

26-Ezekiel-01-Transcript

0:41

Well, greetings brethren and welcome to another Wednesday night Bible study where together we study the Scriptures Line upon line.

0:50

We are in the book of Ezekiel.

0:54

This is a, a very, very thick scroll, but, as we always do, we're just gonna go and take it line upon line.

1:02

And, there's an old Jamaican saying, 11 cocoa fills a basket.

1:07

So just one being at a time, we can fill a basket, one line at a time, we can cover the scroll of Ezekiel.

1:15

We did begin last week.

1:18

We'll continue, I just wanna go back a little bit, pick up not everything in chapter one, just a little bit and then we'll focus, God willing this evening on chapter two and part of chapter three.

1:30

So I'm gonna open with a word of prayer, then I'll check the chat just to make sure that the technology is cooperating with us tonight.

1:38

Hope you're all doing well.

1:39

Let's, begin with prayer and ask God's blessing, our loving father.

1:44

We bow before you and it's just amazing father that you've put this, love for you, this love for Christ.

1:55

This love for your word, this love for each other that you've put this in us, that you through your holy spirit have separated us from this world and from the prince of the power of the air so that we can see and discern the evil all around us.

2:15

And we can see and discern the beauty, the truth, the love of Jesus Christ, our savior.

2:24

We thank you father and thank you for putting it in our hearts.

2:27

Now, to study the book of Ezekiel is just amazing of the billions of people on the planet.

2:32

How many have a desire to study the scroll of Ezekiel?

2:36

And it, you've put that desire in us.

2:38

We thank you for it, father.

2:40

We pray that you'll bless us for our attentiveness to your word and that through it, we will understand and we will conform our minds to the mind of your son and our savior Jesus the Christ in whose name we pray.

2:57

Amen.

2:59

Amen.

2:59

Brethren, let me just check the chat here.

3:03

You know, there's a bit of a delay but hopefully very good.

3:08

I see.

3:08

Carlotta Ellison.

3:10

That's a new name.

3:11

Nice to see you.

3:13

And the video is good and the sound is clear.

3:16

Sister Petty Milk is not getting any sound, but Pastor M Palmatier says, yes, he is getting sound very good just seeing some other chats here.

3:29

Very good.

3:30

Interesting to see some background from some of our brethren.

3:33

And again, welcome Brethren.

3:35

Happy to have you.

3:36

Let's get into the book, the scroll of Ezekiel.

3:41

I'll go ahead and share my screen and I mentioned that I wanted to just go back to chapter one.

3:52

And part of the reason I want to go back to chapter one is for the two reasons, but one of the reasons is right off the bat.

3:58

Chapter one and verse one where the, the scroll opens in the, in the 30th year.

4:09

And there's a, among the scholars, there's some debate as to whether or not this is the 30th year pertaining to King Jhon or if it's the 30th year pertaining to Ezekiel.

4:23

And as I looked at that, to me, it made more sense that this is the 30th year pertaining to Ezekiel because we can see that he, he was of the priesthood and, and that priests would normally be consecrated in their 30th year and Ezekiel is now being consecrated for ministry.

4:44

However, however, I received an email yesterday from a brother named Tom.

4:51

I've never spoken to this brother before, but obviously, he, he follows the, the studies and he thought it would be helpful if he shared with me his perspective on what this 30th year is.

5:02

And I want to share it with you brethren because I've never seen this before and how he laid it out.

5:09

It was a very detailed email and I, as I read the email.

5:13

I was just quite fascinated and I, and I think he's absolutely right.

5:16

So let me share with you, I sort of plotted it out in a timeline and just confirmed with him that I, I understood correctly what he's saying.

5:25

But I think you'll find it quite fascinating.

5:29

So this is the, the timeline that he has put together to explain this 30th year.

5:35

So in 609 BC, we see Nebuchadnezzar beginning his Dominion over Judah.

5:42

And also Daniel being among those in that initial deportation, that initial exile.

