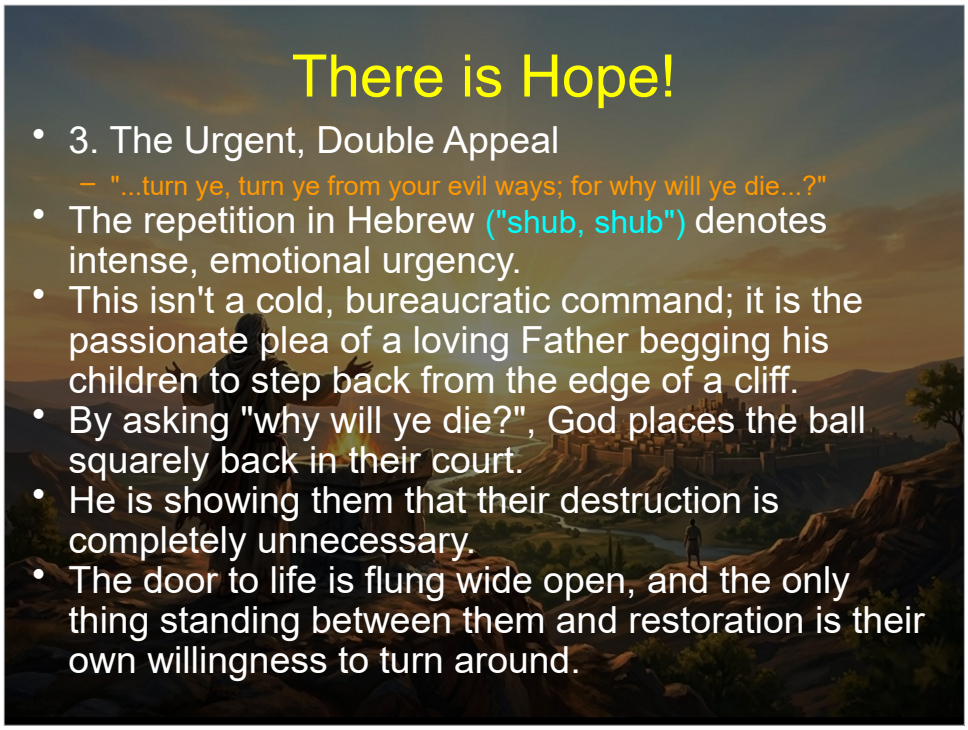
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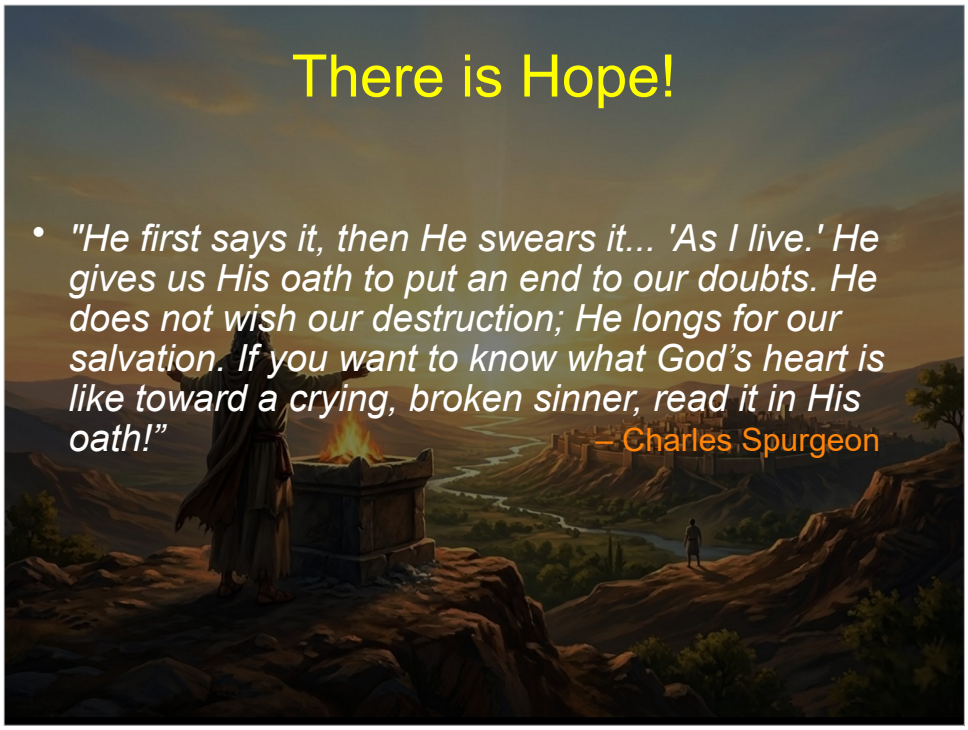
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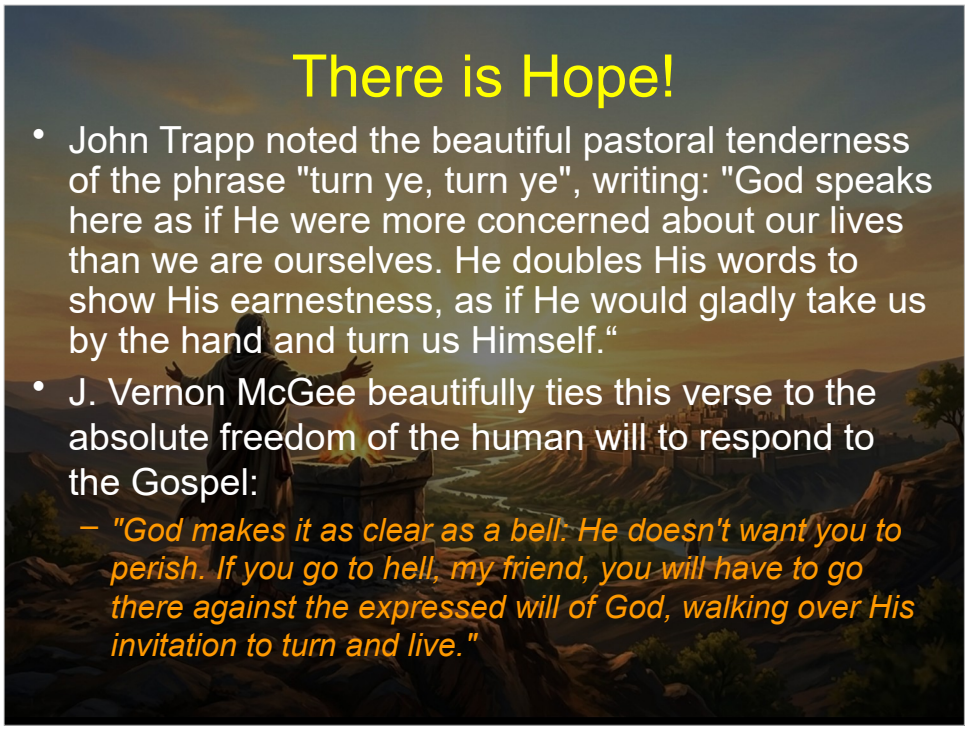
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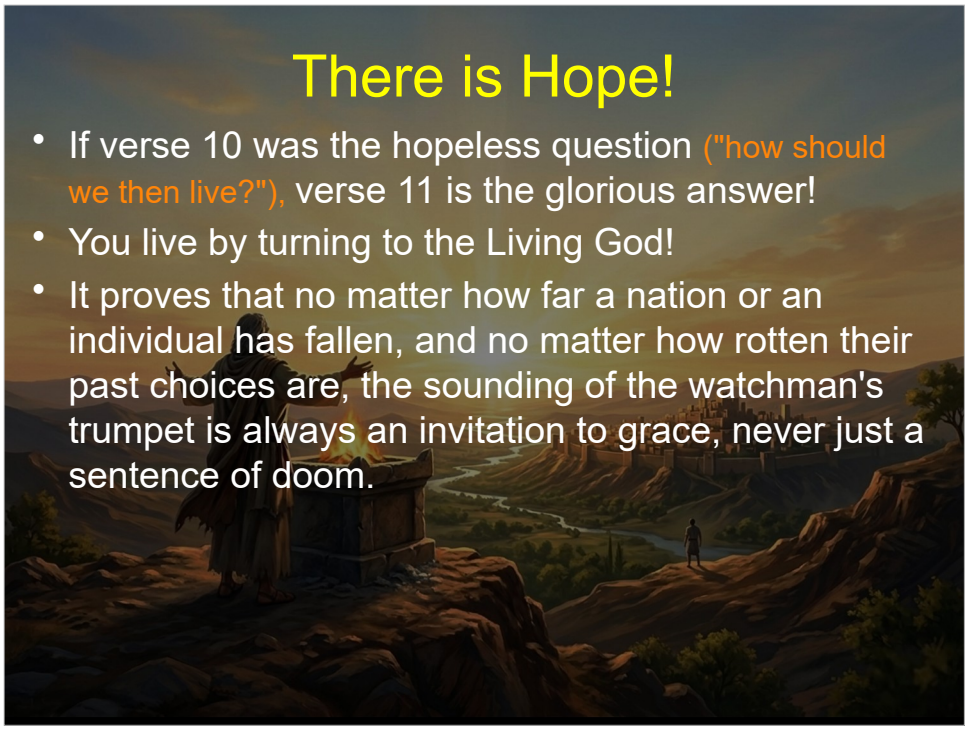
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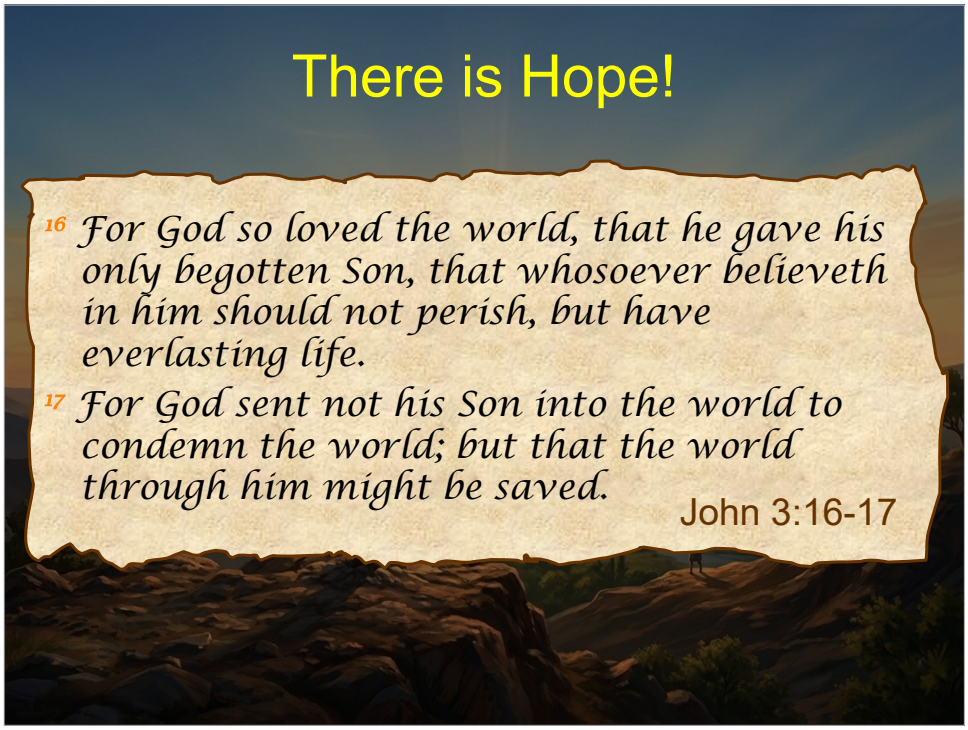
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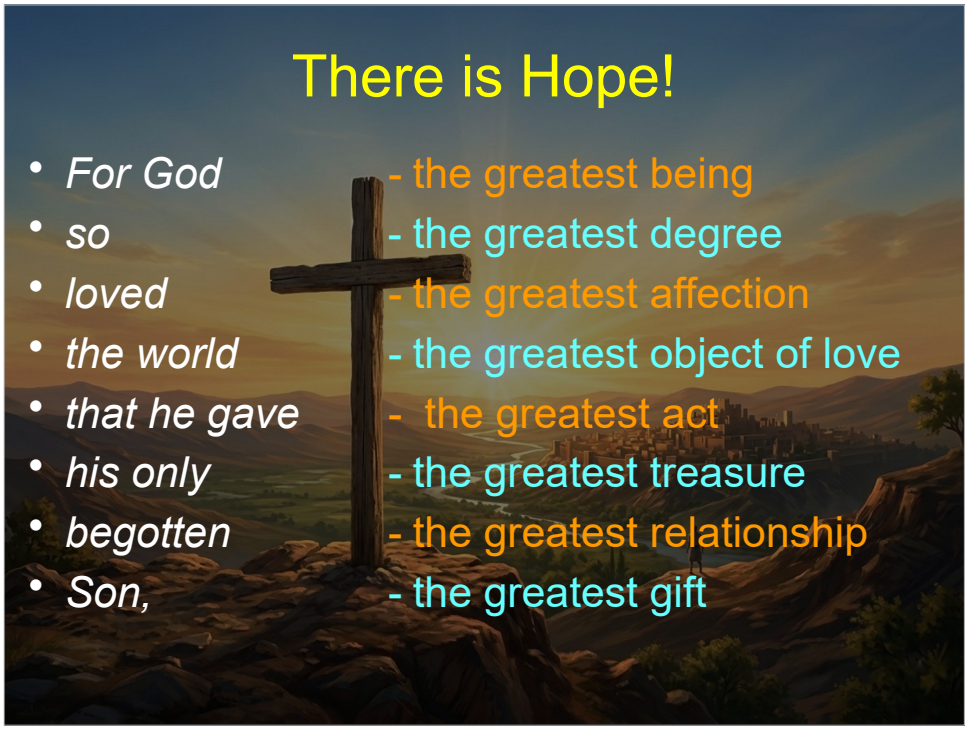


