

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 9. The Delight of Your Eyes

Reading: Ezekiel 24; 33:1-33

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers the book's hinge: the dated word marks the day the siege began and is vindicated when Jerusalem falls, Ezekiel loses his wife as a living sign of the loss, the watchman charge is renewed, and the prophet's mouth is opened for a new kind of message.

Catholic Touchstone

God takes no pleasure in the death of anyone and swears it by his own life; and hearing the word of God is not the same as doing it, which is why the Church insists that faith must become obedience and love.

Tonight is the pivot of the entire study. Everything from session 1 to session 9 has been warning; everything from session 10 onward is judgment on the nations and then, from session 12, a rising tide of hope. The pivot itself has two panels. In chapter 24 God dates the day the siege of Jerusalem begins, tells the parable of the corroded pot, and then asks the costliest sign of the whole book: Ezekiel's wife dies, and his strange restrained grief becomes a picture of what is about to happen to the exiles. In chapter 33 the watchman charge from session 3 is renewed, God swears an oath of mercy, the fugitive arrives with the words the whole book has been building toward, the city has fallen, and Ezekiel's long muteness ends. Be gentle tonight. Chapter 24 touches bereavement directly, and someone in your room is almost certainly carrying a loss. Slow down, allow silence, and do not rush past the grief to get to the theology.

What You Need to Know

The hinge of the book

Ezekiel has a deliberate architecture. Chapters 1 to 24 are warning delivered before the fall of Jerusalem. Chapters 25 to 32 are oracles against the nations. Chapter 33 is the hinge, and chapters 34 to 48 are almost entirely hope: the shepherd, the new heart, the dry bones, the returning glory, the river. We are pairing chapter 24 with chapter 33 tonight so the group experiences the hinge as a single dramatic movement: the last warning, the loss, and the turn.

The dates matter

In 24:1-2 God tells Ezekiel, sitting in Babylon, the exact day the siege of Jerusalem begins, roughly seven hundred miles away, and commands him to write it down. On the usual reckoning the siege began in the winter of 588 BC and the city fell in the summer of 587 or 586 BC; scholars debate the precise year, so hedge if asked. In 33:21 a fugitive finally reaches the exiles with the news, months after the event, because news traveled at walking pace. The written date functions as verification: when the survivor's account is compared with the dated prophecy, the exiles can check that God spoke before the event, not after it.

The costliest sign-act

In session 3 the group discovered that God makes the prophet's body the sermon. Tonight that principle reaches its most painful point. God tells Ezekiel that the delight of his eyes will be taken at a stroke, and his wife dies that evening. He is commanded not to perform the public rituals of mourning: no covering the lips, no mourners' bread, no bare feet or uncovered head. He may groan, but quietly. When the people ask what this means, the answer lands like a hammer: they are about to lose the delight of their eyes, the sanctuary itself, along with sons and daughters left behind in Jerusalem, and the catastrophe will be so total they will be too stunned to mourn. Ezekiel's silent grief is a preview of their numbness.

The muteness ends

Back in 3:26-27 God bound Ezekiel's tongue: he could speak only when God opened his mouth, and only what God gave him to say. In 24:25-27 God promises that when the fugitive arrives, Ezekiel's mouth will be opened fully. In 33:21-22 it happens: the hand of the LORD is on him the evening before the fugitive comes, and when the news arrives he is no longer mute. This resolves the thread we planted in session 3. From this night on, the watchman who could only sound alarms becomes the herald of the shepherd, the new heart, the rising bones, and the returning glory.

Hearers who do not do

Chapter 33 ends with one of the most uncomfortable passages in the book for a Bible study group to read, which is exactly why you must not cut it. Now that Ezekiel has been vindicated, he is popular. People invite each other to come hear the word of the LORD. They sit in front of him, they are moved, and they do nothing. Their hearts are set on their own gain. To them he is like someone who sings love songs beautifully. Let the group feel the edge of this: it is possible to treat the word of God, and even this study, as a lovely playlist. That image of the playlist is ours, not the text's, but the diagnosis is straight from verse 32.

Pastoral note

Do not treat 24:15-18 as a puzzle to be solved briskly. If someone in the room has lost a spouse, a parent, or a child, this chapter will not be abstract for them. Name the difficulty out loud, allow silence, and let the steelman question do its work honestly rather than tidily. The Church does not have a formula that makes the timing of any particular death painless, and pretending otherwise will cost you the room's trust.