5:49

And in Jeremiah's prophecy, this is he's considered part of the good figs that were taken to Babylon and then around 601 BC, somewhere between 597 and 601 BC.

6:00

Hi, the, the king of Jhon, his exile begins and that story is in second kings 24 in 590.

6:10

And this is a critical date.

6:11

Now, Nebuchadnezzar destroys the temple and then this is when this major exile then begins in 564.

6:22

His name is Evil Merodach.

6:25

I think in the Arcadian it's Merodach.

6:29

This is more of an anglicized version of the Hebrew.

6:32

He begins reigning and he frees King Jehoiachin.

6:36

And that story is in second kings 25 27.

6:39

These dates actually are gonna matter in a, in a moment.

6:41

You'll see how they come together in 562.

6:44

So Evil MEREDITH begins reigning two years before his father, Nebuchadnezzar dies.

6:51

So his father Nebuchadnezzar dies in 562 BC and then in 560 this is the year that our brother Tom is saying Ezekiel is referring to.

7:03

So when Ezekiel says the 30th year, he's referring to 560 BC, which was the fifth year after Joey's imprisonment ended.

7:15

So the way Ezekiel 11 is worded.

7:18

Really?

7:20

What Tom is saying is we need to understand that this is five years after Jhon was freed.

7:27

And it's a marker now because it's the 30th year since Nebuchadnezzar destroyed the temple.

7:36

And then you'll see there's another 40 years to go for the captivity to come to a complete end for this second group of exiles in 5 56 Belshazzar becomes king in 5 39 Cyrus the Great conquers Babylon.

7:54

And in five 20 then the 70 years from 5 90 comes to an end and that 70 years was prophesized by Daniel.

8:05

And Ezekiel is counting that 70 years.

8:08

And he's saying in five 60 when, when his ministry begins, we're 30 years in from Daniel's prophecy.

8:16

And there's another 40 years to go.

8:19

And then beginning in five 19, then with Cyrus's blessing that second group of exiles begin to return to Babylon.

8:30

And that's what completes the 70 years.

8:34

So I just find this just, I have to go into a bit more detail.

8:39

I just got this yesterday and I was just trying to make heads and tails out of the, the detailed email and just thought it would be helpful if I could plot it out in a timeline.

8:50

But I, I think this is gold.

8:52

I think there's a lot here and it really speaks to the precision with which the God of Jacob acts and that when his word goes out from his mouth, it doesn't go out in vain and, and the, the prophets understand this.

9:07

And so I, I this is the best explanation that I've heard in terms of what that 30th year means.

9:13

And Ezekiel fully understands and, and the other thing I'll say here is that Ezekiel was a contemporary with Daniel and Jeremiah.

9:27

So I'm not sure if you can see this, but we just maybe drill down a little bit.

9:33

You can see here that Daniel Ezekiel and Jeremiah are all contemporaries.

9:40

So they're receiving prophecies together as God is working with the tribe of Judah or the Southern kingdom.

9:50

So wanted to share that with you in that timeline.

9:53

If you're on Slack, what I'll do is I'll post that to the Bible answers or Bible questions channel.

10:01

And if you're not on Slack and you want a copy of that, just email us, you can email Pastor Murray and you can email info at CG I Canada dot org.

10:12

that'll come to me and we'll make sure that you get a copy of that time and I'll probably refine it as I study it a bit more and put in the biblical references.

10:20

But I, I just thought, wow, that's the best explanation that I have seen in terms of what this 30th year means.

10:26

And I think we'll probably, as we go through this scroll line up online, we'll probably have to refer back to that timeline.

10:34

OK.

10:34

So I just wanted to capture here as well.

10:36

Second kings 24 12, because there was another question.

10:39

So that was a comment that came in from last week's study.

10:43

There was also a question that came from last week's study and there was just some confusion that if the Jews have been taken captive and they're now in Babylon, why is Ezekiel prophesying to Jerusalem?

11:00

And why was he taken to Jerusalem to see the corruption that was taking place there?

11:05

It sort of didn't make sense to the sister that was asking.