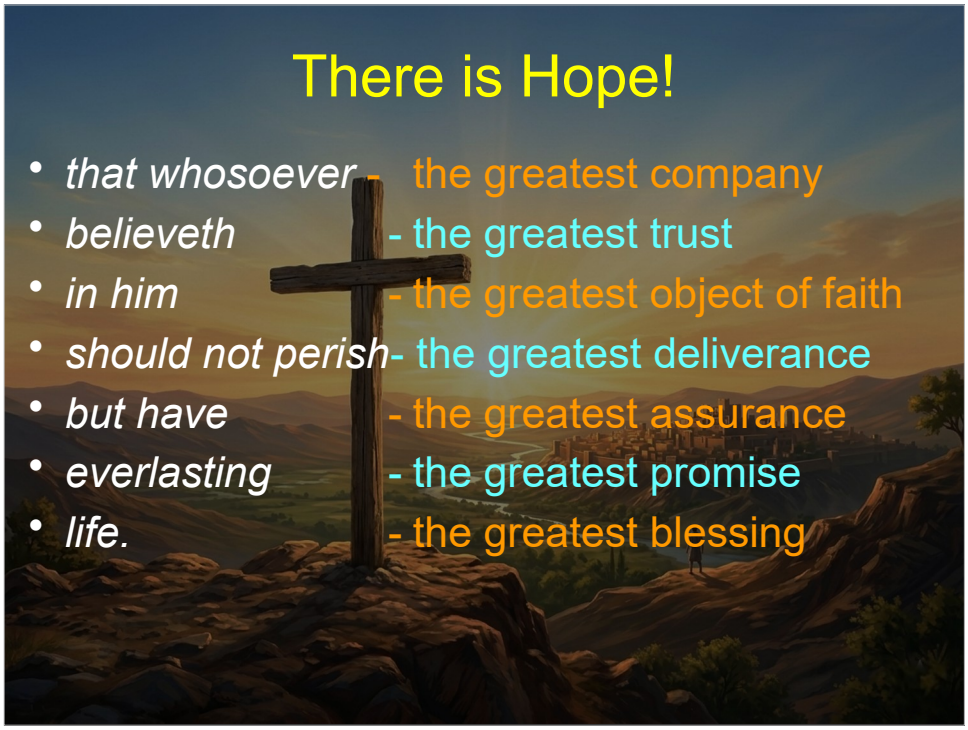
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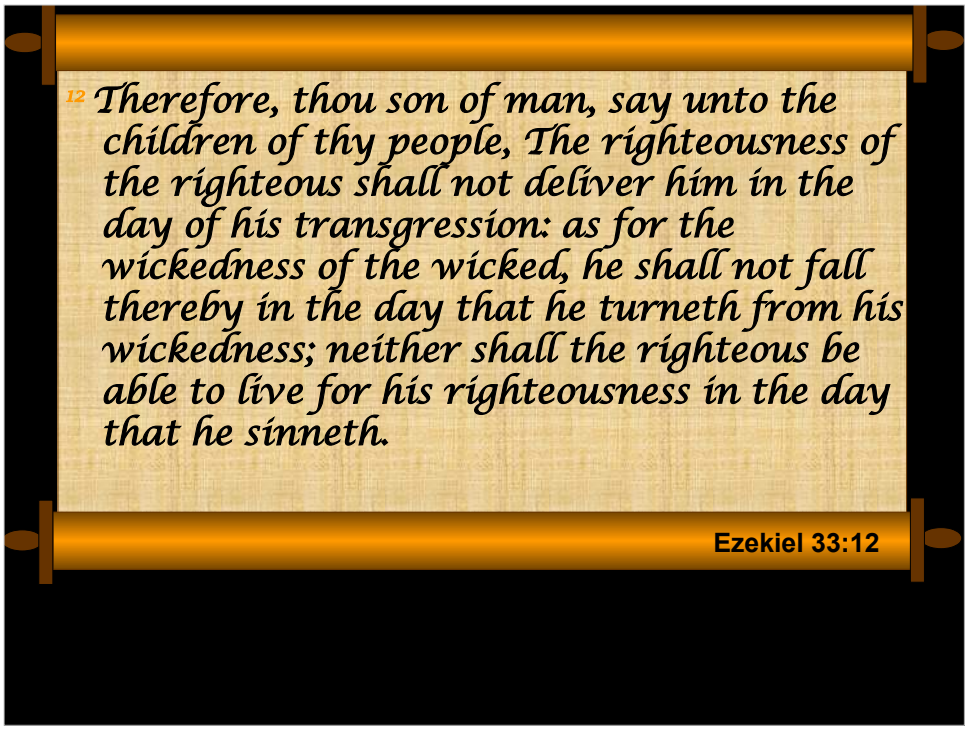