Old Testament Roots and Fulfillment

The watchman and the Watchman

The watchman charge renewed in 33:1-9 flows forward into the New Testament in a striking way: in Luke 19:41-44 Jesus stands on the height overlooking Jerusalem, sees the siege coming, and weeps, because the city did not know the time of its visitation. The Watchman himself takes up Ezekiel's post, and unlike Ezekiel he is not forbidden tears. The Church has always read the pastoral office, bishops, priests, and in its own way every baptized witness, as heir to this charge: responsible for warning, not for results, exactly as the group discovered in session 3.

The bridegroom's loss

Ezekiel's bereavement is Scripture's window onto God's own grief over his house, said analogically, as Scripture says such things. In the same oracle where God names Ezekiel's wife the delight of his eyes, he names the sanctuary the delight of the people's eyes. The prophet loses his bride as the LORD loses his

house and, in a sense the whole book has taught us since chapter 16, his bride. Christian readers have long seen this pattern reach its full depth at Calvary, where the Father hands over the beloved Son, who freely suffers and dies in his human nature, and where the Bridegroom who wept at the tomb of Lazarus (John 11:35) enters death itself. Keep the distinction audible: the language of divine grief is Scripture's own and it is analogical; the suffering is real and it is Christ's. Present that Calvary reading as the Church's typological instinct and our application, not as a claim that Ezekiel foresaw it in detail.

Hearing that becomes doing

Ezekiel 33:31-32 is picked up almost verbatim in spirit by the New Testament: James's hearer who looks in the mirror and walks away, and Jesus' two builders in the Sermon on the Mount. The group will find these themselves in the discovery question, so do not hand them over in advance during discussion. Notice also 33:11 renewing 18:23 and 18:32 from session 7: after the fall, when despair is the real danger, God repeats his oath that he takes no pleasure in anyone's death, and this time he swears it by his own life.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Gregory the Great, d. 604

Preaching on this very watchman charge, St. Gregory teaches in substance that the watchman is stationed on a height so that he can see trouble coming from far off, and that anyone who accepts the office of speaking for God must therefore live on the heights, above the life he is calling others to leave. And then, remarkably, the pope confesses his own poverty: he fears that his tongue announces what his life does not match, and he asks his hearers to pray for him.

Homilies on Ezekiel, Book 1, Homily 11. Summary of his teaching, not a direct quotation.

For the group. The most credible watchman in your room tonight will be the one honest enough to admit the gap between what they say and how they live, and to keep speaking anyway while asking for prayers.

St. Ambrose, d. 397

When his beloved brother Satyrus died, St. Ambrose grieved openly and wrote about it. He teaches in substance that tears are not a failure of faith and that a Christian is not forbidden to weep for the dead; what transforms Christian grief is not the suppression of sorrow but the hope of resurrection, which lets love and loss and confidence in God live in the same heart at the same time.

On the Death of His Brother Satyrus. Summary of his teaching, not a direct quotation.

For the group. Ezekiel's commanded silence was a unique prophetic sign, not a rule for us. For anyone in the room carrying a loss, Ambrose gives the Church's true norm: weep, and hope, together.

St. John Chrysostom, d. 407

St. John Chrysostom rebuked congregations that treated preaching as a performance to be applauded, telling them that what he wanted was not their noise but their changed lives. The rebuke is a recurring theme of his preaching; no single homily is claimed here.

Homilies on the Acts of the Apostles, locus not pinned. Summary of his teaching, not a direct quotation.

For the group. This is Ezekiel 33:32 wearing a Greek vestment. The question for a Bible study group is never whether the session was moving; it is whether Tuesday looked different because of it.

Catechism Connection

The Catechism says

CCC 1037. God predestines no one to hell; that requires a willful turning away from God and persistence in it to the end, and in her liturgy the Church implores the mercy of God who desires that all reach repentance. This is Ezekiel 33:11 in the Church's own voice.

CCC 1428. Christ's call to conversion continues to sound in the lives of the baptized; this second conversion is an uninterrupted task for the whole Church. The watchman's trumpet does not fall silent after baptism.

CCC 1431. Interior repentance is a radical reorientation of the whole life, a return to God with all one's heart, a turning away from evil. It is what 'turn back, turn back' asks for, and it is more than being moved by a beautiful message.