11:09

And, and so this is important here as we look at second kings 24 and verse 12, you'll see here that Jean, the king of Judah went out to meet to the king of Babylon.

11:24

That's Nebuchadnezzar.

11:25

He and his mother and his servants and his princes and his officers and the king of Babylon took him in the eighth year of his reign and he carried out from there.

11:37

All the treasures of the house of the Lord.

11:39

This is a major siege.

11:41

This is, this is tragic and the treasures of the king's house and cut in pieces, all the vessels of gold which Solomon King of Israel had made in the temple of the Lord, as the Lord had said, and he carried away all Jerusalem.

11:56

So this is the question here.

11:57

If he took everybody away, why is Ezekiel being told to go to Jerusalem?

12:04

He carried away all Jerusalem and all the princes and all the mighty men of valor, even 10,000 captives and all the craftsmen and smiths, none remained.

12:14

So he took all the people except the poorest sort of the people of the land.

12:20

So he didn't take everybody.

12:22

There's still a community left in Jerusalem.

12:25

And so so there's a, a split, there's Jews that have been or people of the Southern Kingdom have been taken captive and there's people of the Southern kingdom that have been left behind.

12:37

And so hopefully, that answers that question.

12:41

So I wanted to go back to chapter one just to, to go back over what the 30th year could possibly mean.

12:48

And I just love that explanation from our brother Tom.

12:52

And also to answer that question, why is Ezekiel being told to go to Jerusalem when everybody's been taken captive?

12:58

And the answer is that not everybody has been taken captive.

13:02

Now, I also wanted to just remind us of this glory that Ezekiel saw first with the Carib and then with the, the throne of the Lord and with the caravan.

13:20

Sorry, I should have refilled my water before I started.

13:23

But hopefully my wife is, my lovely wife is watching and she'll help me out.

13:30

Ezekiel one and verse 12 in terms of this vision that he saw and he, he's seeing these Carib him and he says, and they went, everyone straightforward, so very purposeful movement.

13:46

They don't have to delete Dally or equivocate.

13:49

They're just purposeful in their movement and each one of them just move whenever they have to move, they just move straight forward.

13:55

And then he says, where the spirit was to go.

13:59

They went.

14:00

So he's seeing how they're controlled by the spirit and the skirt wills them to go in a certain direction and that's the direction they go in and they turned not when they went.

14:11

So the spirit just said, go this way and they just went that way and they didn't have to turn.

14:15

They just went that way.

14:16

And then in verse 15, now as I beheld the living creatures behold one wheel upon the earth by the living creatures with his four faces.

14:29

So he's seeing this chariot and there's a wheel on the earth.

14:33

And then he says, the appearance of the wheels and their work was like unto the color of a barrel.

14:42

And they had sort of beautiful gemstone.

14:45

And they had, they for, had one likeness.

14:47

So they, they looked alike and their appearance and their work as it were.

14:53

Thanks so much and, and their appearance and their work as it were a wheel in the middle of a wheel.

15:01

So he's seeing something and he's trying to explain it to us and, and he's seeing this wheel and then there's a wheel inside the wheel and there's this spirit that's driving everything.

15:12

And then he says, and when they went, they went upon their four sides.

15:17

And again, he's just so impressed with this that they turned not when they went, he said, whatever this is, it's just really, he's never seen this before where they change direction, but they don't turn.

15:30

And then he says, and then he repeats it again, he says, as for the rings, they were so high that they were dreadful and their rings were full of eyes round about them four.

15:46

And again, he says, and when the living creatures went, the wheels went by them or with them.

15:53

And when the living creatures were lifted up from the earth, the wheels were lifted up.

15:58

So he's seeing this fascinating movement and, and what's fascinating him is the fact that they move and they don't turn.

16:05

It's fascinating him that the spirit is directing them.

16:10

And it's fascinating him that, you know, there's a wheel within a wheel and that the wheels and the, the angels are connected that when the, when the angels move, the wheels move with them and when the angels were lifted up from the earth, so were the wheels.

