



Ezekiel 1-2

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Ezekiel 1-2
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Let's turn in our Bibles to Ezekiel chapter one. As Judah was falling to the powers of Babylon, there were three separate sieges in which the Babylonians conquered Jerusalem, and took captives. In the first siege, Daniel the prophet, and that will be the next book we come to after Ezekiel, Daniel was taken as a captive in the first siege. In the second siege Jehoiachin was taken captive, and with him, Ezekiel was a part of the captives that were taken at the second siege. There was that third siege in which Jerusalem was utterly destroyed, and they carried away the remaining people as captives at that time.

So Ezekiel became a prophet in Babylon, at the same time that Daniel was a prophet in Babylon. Daniel was in the capital, he was in the city of Babylon itself. He was a statesman in the Babylonian kingdom, whereas Ezekiel prophesied about two hundred miles north of the city of Babylon, where the river Chebar flows into the Euphrates. So he makes mention of there by the river of Chebar, where the heavens were opened, and he saw the visions of God. So he begins the prophesies by declaring, or his book by declaring...

Now it came to pass in the thirtieth year, in the fourth month, and in the fifth day [So he's, he's coming right down the line, it'd be equivalent to the July of our calendar, and, "on the fifth day"] of the month, as he was among the captives by the river Chebar, that the heavens were opened, and he saw these visions of God (1:1).

The thirteenth year is thought to be, and does coincide with the thirteenth year of the reign of Nabopolassar, the father of Nebuchadnezzar. There are some who suggest that it was the thirteenth year of Ezekiel's life. But that isn't very practical, because Ezekiel was a priest, and chances are he was quite a bit older than that. But it does coincide with the thirteenth year of the reign of Nabopolassar, the king of Babylon, and they so often dated things from the king's reigns. So, "On the fifth of July, in the thirteenth year", as he was there among those that were taken captive, and the Babylonians did make a Jewish colony, a quite large one there at Chebar. Now...

In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity (1:2),

Now he was taken captive at the same time of, as Jehoiachin, and it was in the fifth year that they had been captives. Again, that does coincide with the thirteenth year of the reign of Nabopolassar.

That the word of the Lord came expressly to Ezekiel the priest, [Here he is referred to as a priest, and you could not be in the priesthood at thirteen years old, you had to actually be thirty years old to enter the priesthood.] the son of Buzi (1:3),

Now "Buzi" means "contempt", that's a name that is not likely that a person would give to their child. So it is probably a name that, that person received because people looked at them contemptuously. Some of the Jewish rabbis have suggested that Buzi was actually Jeremiah. This is Rabbinical tradition. Because they looked at Jeremiah with great contempt because of his prophesies. So according to the traditions of many of the Rabbis, Ezekiel was the son of Jeremiah. Again, don't know. It doesn't seem likely. Jeremiah surely doesn't mention any sons. So we'll just have to leave Buzi to be somebody that we really don't know. "The word of the Lord came to Ezekiel"...

there in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, there was a whirlwind that came out of the north, a great cloud (1:3-4),

Now the whirlwind is used as a symbol of the judgment of God, so he saw the judgment of God coming out of the north. Now that could be a reference to the Babylonian invasion, and the complete destruction of Jerusalem. This whirlwind out of the north, a great cloud.

a fire that was infolding itself, [Keep moving in and engulfing things that were around it, drawing them in, and consuming them.] there was a brightness that was about it, and in the middle thereof was the colour of amber, out of the midst of the fire (1:4).

Now he is going to describe for us, as best he can in human language, this vision which is a spiritual vision. It is a vision basically of heavenly scenes. Thus you are out of the realm of human, normal experience. But all we have is human language to describe things. So you have to describe that, "it was like this, and the appearance of this", but to really have a true apt description, accurate description is impossible, because he's limited to human language, and language that only we, as humans, can relate to.

But we find that God does give to us little pictures of the heavenly scene. One is in the tabernacle, when Moses was commanded to build the tabernacle with the Holy of Holies and all, the Lord commanded him to be careful to build it just exactly according to the specifications. As we get into the New Testament, we are told that the tabernacle was actually an earthly model of the throne of God, the Holy of Holies, representing the throne of God, and the tabernacle was a model of heavenly things. So the first contact that we have with the cherubim are there with their wings outstretched over the mercy seat within the tabernacle, and the first of the heavenly views.