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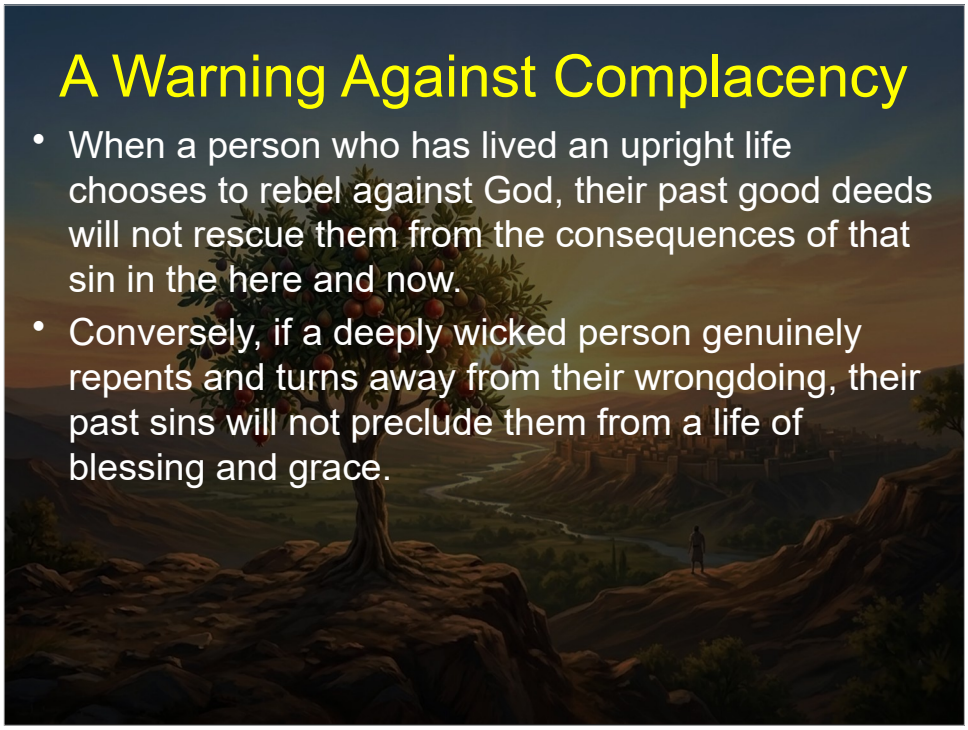

There is Hope!
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
John 3:16-17


There is Hope!
For God - the greatest being
so - the greatest degree
loved - the greatest affection
the world - the greatest object of love
that he gave - the greatest act
his only - the greatest treasure
begotten - the greatest relationship
Son, - the greatest gift

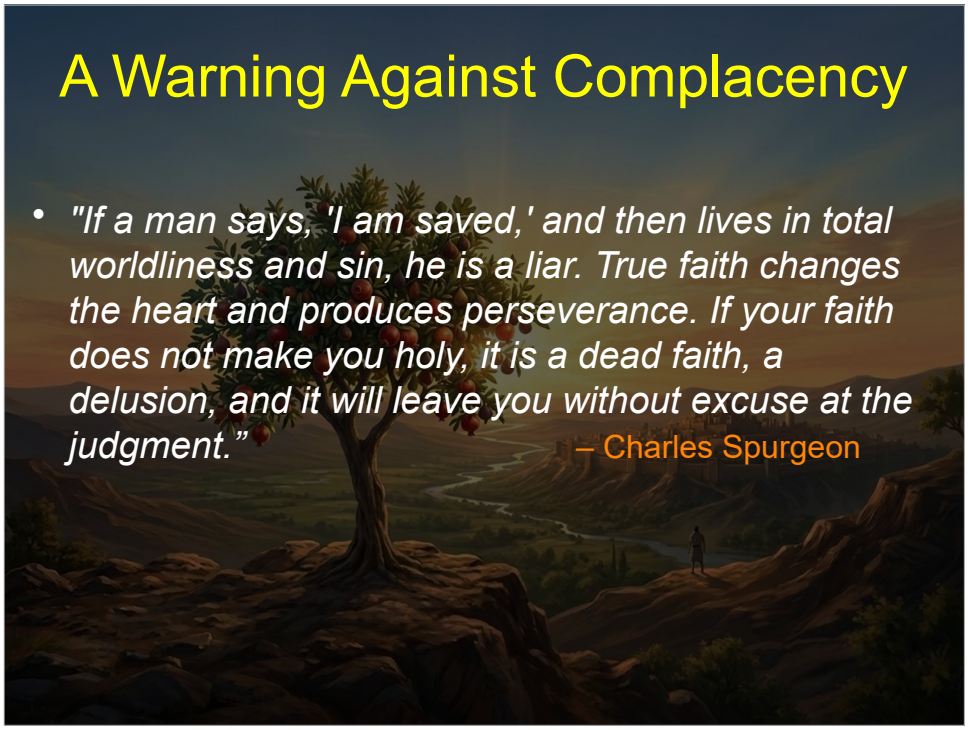

There is Hope!
that whosoever - the greatest company
believeth - the greatest trust
in him - the greatest object of faith
should not perish - the greatest deliverance
but have - the greatest assurance
everlasting - the greatest promise
life. - the greatest blessing