16:30

So there's something happening here and the spirit is directing it.

16:33

But clearly he's seeing, hey, there's a connection, I'm seeing the living creatures and I'm seeing the wheels and I'm noticing that there is a connection between these two.

16:44

So this is all fascinating to him.

16:47

And then he says, wherever the spirit was to go, they went.

16:51

So they the the wheels and the living creatures, the spirit is directing them.

16:56

And he says, wherever the spirit was to go, they went, there was their spirit to go and the wheels were lifted up over against them or with them for the spirit.

17:08

And then, then he concludes that after watching all of this, he concludes this actually the spirit of the living creatures.

17:15

It's in the wheels.

17:16

So the wheels and the creatures, he's seeing this connection between them and, and, and then there's, there's this synchronization between them.

17:24

And then he's able to conclude, you know what the spirit of the living creatures is actually in the wheels.

17:30

So that's why it's the wheels that are kind of directing the movement of the creatures.

17:35

And this whole chariot is moving the throne of God.

17:40

So fascinating stuff is very hard for us.

17:43

There's some of them, some artwork.

17:44

If you google it, there's some artwork on what people believe is.

17:48

He kill Saul, he's doing his best to articulate this to us, but it is the glory of the Lord, which as I said, last week should be in Jerusalem.

17:57

And yet it's made this very deliberate, very intentional, very urgent move to Babylon to appear to Ezekiel who's in captivity, why, why the urgency he says now in verse 26 if we drop down to verse 26 and above the firmament that was over their heads.

18:23

So I'm seeing all of this and then when I look up over them, there's the likeness of a throne as the appearance of a sapphire stone.

18:33

And upon the likeness of the throne was the likeness as the appearance of a man above upon it.

18:41

So he's actually seeing a form in the throne over above these creatures.

18:48

And he's saying, it actually looked like a human being because man is made in God's image and in God's likeness.

18:56

And so he says, then in verse 27 I'm just going to increase the font here a little bit.

19:06

He says here in verse 27 and I saw as the color of amber as the appearance of fire round about within it.

19:18

From the appearance of his loins even upward and from the appearance of his loins even downward, I saw as it were the appearance of fire.

19:29

And, and the apostle John also had this sort of vision of the, the, the we call the bronze.

19:35

But this appearance is glowing and it had brightness round about as the appearance of a bow that is in the cloud in the day of rain.

19:45

So was the appearance of the brightness round about the sort of rainbow around it.

19:51

This was the appearance of the likeness of the glory of the Lord that he's, he's seeing the glory of the Lord.

20:03

Here he is in, in Babylon.

20:05

It seems all hope is lost.

20:08

The the people have been taken captive, the temple has been destroyed.

20:12

This glory appeared to Solomon.

20:16

When Solomon built the temple, the house was filled with the glory of the Lord.

20:21

It should be in Jerusalem and, and with urgency, it's come to Babylon.

20:29

And he says, and when I saw it, I fell upon my face and then I heard the voice of one that spoke.

20:36

So just by way of reminder, then Ezekiel sees this incredible vision of the glory of the Lord.

20:45

And we're asking the question, why and why in Babylon?

20:50

Well, now we're going to get the answer in chapter two.

20:54

So he he falls upon his face.

20:56

He's just overcome by the glory.

20:59

And you could say he, he just passed out, he just fainted, I wouldn't say passed out, but he just collapsed out of sheer awe of the glory of the Lord.

21:08

And as I said, last week, some of us take God for granted because we don't really have vision.

21:13

We just think God's just this guy that I, you know, I have to go to services today.

21:18

So let me just I can't go naked.

21:20

So might as well just throw on an old t-shirt and show up as opposed to this understanding of this great glorious king that we are gonna put on our best to appear before the king.

21:32

And we want to create a culture in our congregation of deep respect for the presence of the Lord.

21:40

So the question now is why, why, why is God appearing?

21:44

And why is the glory of God being transported urgently to Babylon?

21:51

We're gonna find out.