Later on, Isaiah in the sixth chapter of his prophecy, describes his vision of heaven, in the year that king Uzziah died, he saw the Lord high and lifted up, sitting on the throne. He describes the throne of God and those beings around the throne of God which, we classify as angelic beings.

They are it seems, in a separate category of created beings that are all their own. He describes them as, "the seraphims". Now the "ims", in Hebrew is the plural. So the seraphim would be the plural of seraph. Even as the cherubim is the plural of a cherub. So these are created beings of God. Ezekiel will describe them for us, as did Isaiah. In chapter ten, Ezekiel will give you a further, further description. There he identifies them as the cherubim. Then when you get to the fourth chapter of Revelation, you find John being caught up into heaven seeing the throne of God, and also seeing these living creatures, the four of them around the throne of God. He describes them, and the descriptions are parallel to that of Ezekiel, and that of Isaiah. So we will, as we progress, look at both Isaiah and John's parallel visions of the throne of God, in heaven.

So out of the midst of this [Fire that is infolding itself in this awesome scene,] there came the likeness of four living creatures (1:5).

In the book of Revelation, in King James, it's translated "beasts", it's a poor translation because you think of wild animals, but these are intelligent, highly intelligent created beings of God. God has created many interesting creatures. Look around the world, and you see the animal world, and you see the variety of God's creation. From the limbering elephant, to the kangaroo with it's pouch, and the way it hops, too the giraffe with it's long neck. I mean interesting! How would you describe some of these creatures, or animals if you had to write out a description of them?

Now you are looking, Ezekiel is looking at something that there is really nothing equal to it on the earth. Thus, he describes as he sees it, and he, and he does his best to describe it. The cherubim are, we would classify, rather weird looking from his description. Yet, they are a highly intelligent form of being that their history goes way back to the book of Genesis, and no doubt, preceding Genesis. But the first view we have is when Adam was driven from the garden, God placed the cherub at the gate of the garden of Eden, with a flaming sword to protect the garden and especially the tree of life, from Adam's attempt to come back in to partake of the tree of life. Thus, they are creatures of God that are prominent from Genesis, to Revelation. Now...

Their appearance [first of all] was in the likeness of a man (1:5).

In other words they appeared somewhat like a man. But yet, they are vastly different.

For every one of them had four faces, and every one of them had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: [So their, their feet are not like yours with toes and all, but a cloven hoof type of a foot.] and they sparkled like the colour of burnished brass. [Or shining brass, there was a sparkle to them.] They had hands of a man [So their hands, similar to yours.] that were under their wings on their four sides; and they four had [faces] their faces and their wings. And their wings were joined one to another; and they turned not when they went; they went every one straight forward (1:6-9).

So, four of them, each had four faces, four wings. Their wings touched each other, more or less, sort of

fastened together, it would seem. In the tabernacle that Moses built, the cherubim were carved above the tabernacle, and their wings touched in the middle, and the sides of the wings touched the walls of the Holy of Holies. Now...

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; and they four also had the face of an eagle (1:10).

Now there are some Bible commentators that see in this, the four faces of Jesus, as we see in the gospel of John, I mean in the gospels, period. In Matthew, Jesus is likened unto a lion. He, by Matthew, is described as, "the Lion of the tribe of Judah". Mark pictures Jesus as the servant, or the ox, which was a beast of burden, and used for plowing. Luke brings out the human side of Jesus, and thus, the face of a man. John brings out the divine power and majesty of Jesus, and thus the face of the eagle. So in the four faces of the cherubim, the Bible commentators have seen the faces of Jesus as He is described by the various gospel writers.

Now their movement is interesting because they, they seem to move in straight movement. Just backwards, forwards, and all in straight lines. Because they had four of them, sort of in a square, they could move in any direction, looking straight forward as they moved. So...

Thus were their faces: their wings were stretched upward; two wings of every one were joined one to another, and two of them covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. And as for the likeness of these living creatures, their appearance was like burning coals [Now think of your barbecue, and the burning coals] and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire there went forth lightening (1:11-13).

So this is a rather awesome scene! This bright, sort of the appearance of coals, moving amongst them, and the lightening flashing forth out of them.

And the living creatures ran and returned as the appearance of the flash of lightening. [That is they moved with the speed of lightening.] Now I beheld these living creatures, and behold one wheel upon the earth by the living creatures, with his four faces. And the appearance of thee wheels and their work was like unto the colour of a beryl: and they four had one likeness: [That is, they looked alike, they were identical] their appearance and their work was as it were a wheel in the middle of a wheel (1:14-16).