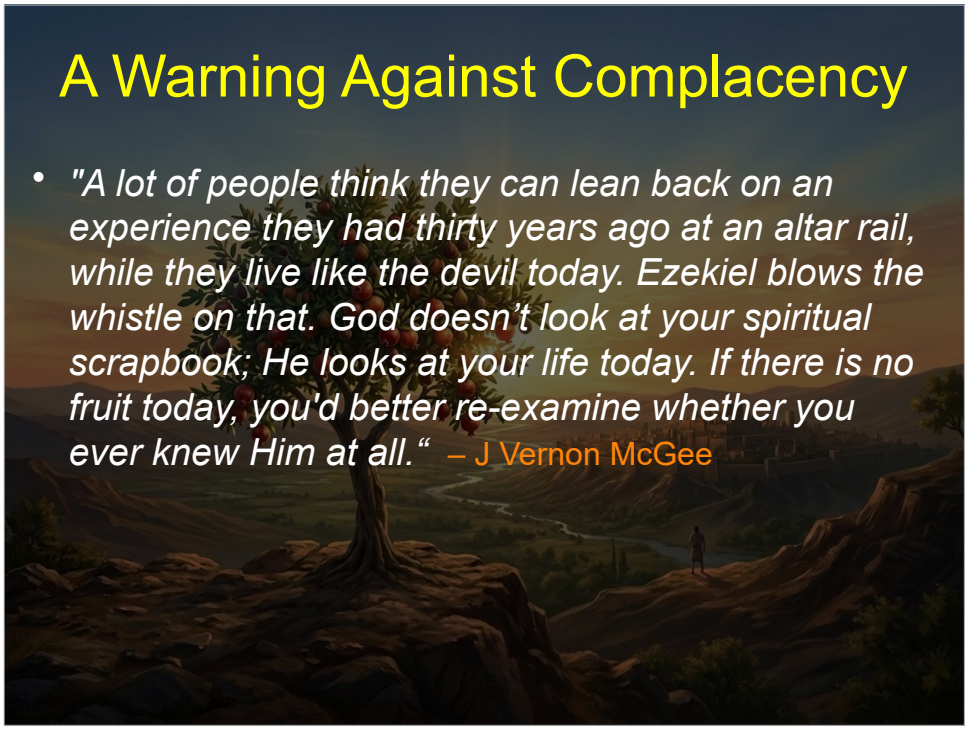
A year or so after the destruction of Jerusalem