21:52

He said unto me, son of man, stand upon your feet.

21:57

So he remembered he collapsed, stand upon your feet and I'll speak to you.

22:01

So now we can, if he stands on his feet, we're gonna find out what is this urgency?

22:05

And then he says, and the spirit entered into me when he spoke unto me and it set me upon my feet.

22:12

So he's seeing the operation of the spirit in, in the caravan and, and the spirit is in the wheels and, and when the spirit directs the wheels, the caravan are attached to the wheels and the spirit is just driving this operation.

22:26

And then when it lifts the, it lifts the wheels up, the angels are, are lifted up as well.

22:32

And then the spirit is now acting on him and, and by his will, I guess you could say he wants to be prostrate on the ground, but he's told to stand up.

22:43

And even if he doesn't have the strength to stand up, the spirit stands him up.

22:49

And then when he stands up, he's going to hear now that the spirit stood me upon, set me upon my feet, that I heard him that spoke unto me.

22:57

So this is important.

22:58

Pay attention.

22:59

Ezekiel stand up and he said unto me, son of man.

23:06

Here, here, this is the reason I'm here.

23:09

I send you to the Children of Israel.

23:14

So I, the, the reason I'm here and I'm appearing to you in Babylon is there's a purpose for you.

23:23

I've chosen you to do something for me.

23:26

And what is that?

23:27

I want you to go to the Children of Israel to a rebellious nation.

23:34

This we're talking about, you're not saying to the covenant people.

23:38

I want you to go to the co the people that I'm in covenant with.

23:41

No go to a rebellious nation that has rebelled against me.

23:48

They and their fathers have ran transgressed against me even unto this very day.

23:56

This is, this is active, this is happening now breaking news.

24:00

The the covenant people have transgressed against God.

24:05

Their fathers have done it and they're doing it right now.

24:09

Even though Nebuchadnezzar has come in and shattered the glory of, of, of Israel and of Judah, even though he shattered that they're still transgressing against him, there's no repentance.

24:25

It, it's like here in the west, in, in, in America, the people have rebelled the nation, the western nations are being cursed.

24:36

Let's talk about America in particular as sort of the, the, the, the headstone of the West.

24:42

And we have Donald Trump campaigning saying he's gonna make America great again, the problem with that.

24:50

And personally I admire his courage, I admire his conviction, I admire his independence from the globalists.

24:57

And when we were studying judges, he was active in, in, in the, the, the White House.

25:05

And I, I really believe that God was giving us a chance, but I'm on record saying I don't think he's coming back.

25:13

I think the communists, the globalists will burn America to the ground before they lose control of it again.

25:21

I think there was just this brief four year interruption to their globalist agenda and they're not doing that again.

25:27

They're not going to lose control again.

25:29

It's not just America, this is a global agenda and America is standing in the way.

25:35

But the problem with his campaigning is make America great.

25:38

Again, I don't hear repentance.

25:40

The campaign should be, we have to repent and return to the God of the Bible.

25:46

That, that's, that, that's the seed of America's greatness.

25:49

That's what made America great was its adherence to judeo-christian principles.

25:54

And there is no greatness without that.

25:57

So to this very day, even though we have been cursed, the whole Western world has been cursed to this very day.

26:05

Our fathers have transgressed against God and we continue to transgress against God.

26:11

He at, at, at a degree that's just hard to comprehend the evil.

26:17

But this is, this is Judah and he's calling them Israel.

26:21

And so this is another point that we want to talk about who is Ezekiel being sent to says here to the Children of Israel.

26:29

And so, you know, Herbert Armstrong would say, don't believe me, believe your Bible.

26:35

He would say blow the dust off your Bible.

26:38

And that's what we need to do is we study line upon line.

26:41

We don't, what, what does the scripture say?

26:43

Let God be true and every man a liar.

26:46

So I wanna see as we just break this down, we'll come to come back to it.

26:50

But let's just pose the question who is Ezekiel being sent to?

26:55

Says here, I'm sending you to the Children of Israel, a rebellious nation that has rebelled against me.