CCC 2611. The prayer of faith consists not only in saying 'Lord, Lord' but in disposing the heart to do the will of the Father. Hearing that never becomes doing is exactly what this paragraph warns against.

Thread Watch

Thread Watch

The opened mouth (resolve). Planted in session 3 (3:26-27), developed in session 5. Tonight it resolves at 33:21-22. Name it explicitly: the muteness that began before the fall ends the night the news arrives, and everything Ezekiel says from now on is a new kind of message. Let the group feel the payoff of having watched this since session 3.

Son of man (develop). The address keeps sounding through both chapters. Tonight the son of man carries the sign in his own bereavement. Do not resolve toward Jesus yet; just let the weight of the title accumulate.

The heart of stone (develop). Ezekiel 33:31 shows hearts set on gain even while ears enjoy the sermon. This is the clearest evidence yet that information and emotion do not change hearts. It sets up session 12 directly. Plant the ache; do not preview the transplant.

Follow the glory (rest). The glory does not appear in these chapters, and that silence is itself the point: it walked out in session 4 and has not come back. If anyone asks where the glory is tonight, smile and say that is exactly the right question. It returns in session 15.

Sealed guess (develop). Do not open the guesses; they open in session 12. But say aloud: the temple is now rubble. Whatever you wrote on night one about where God will choose to dwell, tonight the question just got much sharper.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

Ezekiel 33:12-16 says a righteous man's past righteousness will not save him if he turns to sin, and a wicked man who turns will live. Doesn't that make salvation a matter of present performance, a treadmill of works?

Read what the chapter actually refuses: it refuses to let anyone coast on a past record, good or bad. That cuts both ways, and both cuts are mercy. The Catholic reading is that God's grace meets us in the present tense; we can really fall from grace and really return to it, which is why the Church has confession. The passage is not about earning; verse 11 has just grounded everything in God's own sworn desire that the wicked live. Grace first, then a real, present, free response.

Forbidding a man to mourn his own wife is psychologically cruel, and it teaches that grief is unspiritual.

It teaches neither. First, the command is explicitly a unique prophetic sign, not a norm; the text itself says Ezekiel shall be a sign to them. Second, Ezekiel is permitted to groan, only quietly: grief is not denied, it is compressed into a silence that preaches. Third, the sign's meaning is that the coming loss will be beyond the reach of mourning rituals, a numbness the exiles will actually experience. The Church's norm for grief is the opposite of suppression: Jesus wept, and St. Ambrose wept for his brother while preaching resurrection.

Session Goals

1. The group sees the hinge of the book: the dated word is verified by the event, and the message turns from warning toward hope.
2. The group feels, without being crushed by, the cost of the sign in chapter 24, and hears the Church's real teaching on grief.
3. The group recognizes the watchman charge of session 3 being renewed for a new commission.
4. The opened mouth thread, running since session 3, resolves at 33:21-22 and the group catches it.
5. The group turns Ezekiel 33:30-33 on itself and leaves resolved to be doers, not admirers, of the word.

Time Note

Planned for 75 to 90 minutes

Ninety minutes if possible tonight; the material is heavy. Roughly: prayer and Win 12 minutes, reading plan 12 minutes, Build 50 minutes with the longest pauses at questions 3 and 5, Send and Live It 10 minutes, closing prayer 5. Protect silence after question 3; it will do more than your words.

If you are running long, cut in this order.

1. Cut the Dig Deeper boxes first.
2. Then summarize the boiling pot yourself in two sentences and skip question 2's discussion.
3. Then compress question 7 into a spoken transition, reading 33:11 aloud yourself before moving to question 8.
4. Do not cut the steelman (question 5), either discovery, or the silence after question 3.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father, you see the beginning and the end of every story, and you dated the darkest day of your people's history before it dawned. Be with us tonight as we read hard things. Give comfort to anyone among us who is grieving, honesty to anyone among us who has been hearing your word without doing it, and to all of us the trust that your last word is never the disaster but the mercy you have sworn by your own life. Through Christ our Lord. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. What is a delight of your eyes, a person, place, or thing whose loss you would feel physically?

W2. Have you ever been deeply moved by a talk, a song, or a retreat, and then noticed a month later that nothing had actually changed? What do you think happened?

Take the first question gently and do not force anyone to share; it opens a door the whole session will walk through.