So the old spiritual, "Ezekiel saw the wheel, the wheel, in the middle of the wheel". So he is describing these cherubim.

Now with Ezekiel's description, let's turn to Isaiah chapter six, and read Isaiah's description of the throne of God, and you will see the parallels that are there. Except that Isaiah sees them with six wings, and he calls them the seraphim. Isaiah 6:1, "In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up. His glory trained from the temple. And above it stood the seraphims, each one had six wings with two, he covered his face, with two he covered his feet, and with two, he did fly. One cried unto another and said, Holy, holy, holy, is the Lord of Hosts! The whole earth is filled with His glory!" They are there around the throne of God, worshipping God. "And the post of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! I'm undone, because I'm a man of unclean lips, that dwell in the midst of a people of unclean lips, for my eyes have seen the King, Jehovah of Hosts! Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with tongs from off the altar. He laid it upon my mouth, and said, Lo this has touched your lips and your iniquity is taken away, your sin is cleansed. Also, I heard the voice of the Lord saying, Whom shall I send? Who will go for us? Then I said, Here am I, send me."

Now moving then to Revelation, chapter four, John also had a vision of the throne of God, which he describes, and again we see many parallelisms. John said, "After this, I looked and behold, a door was opened in heaven. The first voice which I heard was as it were a trumpet talking with me, which said, Come up hither. I will show you things which are after these things. And immediately, I was in the spirit, and I beheld the throne that was set in heaven, and One sitting on the throne. He that sat was to look upon like a jasper, and sardine stone: there was a rainbow round about the throne, in the sight like unto an emerald." The green emerald, or, rainbow about the throne. "And round about the throne there were twenty four thrones,

and upon these thrones, I saw twenty four elders sitting, clothed in white raiment; they had on their heads crowns of gold. And out of the throne”, and here we have again, “the lightnings, the thunders, the voices; and there the seven lamps of fire burning before the throne which are the seven Spirits of God. And before the throne there was a sea like glass like crystal: and in the middle of the throne, and round about the throne, there were four living creatures full of eyes, both in front and behind. And the first living creature was like a lion, and the second was like a calf, the third had the face of a man, and the fourth was like a flying eagle.” So the same four faces represented in the gospels. The faces of Christ, of course the same four faces that Ezekiel saw.

“These four living creatures had each of them, six wings about him;”, paralleling the seraphim of Isaiah. “And they were full of eyes both within, and they rested not day or night, saying, Holy, holy, holy, Lord God Almighty”. So Isaiah speaks of them saying, “Holy, holy, holy, is Jehovah of Hosts!” So they are saying, “Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come. And when these living creatures give glory and honour and thanks to him that sits upon the throne, who lives for ever and ever, The twenty four elders fall down and worship.” So little glimpses into the heavenly scene!

Now in, well, we might as well take a look while we’re at it at the tenth chapter of Ezekiel. Ezekiel again describes the vision, and again, he here declares that they are cherubim, plural of cherub. “Then I looked, and in the firmament that was above the head of the cherubims, there appeared over them as it were, sapphire stones, the appearance of the likeness of a throne.” The throne of God, these are under the throne of God, or beneath it, I don’t know space and dimensions in heaven. I mean, they’ll probably in five, six, seventh dimension kind of thing. “And he spake unto the man clothed with linen, and he said, Go in between the wheels, under the cherub, and fill your hand with the coals of fire from between the cherubims, and scatter them over the city. And he went in my sight. Now the cherubim stood on the right side of the house, and when a man went in, the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house. The house was filled with the cloud, the court was full of the brightness of the Lord’s glory. And the sound of the cherubims wings was heard even to the outer court, as the voice of the Almighty God when He speaks. It came to pass, and when he had commanded the man clothed with linens saying, Take fire from between the wheels, from between the cherubims. Then he went in, and stood beside the wheels. One cherub stretched forth his hand, but between the cherubims, under the fire that was between”, and so on, he describes it. You can understand as you read the, the attempts to describe the throne of God in the heavenly scene, the reason why Paul the apostle, who also had an experience of being caught up into heaven, said, “I there heard things that would be unlawful to try and describe!” I mean, he just, Paul didn’t even attempt to describe them because, again, you’ve got human language, and you’re trying to describe things that are of a total different dimension, that we have no point of reference with to really understand.