27:00

They and their fathers have transgressed against me even to this very day.

27:05

And so the present tense, what's happening right there with Ezekiel, that's who he's being sent to for.

27:11

They are impudent Children and stiff hearted, stiff necked, stiff hearted, stubborn, impudent.

27:20

I do send you unto them, make no mistake.

27:22

I'm sending you unto them and you shall say unto them thus saith the Lord God.

27:30

So a again, let me just go back to the teaching that we've had that Israel was shattered by the Assyrians in 7 21 BC.

27:48

So they no longer the Northern kingdom no longer exists.

27:52

Excuse me.

27:53

As a kingdom, only the southern kingdom remains.

27:56

God divorced the northern tribes, but he remained in covenant with Judah.

28:02

The northern tribes were then shattered by the Assyrians in 7 21 BC.

28:07

Only Judah remained and now Judah has been taken captive by Nebuchadnezzar.

28:14

And then God says in the present tense, I'm sending you unto them.

28:19

And so the argument that I've heard when I came into the truth, the understanding of the church was that Ezekiel couldn't go to Israel because they were shattered.

28:32

They were, they were scattered.

28:34

And so this prophecy is really for America and Britain in the end time.

28:41

And it was not intended for Ezekiel's time, I think as we go through this scripture and I'm just giving you my opinion.

28:50

Let God be true in every man a liar.

28:54

I'm just giving you my understanding of the prophetic text as we go through it, line upon line and we're gonna go through the whole book and then we can, we can see this.

29:03

But I'm not asking you to believe me.

29:05

I'm just asking you, let's study the Bible.

29:08

God says they're, they're, they're impudent, they're stubborn, they're stiff hearted and he's sending Ezekiel unto them and he, and what he's to say unto them is thus says, the Lord God.

29:22

So, so I, I have a real problem when I read this and I see the whole book in, in its entirety that God is asking Ezekiel to do something he cannot do.

29:34

When he's telling Ezekiel, these are rebellious people, they won't listen to me.

29:38

So I'm putting you into ministry and I want you to listen to me and then to on top of that, then to give Ezekiel a command that he actually can't fulfill that he has to rebel against.

29:49

When he's telling Ezekiel, I want you to be different from the rebellious nation.

29:53

So I'm contending as I'm reading this, that Ezekiel, the message that Ezekiel received from God was a message that He did in fact deliver.

30:03

And as we study the scripture, we'll have to see that.

30:05

Now having said that it begs the question, does this prophecy pertain to us today?

30:13

And, and I have to say yes, because there, there is this dual nature to prophecy, there's sort of the immediate fulfillment.

30:21

And then there's the eschatological fulfillment, how it points to the end time.

30:26

And I have to say in my opinion, and again, I'm not asking you to agree with me, you can do your own study and come to your own conclusions.

30:34

In my opinion, the nations of Israel and Judah are still under divine curse.

30:42

So even though Israel, the northern tribes were divorced, that divorce is part of the curse, they activated the, the covenant curses which continue.

30:54

And so they're still under covenant curse as is Judah the Southern tribe.

30:59

And eventually Ezekiel is gonna show us God is going to bring them back according to the prophecy that Moses laid down in Deuteronomy chapter 30.

31:07

So I think as we're going through this, there is absolutely applicability of these prophecies in the end time to the descendants of Jacob.

31:20

But let's not shy away from the fact that Ezekiel was given a mission and he fulfilled it.

31:26

So let's just see how this unfolds verse five.

31:31

So he's to go to them.

31:33

This is urgent.

31:34

God.

31:34

God has made an exception.

31:35

He's left Jerusalem.

31:37

He's been carried urgently with purpose that the glory has appeared in Babylon to this prophet, this man Ezekiel and he's been raised up with this mission verse five.

31:50

And they, whether they will hear or whether they'll forbear, whether they're here or not because they're a rebellious house.

32:01

The these covenant people, they are, they are demonically controlled.

32:05

They, they've given themselves over to the devil.