exaggerated pride or self-confidence



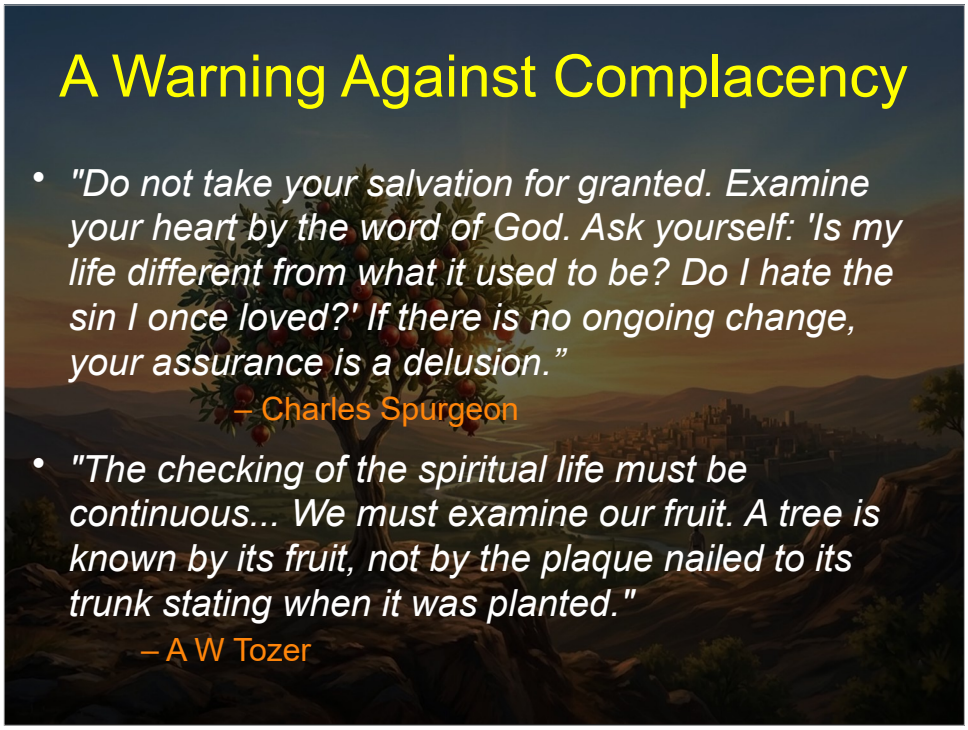
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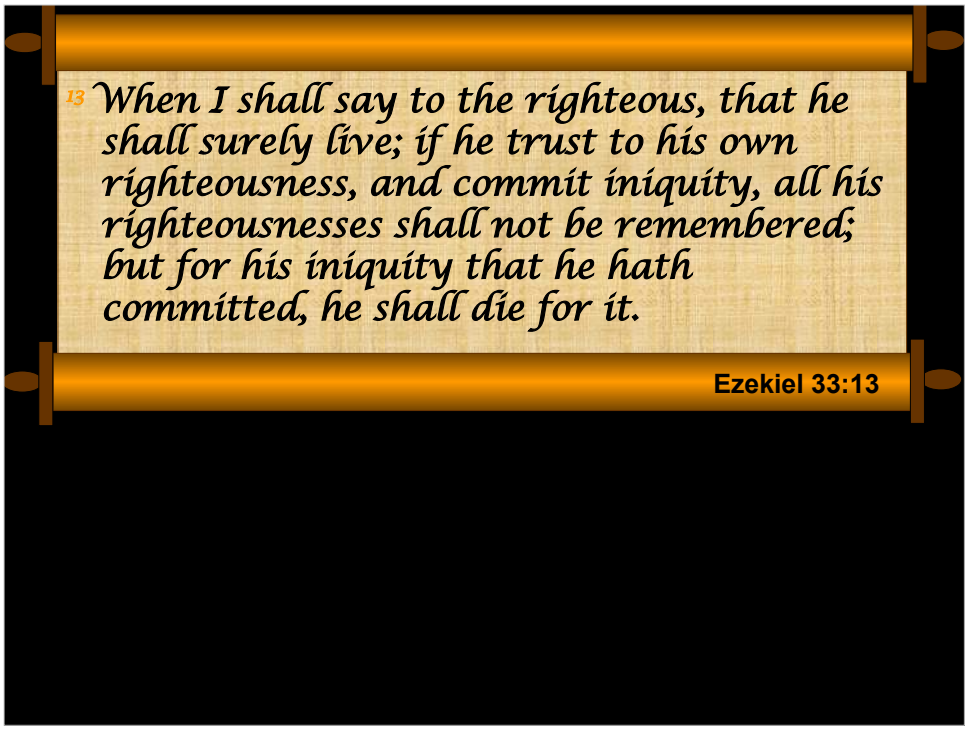
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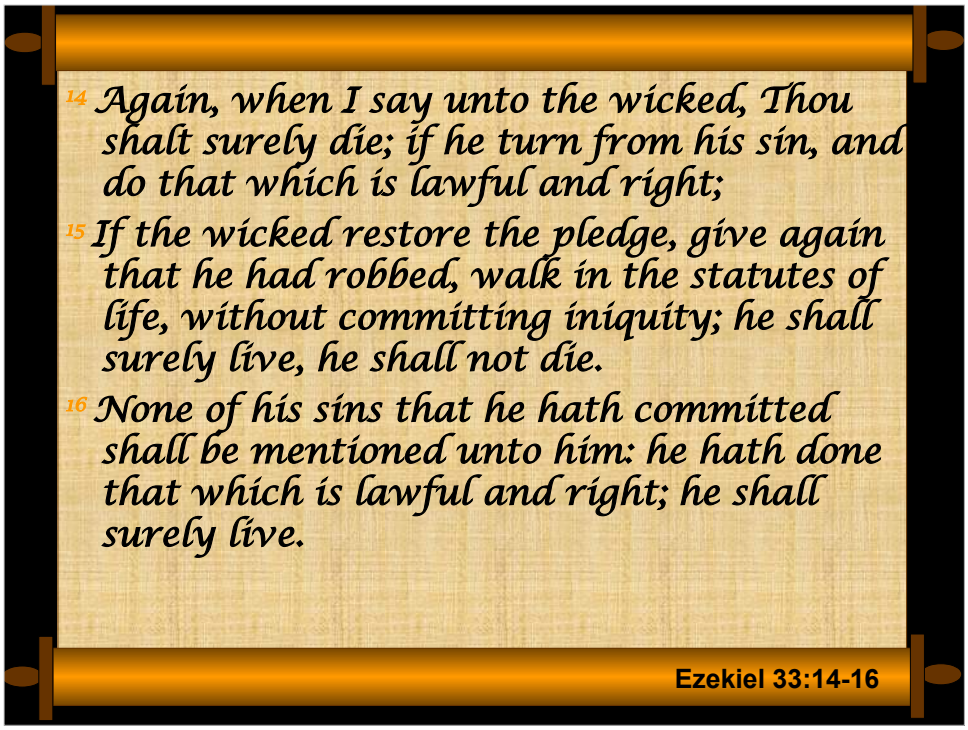
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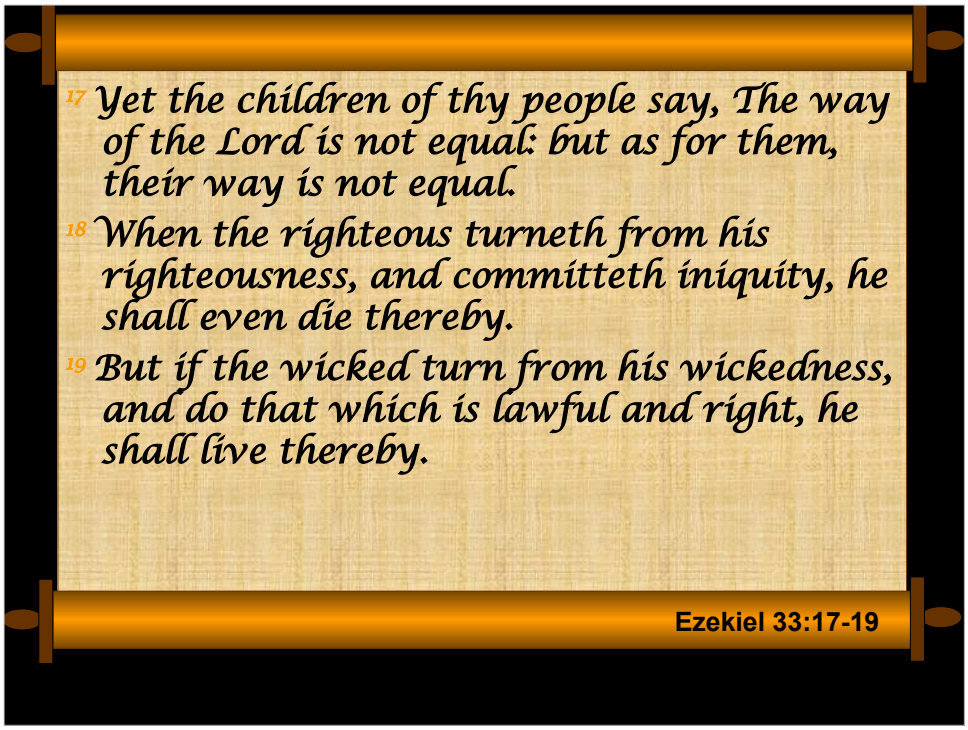
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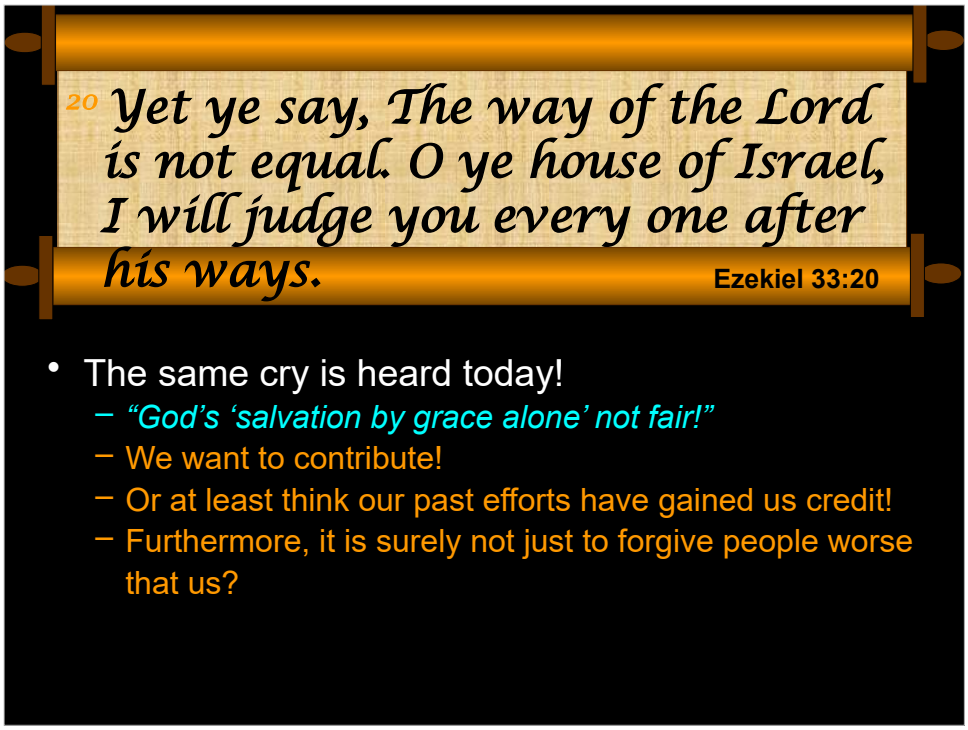
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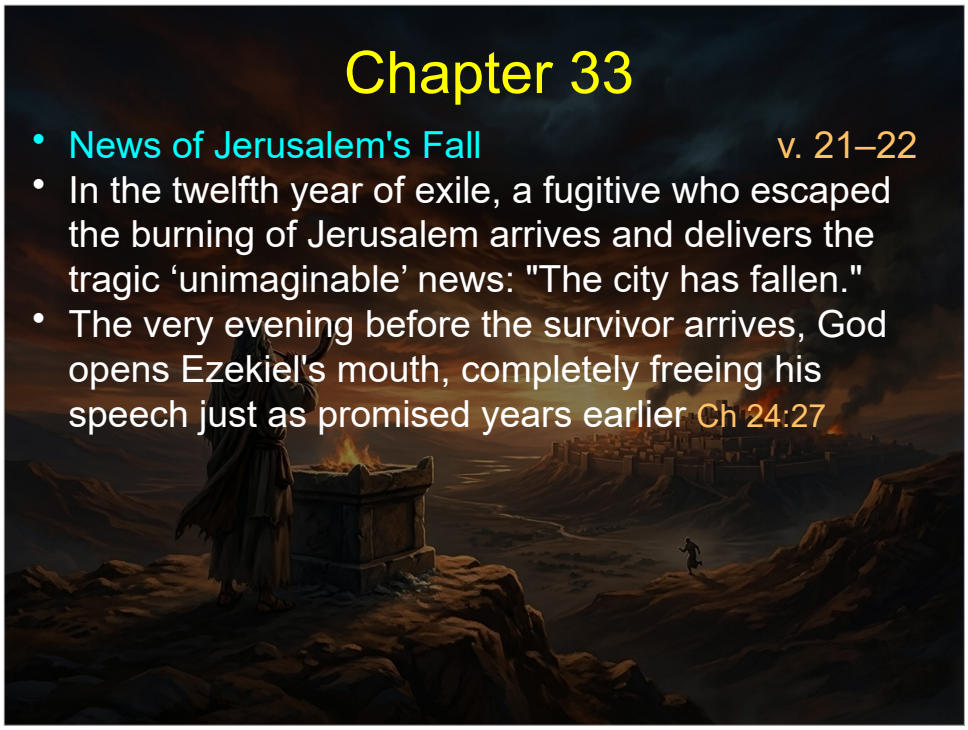
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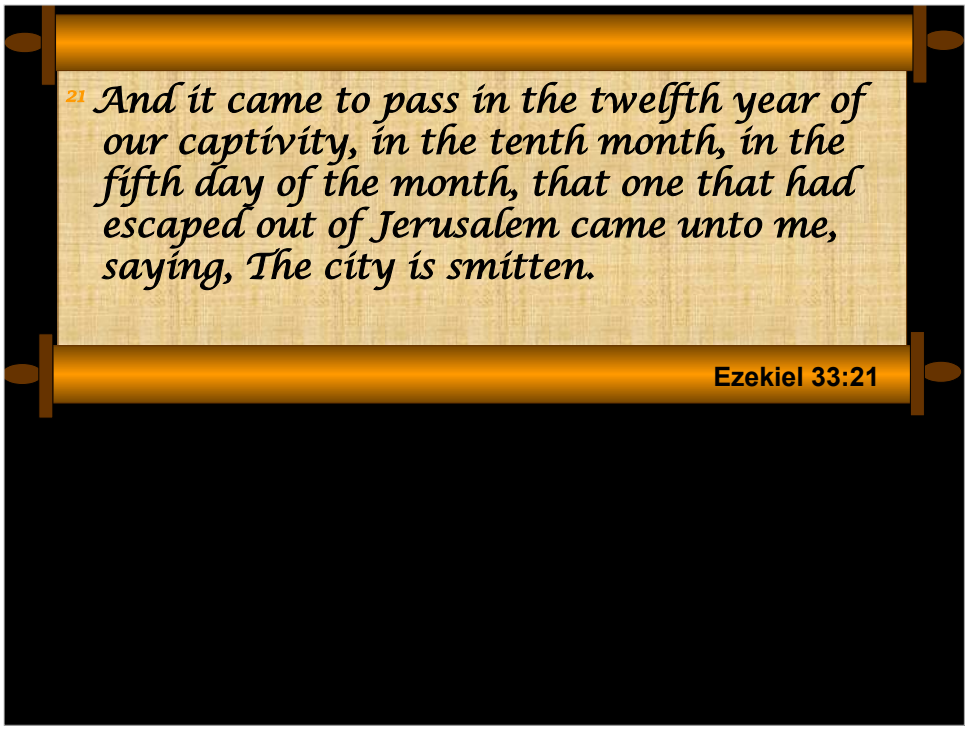
A year or so after the destruction of Jerusalem