Read

Read aloud

This is the longest span we have covered, so we sample it. Leader: summarize the boiling pot parable of 24:3-14 in two sentences before the readers begin. Reader 1: Ezekiel 24:1-2 and 24:15-24. Reader 2: Ezekiel 33:1-11. Leader: summarize 33:12-20 in a sentence. Reader 3: Ezekiel 33:21-22 and 33:30-33. Read slowly; 24:15-18 especially deserves an unhurried voice.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The Date and the Pot

1. In 24:1-2, God tells Ezekiel, sitting in Babylon, to write down this exact date, because the king of Babylon has laid siege to Jerusalem this very day, hundreds of miles away. Why does God insist the date be written down?

ANSWER *(share after the discussion)*

It is verification in advance. News from Jerusalem will take months to arrive on foot. When the survivor finally comes (hold that thought until chapter 33), the exiles will be able to set the dated prophecy beside the survivor's account and see that God announced the siege the day it began, not after the fact. The written date is like a receipt that can be checked later; that image is ours, and the comparison of date and report is our inference; what 33:33 says is that when this comes, they will know that a prophet has been among them. Everything Ezekiel says after tonight carries this credential.

Dig Deeper

Jewish tradition still keeps a fast on the tenth day of the month of Tevet, remembered as the day the siege of Jerusalem began. More than twenty-five centuries later, the date Ezekiel was told to write down is still on the calendar.

2. In the parable of 24:3-14, Jerusalem is a cooking pot and its people the meat, but the pot itself has a corrosion in it that will not come out, even when the pot is set empty on the coals. In session 5 we watched the prophets whitewash a cracked wall. What has changed between the whitewash and the pot?

ANSWER *(share after the discussion)*

The whitewash hid the corruption; now the fire exposes it. In session 5 the lie was still working: a coat of religious paint over a doomed structure. In chapter 24 God says, in effect, that the corruption has gone so deep into the metal that ordinary cleansing cannot reach it; even the fire of the siege will reveal it rather than remove it. This is the book's diagnosis reaching bottom, and it quietly sets up the only remedy the book will offer later: not a scrubbed pot but something entirely new. Do not say more than that tonight.

The Delight of Your Eyes

3. Read 24:15-18 again slowly. What does God ask of Ezekiel, what does he call Ezekiel's wife, and what small mercy does the text allow the prophet? Sit with this one before anyone answers.

ANSWER *(share after the discussion)*

God tells Ezekiel that the delight of his eyes will be taken at a stroke, and that evening his wife dies. He is commanded to omit the public rituals of mourning: keep his turban on, keep his sandals on, no covering of the lips, no mourners' bread. The one mercy is in verse 17: he may groan, but quietly. His grief is not denied; it is made silent and private, and that silence becomes the sermon. Notice the tenderness of the name God gives her. God knows exactly what he is asking, and names her by what she is to Ezekiel. Leave a real silence after this answer; do not rush to the next question.

4. In 24:19-24 the people ask what Ezekiel's strange behavior means for them. What is the delight of their eyes, and why will they not mourn when they lose it?

Take it as far as the room wants

Ground. Ask: what is the difference between loving a holy thing and turning it into an insurance policy? Can the same object be both?

Depth. Ezekiel's loss on the day the siege begins enacts in advance the loss of the sanctuary. Chapter 16 taught us to see the covenant as a marriage. Whose grief is Ezekiel's grief a window into?

ANSWER *(share after the discussion)*

The sanctuary itself, the pride of their power and the desire of their soul, along with the sons and daughters they left

behind in Jerusalem. They will not mourn because the loss will be beyond mourning: too total, too crushing for ritual, and they are prisoners in a foreign land with no grave to stand beside. Ezekiel's numbed, silent grief is a preview of theirs. Notice something surprising: after four sessions of watching Israel treat the temple as an idol and an insurance policy, God here names it with real tenderness, the delight of their eyes. Both are true. They loved the temple wrongly and they loved it really, and the losing of it will break their hearts.

5. Now the hardest question of the night. Let one person state this objection as strongly as they can, and let it stand in the air before anyone answers.

Build then press

The strongest form of the objection. A skeptic reads Ezekiel 24 and says: this is a God who kills a man's wife to make a rhetorical point, and then forbids his tears. You cannot soften it by saying she happened to die, because the text presents God announcing it and doing it. A deity who uses a woman's death and her husband's grief as a sermon illustration is not mysterious, he is monstrous, and no amount of theology should make you comfortable with that.