32:08

And, and again, we can just look at our own nations that go back 40 50 60 years and they were heavily influenced by the biblical word, by the biblical instruction, biblical view of morality.

32:22

Fast forward 50 60 years.

32:24

And they've given themselves over to insanity.

32:27

They've given themselves over to the demonic host.

32:32

There's nothing, there's no new thing.

32:33

There's no, nothing new under the sun.

32:36

So what we're witnessing today and it's just getting going.

32:39

So we're gonna see incredible evil in our Chris Christian nations.

32:45

We're gonna see.

32:45

We, we're just seeing the beginning of this intense evil.

32:49

It's just gonna keep intensifying.

32:50

Well, these, these covenant people were no different.

32:54

So it's unlikely they're going to listen, but Ezekiel has to deliver this message.

33:01

He's being told.

33:02

It's, it's not about whether or not they're going to listen to you.

33:04

It's about you delivering this message and they, whether they will hear or whether they will forbear for a rebellious house yet shall know that there has been a prophet among them.

33:17

The these are not vain words brethren.

33:20

This is the word of God.

33:21

Let God be true and every man a liar.

33:24

So Ezekiel in his time is going to deliver a message to this rebellious house that God calls the Children of Israel, the Children of Jacob.

33:34

He's going to deliver this message.

33:37

And when they hear this message, they have a choice, they're going to either repent and listen to the prophet or they're going to ignore him and even persecute him.

33:47

It doesn't matter.

33:48

He has to deliver the message so that they will know.

33:53

Wow, we, we really did have a prophet among us.

33:57

That's going to be the response they're going to conclude.

34:00

There was a prophet among us and you son of man, don't be afraid of them.

34:07

Neither be afraid of their words though.

34:10

Be bold and firm be with you.

34:13

They, they're nasty people, they're very destructive.

34:16

They're very hateful, they're very powerful and don't be afraid they're going to threaten you.

34:22

They're going to present a narrative that's going to demonize you.

34:27

Don't back down, do not back down.

34:30

And I, I gave a sermon this past Sabbath, the family business and I was talking about DNA but its physical DNA, but also spiritual DNA.

34:43

And I made reference to Nehemiah and how he looking at physical DNA was, was reforming the covenant community.

34:52

This is after the, the exile.

34:55

When they're coming back by, by the blessing of God through Cyrus, they're coming back and they're rebuilding and Nehemiah is driving the reformation and he's now making, he's separating the, the, the people who've, who've diluted the, the, the, the, the DNA and mixed it with, with Moab and Ammon.

35:14

And he's separating those mixed people because they shouldn't be in the, the DNA of the covenant people.

35:20

And after he's sorting that out, he then turns to the priesthood and he's ensuring that the people in the priesthood have the DNA for them to be there.

35:29

And then I made mention of spiritual DNA and that today, that's, that, that's very much true for us that we are in the priesthood, those of us who are in the priesthood and the elder ship because of our spiritual DNA that it's not us who have chosen to be here.

35:46

It's God who's put us here and proof that God put us here is our fruit.

35:52

You, you Paul said to Tim Timothy, make full proof of your ministry.

35:58

You're you're being criticized.

35:59

People are saying you're too young to be in the ministry.

36:02

People are saying all kinds but you make full proof of your ministry because Christ says by their fruits, you shall know them.

36:09

So we in the ministry, we need to have proof that God put us here.

36:16

We need to be able to demonstrate through our d through our spiritual DNA that we have the gifts of God to be in this ministry.

36:24

We have the DNA, we have the character to be in this ministry.

36:29

And I think as especially in the end time, one of the attributes of the priesthood in this end time, in this evil time, in this time of insanity and everything being normality being overturned.

36:46

I think one of the spiritual attributes, the spiritual DNA of the priesthood will be courage, will be courage that if we have elders who are afraid to speak against the globalists, if we have elders who are afraid to preach the gospel, if we have elders who are considering their personal safety first, or considering their, their present wealth, whatever that may be.