Now as he describes, back again in chapter one, and these wheels, in the wheel like the colour of beryl, and looking alike, and the work was like a wheel within a wheel.

When they went, they went upon their four sides: they turned not when they went. [They didn’t turn to go, because the four faces were each of them going, so they just went in straight lines.] *And as for their rings,* [And the rings should read, “rims”, the, the outer part of this wheel, the rim of the wheel.] *they were so high that they were dreadful; and their rims were full of eyes round about them four.* [Of course, eyes on all sides described in John’s writings in Revelation.] *And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. And wherever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And when those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels (1:17-21).*

Now again, you know you get sort of lost in, in the description, because you’re describing something that is supernatural. Again, no point of reference.

Now these being classified as the cherubim bring up to me an interesting prospect. Today many people have described what has been commonly termed as flying saucers. They have described the movements of

the flying saucers as straight line type of movements, moving with lightening speed. I sort of count these people who have had these experiences of seeing these flying saucers, as well, let's just say, I've never seen one. Ha, ha! Yet people have described what they have seen.

Now most generally, flying saucers, and those who observe them, most generally are people who are in the occult, for the most part. The sightings are sort of fringe occult type people. Now those who have reportedly seen flying saucers, and those who write about flying saucers speak about how that throughout history others have observed, and have recorded their observances of these unidentified flying objects. Many of the descriptions talk about wheels, and wheels within wheels, and thus, those who write on the subject of flying saucers declare that, "Ezekiel actually was one who observed flying saucers, and described the flying saucers, there in Ezekiel chapter one". Thus they liken their view of the flying saucer to be parallel or similar to that which Ezekiel saw. The lights, the flashes of light, and the colored lights that have come from them and so forth.

It is interesting that as we move on in Ezekiel, we get a little further into Ezekiel, as he is talking about Satan, he talks about Satan as having been at one time, the anointed cherub who ruled. So that when we talk about cherubim, this special creation of God, a special order of creation, that we would classify probably in the angelic order, and yet they are, it would seem different from just angels. That in this order of God's creation, the cherubs, or the cherubim, Hebrew plural, that these creatures as they are described here, that Satan was actually one of this category, or a cherub.

Now if then Ezekiel saw these cherubim, these angels, or these creatures created by God, and these people who have seen these apparitions, the flying saucers, and, and declared they, they look like that, could it be possible that these people are seeing fallen cherub, even Satan? Could that be a possibility? Because of their descriptions, and, they liken it unto Ezekiel's description. I don't know. Just a, something to think about. Don't know.

Now he goes now to the description of the throne of God in verse twenty two.

The likeness of the firmament upon the heads of the living creatures [Or above them] was the colour of terrible crystal, [Or awesome, the word "terrible" in Hebrew, is "awesome" crystal] stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered this side, and every one had two which covered that side of their bodies. And when they went, I heard the noise of their wings, like the noise of a great waterfall, [The thunderous waterfall] as the voice of the Almighty, as the voice of speech, as the noise of a host of people: when they stood, [they let] they let their wings down (1:22-24).

So fascinating, and no doubt awesome to see, as they began to move with their wings, this roaring noise that he likens unto a waterfall, or the voice of God, or the voice of a huge host of people. Then, when they stop, their wings sort of take a resting position.

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads [Firmament is a expanse, a space.] there was the likeness of a throne, that appeared like sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. [So his vision of the throne of God, and God upon the throne.] And I saw as the colour of amber, and as the appearance of fire round about within it, and from the appearance the appearance of his loins even downward, I saw as it were the appearance of fire, it had the brightness round about. [As he is describing here this, this awesome scene of the throne of God is described as a brilliant light, unapproachable, here,] The appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. [So he also saw this rainbow that, or, or the, like a rainbow around the throne of God that John describes in chapter four, of Revelation.] And this was the appearance of the glory of the Lord. And when I saw it, I fell on my face, and I heard a voice of one that spake (1:25-28).

So Ezekiel is seeing this vision, and a vision is basically a glimpse into the realm of the spirit.