A year or so after the destruction of Jerusalem



exaggerated pride or self-confidence



A year or so after the destruction of Jerusalem

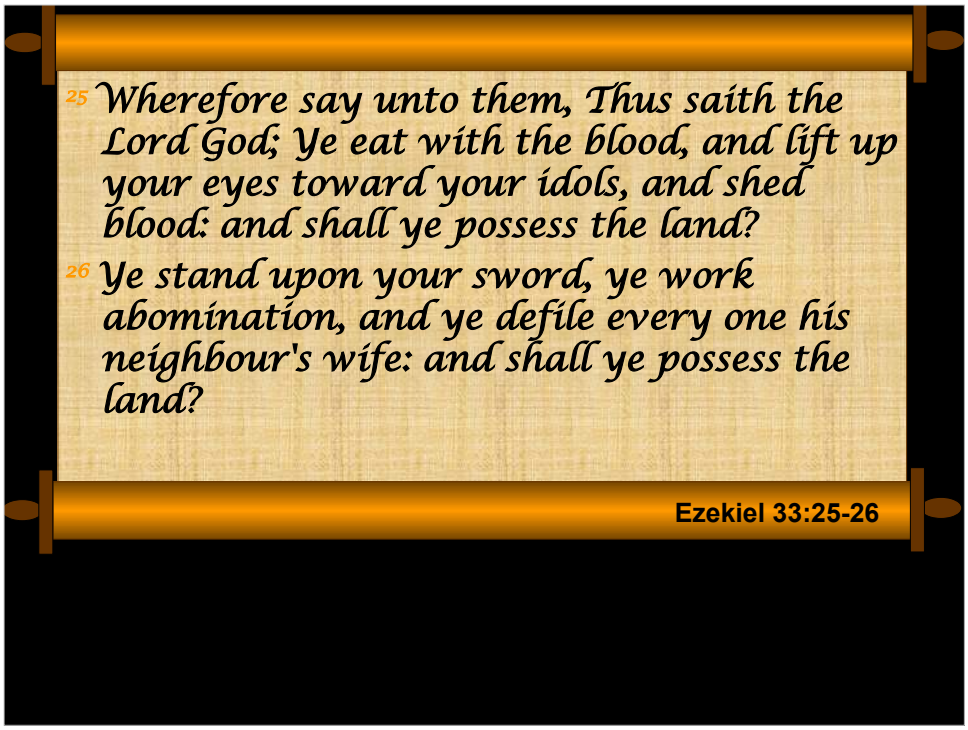
22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

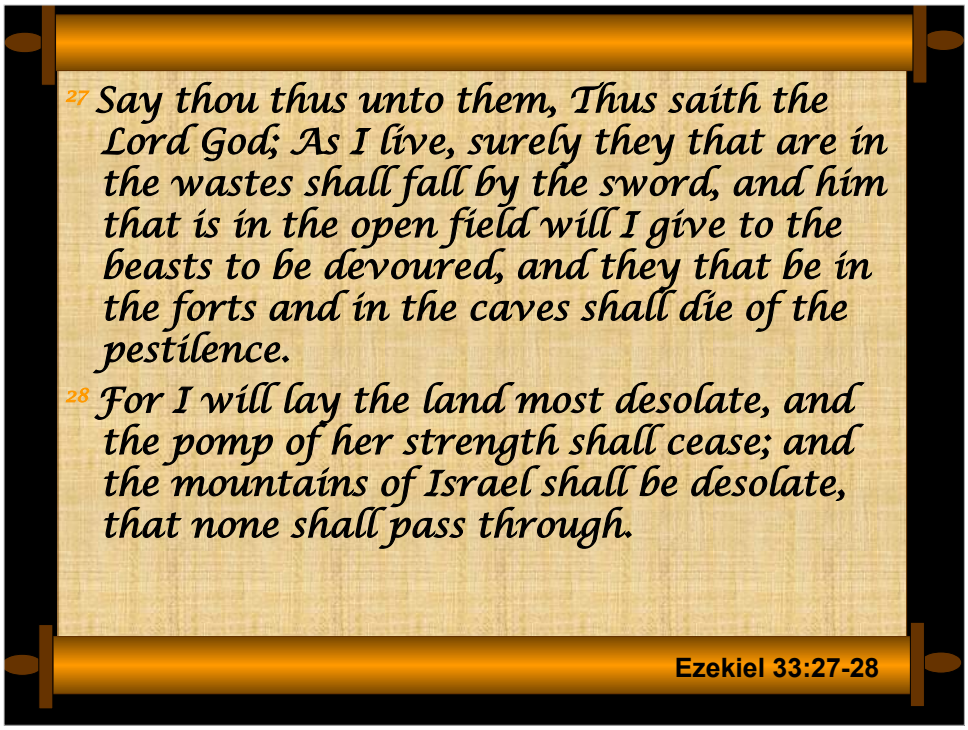
24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

Ezekiel 33:22-24

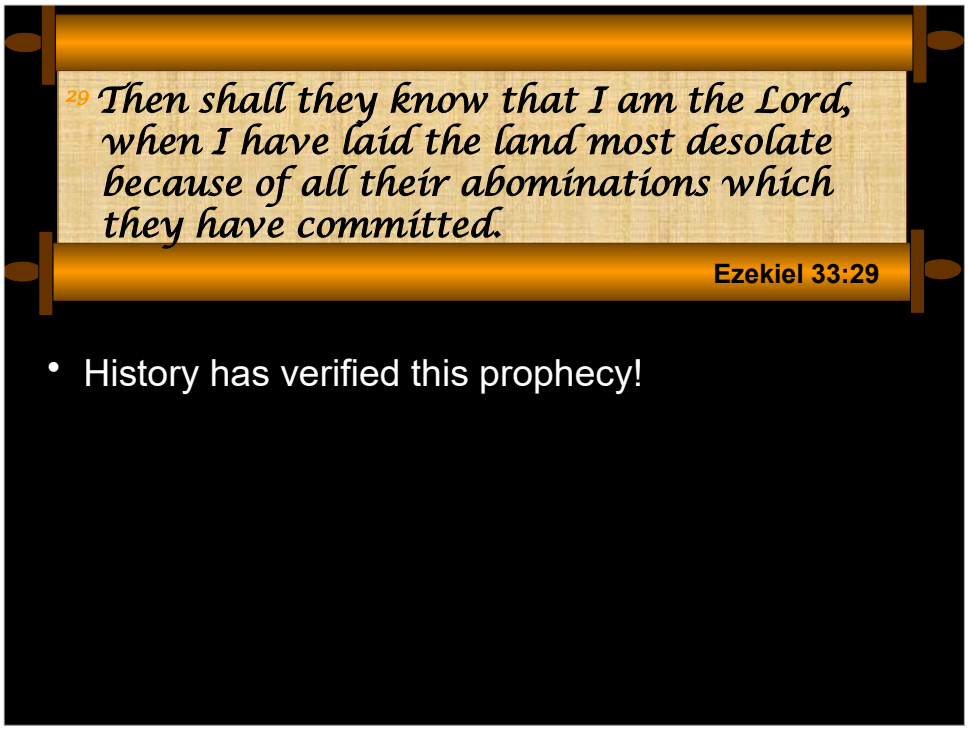
A year or so after the destruction of Jerusalem