Answering from the text. Do not answer this cheaply, because the text does not. Three things can honestly be said. First, read whose loss this is. In the same oracle God names the sanctuary the delight of the people's eyes; the whole book since chapter 16 has shown God as the wounded husband of an unfaithful bride. Ezekiel's bereavement is not an illustration bolted onto God's message from outside; it is a share in God's own loss. The sign works because Scripture lets the prophet's grief stand as an image of God's own, which is prophetic language and not a claim that God suffers as we do. Second, the no-mourning command does not teach that grief is wrong; Ezekiel may groan, and the command's meaning is that the coming catastrophe will be beyond the rituals of mourning, which is how many readers understand verse 23's picture of exiles who do not mourn or weep but waste away. Third, and honestly: we do not have a formula that explains the timing of any particular death, hers or anyone's. The Church does not pretend to. What Christians can say is that Ezekiel's loss points toward the God who, in Christ, enters human suffering and death himself. At Calvary the Son freely lays down his life, suffering and dying in his human nature, and the Bridegroom stands weeping at a tomb before he ever opens one; the Father does not literally lose the Son. That reading of Ezekiel toward the cross is our application in the Church's ancient manner of reading, not a hidden meaning Ezekiel spelled out, but it is the only answer that has ever been big enough for the objection.

ANSWER *(share after the discussion)*

Let the objection stand at full strength first. The answer has three honest parts: Ezekiel's loss mirrors God's own loss of his sanctuary and his bride, so the prophet is sharing God's grief, not being used as a prop; the command restrains the rituals of mourning as a sign of the exiles' coming numbness, it does not condemn grief itself; and the deep Christian answer is the cross, where God himself gives up the delight of his eyes. Say plainly that some weight remains, and that the Church prefers an honest ache to a tidy formula.

The Watchman, Again

Live discovery

Send the group back into their own Bibles: find the earlier passage in Ezekiel where God first made him a watchman. When they have it, read the two charges side by side and hunt for differences.

Let them find it. Ezekiel 3:16-21

6. Chapter 33 opens with a charge that should sound very familiar. Where have we heard this before, and what is different this time?

ANSWER *(share after the discussion)*

It is the charge from session 3, Ezekiel 3:16-21, renewed almost word for word. Two differences matter. First, 33:2-6 begins with a general parable anyone can accept: any city sets a watchman, and if he blows the trumpet, responsibility passes to the hearers. The office is explained before it is assigned. Second, the timing: the first charge came before the catastrophe, when the watchman's job was to warn of it. This renewal comes as the catastrophe arrives, which means the watchman is being recommissioned for whatever comes next. God does not retire his prophet at the moment of vindication; he re-sends him. Same responsibility as session 3: the warning is his, the results are not.

7. In 33:10 the exiles finally say something the whole book has been waiting for: our sins are upon us, we waste away because of them, how then can we live? Look carefully at God's answer in 33:11. What does God swear, and what does he swear by?

ANSWER *(share after the discussion)*

He swears by his own life, as I live, that he has no pleasure in the death of the wicked, but rather that the wicked turn and live, and then he pleads: turn back, turn back, why will you die? This renews the discovery of session 7, Ezekiel 18:23 and 18:32, but escalated: now it is an oath, sworn on God's own life, delivered at the precise moment despair becomes the real danger. Before the fall, the temptation was complacency; after the fall, it is hopelessness, and God meets each with the same heart. The Catechism says the same thing in its own voice: God predestines no one to be lost, and the whole call of Christ is a continuing call to turn.

The City Has Fallen

8. Read 33:21-22 once more. What news arrives, what happened to Ezekiel the evening before it arrived, and what long-running thread of our study just resolved?

ANSWER *(share after the discussion)*

A fugitive from Jerusalem arrives with four words the whole book has been driving toward: the city has fallen. And the evening before he comes, the hand of the LORD opens Ezekiel's mouth, ending the muteness imposed back in 3:26-27, exactly as God promised in 24:25-27. This is the thread we have called the opened mouth, planted in session 3, and tonight it resolves. Ask the group what it means that the mouth opens now, of all moments. The answer: because the message is about to change. The watchman who could speak only warning becomes, from chapter 34 onward, the herald of a shepherd, a new heart, bones that rise, and glory that comes home. When judgment has said everything it has to say, God opens a mouth for hope.