Now the spirit realm is a very real realm. We live and move in the realm of the physical, and material. But there is another dimension, another realm, the spiritual realm that is a very real realm. When a person has a vision, usually it is the capacity, or the ability to peer into the spiritual realm, and to view the things of

the spiritual realm. “God is a spirit, they that worship Him must worship Him in spirit and in truth.” So it’s a dimension, a spirit, a realm that is beyond our three dimensions that we know, and that we experience, that spiritual dimension. There you can see the realm of the spirits. Many of the Bible writers did have visions and looked into that spiritual realm. Getting into that realm you’re into a timeless realm, and thus as John had visions of the future, he saw, by the spirit, the things that were going to be happening in the future.

Chapter 2

Now the voice that spoke to Ezekiel said unto him, Son of man (2:1),

The effect of all this was falling on his face, and that quite often was the effect of spiritual realities, the consciousness of spiritual realities. John several times fell on his face in the book of Revelation. Daniel fell on his face. So, “He said unto me, Son of man”...

stand on your feet, and I will speak unto you. [So here Ezekiel receives the commission from God.] So the spirit entered into me when he spoke to me, and he set me upon my feet, and I heard him that spoke to me. And he said to me, Son of man, [A title that Ezekiel uses over and over again, a title that Jesus used, and also it comes out in Daniel, “Son of man”.] I send you to the children of Israel (2:1-3),

So he’s commissioned now to go to the children of Israel, and that is, those who are in captivity. Those that are there in Babylon, Jeremiah, is still prophesying in Jerusalem.

Now Ezekiel no doubt knew Jeremiah well. His style is very similar to that of Jeremiah. They probably knew each other well before he was taken as a captive. Because that was the time that Jeremiah was prophesying, during the reign of Josiah, and then Jehoiakim, and then Jehoiachin, Jeremiah was right there prophesying. Ezekiel was probably his student. When Ezekiel came to Babylon, he was very familiar with Daniel, and he makes reference to Daniel. Because Daniel was also a prophet of God there in Babylon. So they are contemporaries, they are peers. Ezekiel, and Daniel, both of them in Babylon. So he is commissioned to God to the children of Israel, whom God says...

are a rebellious nation that have rebelled against God: and their fathers have transgressed against me, even to this very day (1:3).

Jeremiah had been telling the people that they would be better off if they surrendered to Babylon, rather than trying to resist. So in the second invasion, many of the people who were listening to Jeremiah, Ezekiel being one, went at that time, sort of surrendered to Babylon, and went at that time, as captive to Babylon. The more rebellious people remained in Jerusalem and rebelled again during the reign of Zedekiah, which time, they suffered that horrible siege and slaughter that followed when Babylon finally entered the city. So God says of Israel, “They are rebellious, they’ve transgressed, right up until the present time.”

They are impudent children, they’re stiffhearted. And I do send you to them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet they will know that there has been a prophet among them (1:4-5).

“You’re to speak to them. You’re to speak my word to them. Now whether they hear or not, is really not your responsibility. Your responsibility is to speak, but when it’s all over, they will know that a prophet of God has been here.”

It is interesting to me that God does not require success in the ministry of Ezekiel. “They may hear you, they may not. That’s not your responsibility. Your responsibility is just to warn them.” As we get into the third chapter, we find that God gives him a special commission, and holds him responsible to the fulfilling of that commission, and requires the blood of the people at his hands, if he fails in the fulfilling of that commission. So gets pretty awesome when you get into chapter three! But here, the Lord commands him to go and to warn, and to speak to these people who are rebellious, who are impudent children, rebelling against God.

Now the amazing thing to me is that God continues to speak to them. As the Bible said, “He is longsuffering, and slow to anger, and plenteous in mercy”, and surely this is revealed in His dealing with the nation of Israel, whom God calls, “rebellious impudent children, stiff-necked”, and yet God continues to speak, and God continues to offer His love. His, you might say, Fatherhood, continuing to offer, to be their God, and to watch over them, and to protect them, and to keep them. So, “Go, they’re stiffhearted but you

go. They're rebellious, but you go. They're impudent children, but you go, and you say to them, Thus saith the Lord God. Whether they hear or not, that's not the issue that you are to worry about."

And thou, son of man, don't be afraid of them, neither be afraid of their words, though briers and thorns be with you, ["They may take and", it was a practice in afflicting a person to take these thorn bushes, these huge thorn bushes and just rake them across a person's body, so the Lord said, "They may you know, rake the thorns across you".] and you will dwell with the scorpions: ["Put you in a, in a pit of scorpions."] but don't be afraid of their words, and be dismayed by their looks, ["They will look at you with anger, and with evil."] because they're a rebellious house (1:6).