A year or so after the destruction of Jerusalem



A year or so after the destruction of Jerusalem



A year or so after the destruction of Jerusalem

Most Desolate

- According to Moses Deut 29:22-23 a stranger would one day visit Israel and note the whole land is brimstone, salt…
- In 1867, Mark Twain arrived in Israel and wrote:

- *"...all desolate and unpeopled...*
- *...miles of desolate country*
- *...the far -reaching desolation ...*
- *...the waste of a limitless desolation..."*

Most Desolate

- According to the prophecy the ‘stranger’ would say: *"All the land is … a burning waste"*
- Or, as another translation puts it, *“your land has become a scorching desert”.*
- So Twain would write:

- *"It is a scorching , arid, repulsive, solitude.*
- *Such roasting heat, such oppressive solitude, and such dismal desolation cannot surely exist elsewhere on earth…*
- *Nowhere in all the waste around was there a foot of shade, and we were scorching to death*

Most Desolate

- The prophecy declares that the land would become devoid of anyone to sow it,
- Twain wrote:

- *"All it's land is unsown...One may ride 10 miles, hereabouts, and not see ten human beings"*
- *"...these unpeopled deserts, these rusty mounds of barrenness, that never, never, never do shake the glare from their harsh outlines..."*
- *"There is not a solitary village throughout its whole extent not for thirty miles in either direction"*

Most Desolate

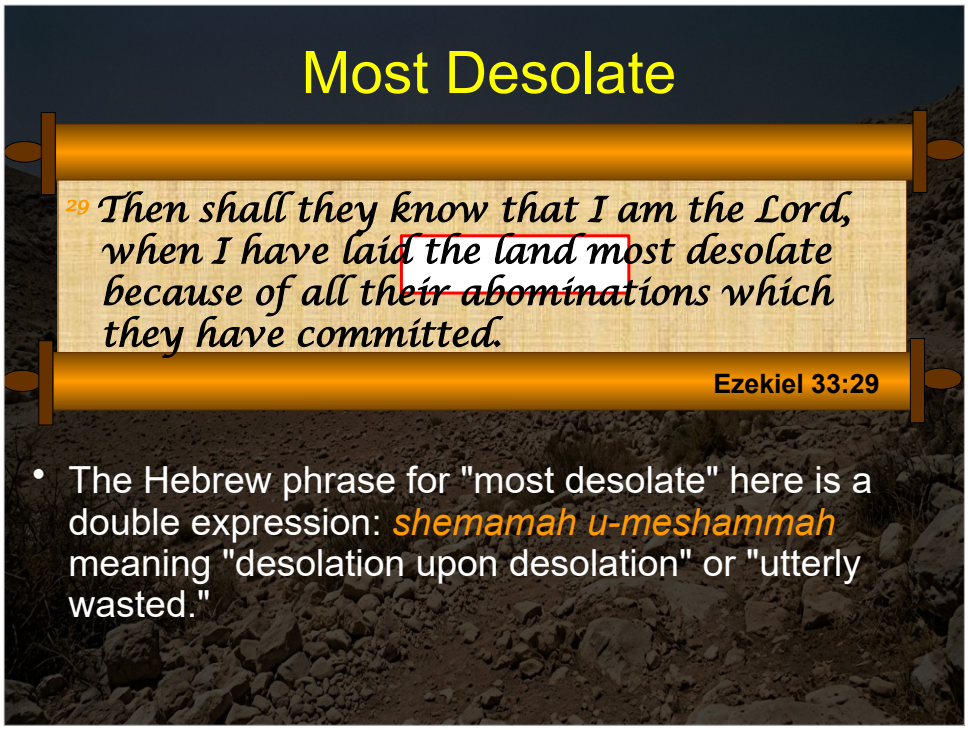
- Moses also prophesied the Land would not bring forth produce "nor does it bear…“
- In the Hebrew the word *Tzamach* is used, which specifically refers to ‘sprouting’,
- Twain bore witness to the Land's inability to sprout vegetables, writing:

- *"The valleys are unsightly deserts fringed with a feeble vegetation... a desert, paved with lose stones, void of vegetation, glaring in the fierce sun... this blistering, naked, treeless Land"*

Most Desolate

- The prophecy states that the stranger who comes will specifically speak of grass, or rather the absence of it: "no grass grows in it“
  - or as one translation: "not even a blade of grass"
- Twain, in his notebook almost quotes scripture word for word! :

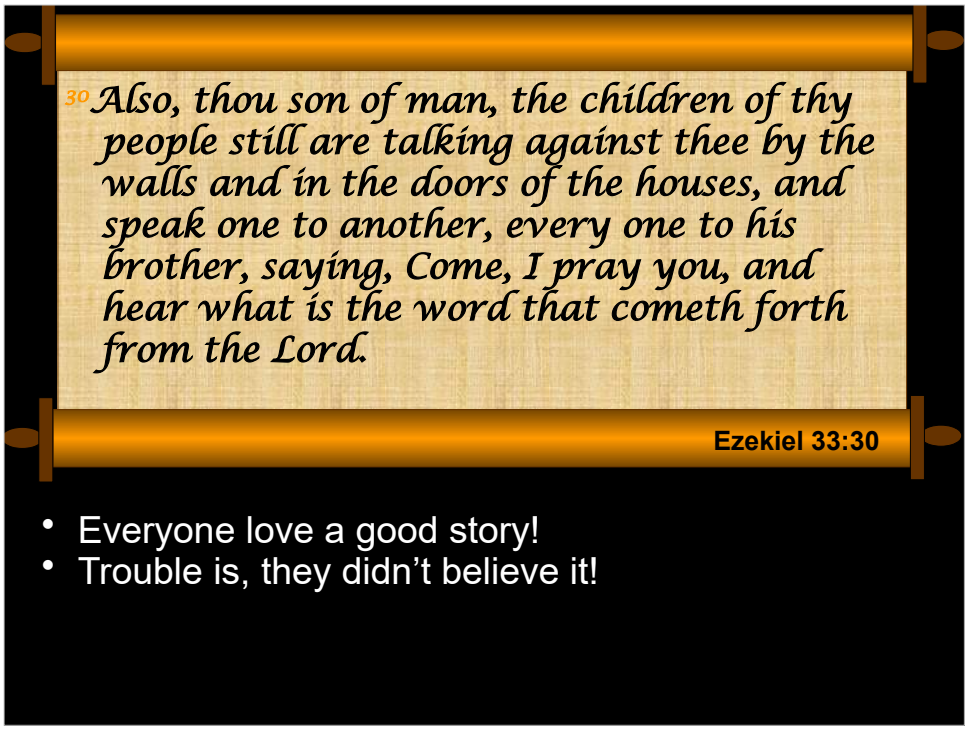
"No sprig of grass is visible"