Dig Deeper

Compare 24:14, where God says his word shall come to pass and he will do it, with 33:33, where he says that when this comes, they will know a prophet has been among them. The fall of the city is the terrible proof that every promise in the rest of the book can be trusted.

The Lovely Song

Live discovery

Split into two groups. One group searches the opening chapter of James for the hearer who is not a doer; the other searches the end of the Sermon on the Mount for the two builders. Each group reports what image their passage uses and what it says the hearing-without-doing actually costs.

Let them find it. James 1:22-25; Matthew 7:24-27

9. Read 33:30-33. Ezekiel is finally popular: people invite each other to come hear the word of the LORD, they sit in front of him, they are moved, and verse 31 says they do not do it, because their hearts are set on their own gain. To them he is like someone who sings love songs beautifully. Where does the New Testament pick up this exact person, the hearer who does not do?

ANSWER *(share after the discussion)*

James 1:22-25 gives the man who looks at his face in a mirror and walks away and forgets, and warns that hearers who are not doers deceive themselves. Matthew 7:24-27 gives the two builders: hearing plus doing builds on rock, hearing alone builds on sand, and the difference only shows when the storm comes. Now turn it on ourselves, gently but really: it is possible to treat Ezekiel, and this study, as a lovely playlist, to enjoy hearing it every week while our hearts stay set on our own gain. Verse 31 is the book's quiet confirmation that being stirred is not the same as being changed, and it points at the question this whole study is walking toward: what would it take for the heart itself to be different?

Send

Open questions. Let these land in silence if they need to.

S1. Where in your life are you currently enjoying God's word like a good song, moved but unchanged, and what would doing it actually look like this week?

S2. Who is God asking you to keep speaking to, or keep showing up for, even though the results are completely out of your hands?

Live It This Week

Practices

1. Turn one hearing into one doing within 48 hours: pick a single concrete thing tonight's session pointed at, a conversation you have been avoiding, an apology, an act of generosity, and do it before the week is half over.
2. Pray for someone who has lost the delight of their eyes. Name one person you know who is grieving, and this week send them a message, visit them, or have a Mass offered for their intention.
3. Each morning this week, pray the sense of Ezekiel 33:11 back to God in your own words: you take no pleasure in my death; today I turn back to you.
4. Memorize the verse below and let its double plea, turn back, turn back, be the words you reach for when you fail this week.

Scripture Memory

Ezekiel 33:11 (excerpt)

"... As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?"

Ezekiel 33:11 (excerpt)

Closing Prayer

Pray together

Lord God, you swore by your own life that you take no pleasure in anyone's death. We believe you. For everything we have heard and not done, forgive us, and make us doers of your word. Comfort those among us who grieve, open our mouths as you opened your prophet's, and when everything we leaned on falls, be yourself our sanctuary, until we see your glory come home. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 24:1-2** the dated siege
- **Ezekiel 24:3-14** the corroded pot, leader summarizes
- **Ezekiel 24:15-24** the delight of your eyes
- **Ezekiel 24:25-27** the promise of the opened mouth
- **Ezekiel 33:1-11** watchman renewed; the oath of mercy
- **Ezekiel 33:12-20** present fidelity, leader summarizes
- **Ezekiel 33:21-22** the city has fallen; the mouth opened
- **Ezekiel 33:30-33** the lovely song

Callback

- **Ezekiel 3:16-21** the first watchman charge, session 3
- **Ezekiel 3:26-27** the muteness imposed, session 3
- **Ezekiel 18:23, 32** no pleasure in death, session 7

Discovery passages

- **James 1:22-25** the hearer at the mirror
- **Matthew 7:24-27** the two builders

Leader background only

- **Luke 19:41-44** the Watchman weeps over Jerusalem
- **John 11:35** Jesus wept

Terms

- ***tsophah***. watchman, lookout posted on the walls or a height
- ***machmad***. a precious, desirable thing; the delight of the eyes

Catechism

- **CCC 1037**. God predestines no one to hell
- **CCC 1428**. conversion is an uninterrupted task
- **CCC 1431**. interior repentance, a radical turning of the heart
- **CCC 2611**. not saying Lord, Lord, but doing the Father's will