"But you're to go and speak anyhow." Oh man! Jeremiah also was speaking to the rebellious, stubborn, stiff-necked people, and they turned against Jeremiah. They threw him in the dungeon, they threatened his life, they were angry, they would shake their heads and scream at him, and threatened to kill him. Until, Jeremiah said, "I've just determined that's it! I'm not gonna speak anymore in the name of the Lord! I'm through! You know, why should I take all this guff?" And, and he said, "But the word of God was like a fire in his bones", and he became weary from holding back, and he just had to speak.

So Ezekiel is being warned, and it's interesting, God doesn't call you with any kind of false illusions of glory, and you know, "You're gonna be my spokesman and people are gonna say, 'Oh Wow!', you know, 'the voice of God!', and gonna respect you and honor you!" When the Lord called Paul on the road to Damascus, the Lord said, in telling Ananias to go and visit this Paul, who was now blind, as a result of his visitation with the Lord. He said that, "I have told him all of the things that he will suffer for my sake." When God called Paul to the ministry, God was straight out with him. God wasn't trying to hide from him. He wasn't trying to draw him with a false sense of the glory, and the glamour that you're going to experience. But the Lord told him, "All you're going to suffer for my sake, as you fulfill your ministry."

Some people look at the ministry as rather glamorous. They're attracted by the supposed glamour of the ministry. But the Lord laid it straight, He said, "You're gonna suffer a lot of things Paul. You're gonna be beaten, you're gonna be stoned, you're gonna be shipwrecked, you're gonna be cursed, you're gonna be followed and harassed." And the Lord told him all of the things he would suffer for His name's sake. Even as now He is telling Ezekiel, "Hey man, gonna be tough! They're gonna rake you with thorns, they're gonna look at you with anger, you're gonna see their faces contorted in anger, because they are a rebellious house. They probably won't listen to you, but still you're to go."

And you are to speak my words unto them, whether they will hear, or whether they will not hear: because they are very rebellious. But you, son of man, you hear what I say to you; Don't be rebellious like that rebellious house: open your mouth, and eat what I give to you. So I looked, and behold, a hand was sent unto me; and, lo, there was the roll of a book therein; [So he saw this hand with this scroll.] And he spread it before me; and it was written within and without: [That is, writing on both sides of the scroll.] and there was written therein lamentations, and the mourning, and the woes (2:7-10).

So here's a scroll that, that speaks of the lamenting, and the mournings. Probably the lamenting and the mourning of the heart of God, because of the woe that had befallen the rebellious house of Israel. As God weeps, and laments over man's judgment that he brings upon himself, because of his rebellion against the law of God.

God's laws were written for our protection, they were written for our good, they were written for our preservation. The law of the Lord is perfect. You're to meditate in it day and night. Moses said to Joshua, "and thus shalt thou make thy way prosperous, and you will have good success". But men rebel against the law of the Lord. In the rebelling against the law of the Lord, you suffer those inevitable consequences of those actions that God was trying to keep you from, to protect you from what He knew those actions bring.

So if you are rebelling against God's law, you are inviting disaster. Because God warned you really, in the law, against actions that will bring disastrous consequences in a person's life. These people are rebellious, they are suffering as a result of that rebellion. Suffering tremendously as a result of that rebellion.

So the prophet sees the scroll. Later on, in the next chapter he is told to eat the roll, even as John was given the scroll to eat, and it means, to sort of devour, to, to absorb it, to read it, and, and to devour it. Then he speaks of the response of devouring the things that were in the scroll.

So we'll move on to the third and fourth chapters in our next lesson in Ezekiel.

Father we thank You for Your faithfulness in keeping Your Word. We ask Lord that we might be obedient to Your Word. We don't want to be classified Lord as rebellious impudent children, with hardened hearts. But Lord, we want to have a heart that is open to You, to the things of the Spirit, that we might obey, and follow after You. Lord we know that You have commissioned us to share Your love and Your truth, with a world that is in rebellion against You and, that witnessing for You often times brings the hatred that men have against You, and against Your laws. Lord many times people have been cowed from their witness because of the antagonism that it stirs in the hearts of rebellious people. Lord many times we're discouraged because people don't seem to listen, but only fight against what we say. But help us to realize Lord that, that's not our business, that's not our calling. Our calling is just to give Your Word unto them. Help us to be faithful in that calling. In Jesus' name we pray, Amen.