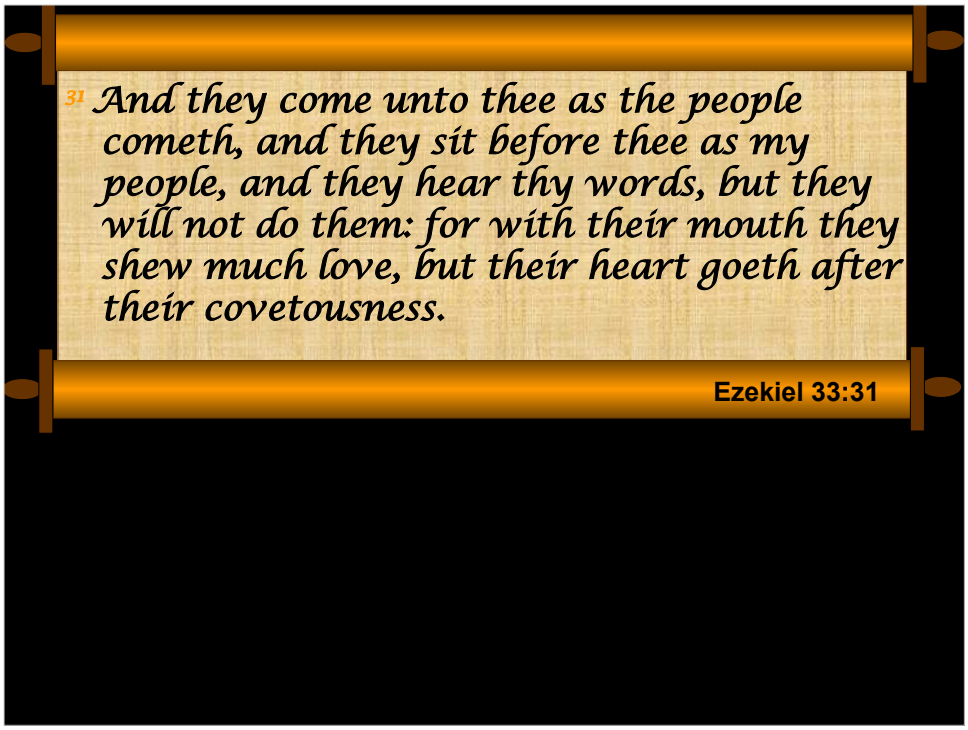
A year or so after the destruction of Jerusalem

Most Desolate

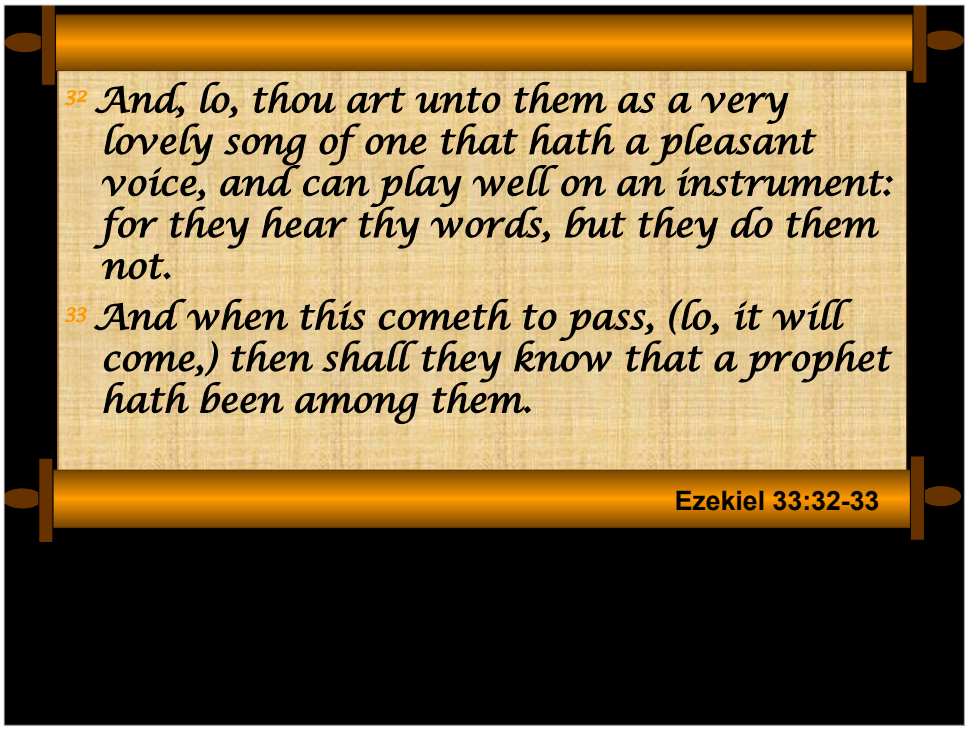
- When Ezekiel wrote this, Israel was a flowing, terraced, agricultural paradise, a land flowing with milk and honey.
- It would have seemed impossible for it to become a permanent wasteland.
- Yet, when Twain turned up two millennia later, his camera-like descriptions captured that exact shemamah: *"A desert, paved with loose stones, void of vegetation, glaring in the fierce sun"*
- The land was kept in a state of supernatural "arrested development" for centuries precisely mirroring Ezekiel's prophecy, waiting for the people to return.



A year or so after the destruction of Jerusalem



A year or so after the destruction of Jerusalem



A year or so after the destruction of Jerusalem


THE BOOK OF
EZEKIEL
To be continued..

Chapter 33

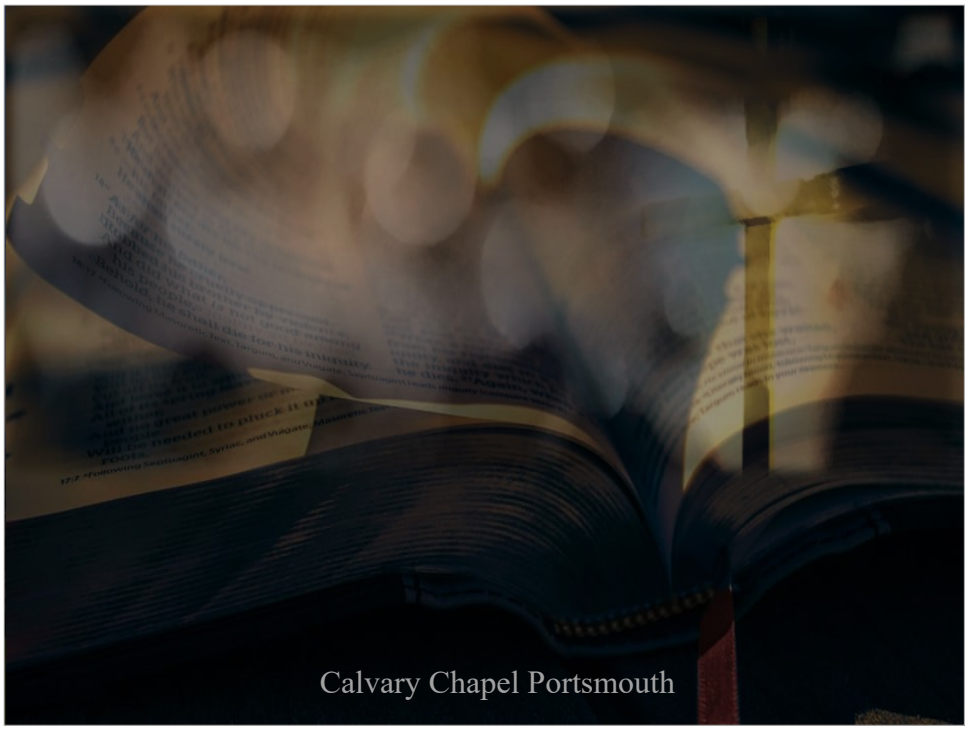
- Verses 1–2: The Premise and the Question
  - God tells Ezekiel to speak directly to Pharaoh and his crowds, asking a rhetorical question: "Who can be compared to your greatness?“
- Verses 3–9: The Example of the Great Cedar
  - Ezekiel references ‘The Assyrian’, a magnificent cedar of Lebanon. It had beautiful branches, deep water sources, and towered above other trees.
  - It was so grand it provided shelter for all the birds and beasts, and even the trees in the Garden of Eden envied it.

exaggerated pride or self-confidence

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Ezekiel 32:27

- "the mighty that are fallen" is “Ha Gibborim” The Nephilim!
  - Ezekiel is intentionally playing on words here. He is looking down into the underworld and noting that these proud, terrifying empires (like Egypt and Assyria) are being forced to sleep in the exact same dark compartment of Sheol as the Nephilim/Gibborim of old.



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