37:19

And they're putting anything before the preaching of the gospel.

37:23

This is not the spiritual DNA of the priesthood.

37:28

And if Nehemiah was here, he would throw us out.

37:30

He says, he threw them out like a polluted thing.

37:34

So just because I call myself an elder, doesn't mean I have the spiritual DNA to be here.

37:38

And, and my advice to any elders who are not sure if they have this.

37:43

If they have the courage to do this, step down, step down, you know, go, go to God and, and like think about how you came into the ministry.

37:56

Was it God who put you in the ministry or was it men?

38:01

Because I don't think we want to be in this role given what's coming unless God put us here and then supernaturally equips us to do what must be done to say what must be said.

38:15

And I think proof of our DNA is going to be what we have what we see here in Ezekiel courage.

38:22

I don't think it's possible to fulfill this ministry as a coward.

38:26

It, it, it's just not possible.

38:28

In fact, God rounds up the cowards first to throw them in the lake of fire.

38:33

He says, you son of man, don't be afraid of them, neither be afraid of their words.

38:38

And so they're gonna threaten us, they're gonna threaten us, threaten to throw us off their platforms, threaten to dean us, threat, don't be afraid of them.

38:46

He says, are you kidding me?

38:48

We have the word of God and you're evil.

38:50

You're doing evil.

38:51

You're mutilating Children.

38:52

You're raping babies.

38:54

You want us to back down to you and we have the word of God.

38:58

Don't be afraid of them.

38:59

He says to Ezekiel, neither be afraid of their words though.

39:03

Prayers and thorns be with you and you do dwell among scorpions.

39:09

These are nasty people and they mean harm.

39:13

Don't be afraid of their words and, and words shape reality, words shape the mob to turn against us.

39:19

Don't be afraid of their words, their narrative nor be dismayed at their looks.

39:25

He's talking about the covenant people though they be a rebellious house.

39:30

And you know, it's no surprise that many of the globalist leaders are actually from the covenant community, physically sons of Jacob and specifically Judah, he says, be not afraid of their words nor be dismayed at their looks.

39:45

This is a command to Ezekiel.

39:47

So this is not just God just pontificating God, just sort of waxing poetic.

39:52

These are very specific instructions that Ezekiel has to go with this message that God is equipping him with and it's not going to be met with fanfare.

40:02

It's not gonna be met with celebration.

40:04

Oh, we're so glad you're here quite the opposite.

40:07

But Ezekiel still has to deliver it though.

40:10

They be a rebellious house and you shall speak my words unto them.

40:15

And again, he repeats this whether they hear you or whether they forbear that doesn't matter because they are most rebellious.

40:22

So this is like Isaiah's ministry when Isaiah is told you, you're gonna go to the Children of Judah and they're not gonna listen to you.

40:29

And Isaiah is like, well, how long?

40:30

Well, until, until the, the Jerusalem is completely devastated, but you go and you deliver this message, you shall, you shall speak my words unto.

40:42

This is not metaphor.

40:44

This is not allegory, this is not poetry.

40:47

This is a very specific stand up man.

40:49

The glory of the Lord has come to you.

40:51

Here's the instruction you're gonna go to these people.

40:55

They're gonna hate you.

40:56

They're gonna try to kill you.

40:58

You don't back down, you deliver this message that I've given to you.

41:01

You shall speak my words unto them, whether they will hear or whether they will forbear for they are most rebellious but you son of man hear what I say unto you.

41:13

Be not you rebellious like that rebellious house, open my mouth and each open your mouth and eat what I give you.

41:25

So this verse eight is really, really compelling.

41:29

How can we say that Ezekiel received this message?

41:34

But he never delivered it to the intended audience.

41:38

When God is saying to Him, if you don't deliver this message to the intended audience, you are being rebellious just like the intended audience.

41:47

Therefore, in order to be separate and apart from the intended audience, you have to do exactly what I say, unlike the intended audience, which is a rebellious house and does the opposite of what I say.

42:01

So if I tell you to do something and you don't do it, then it's not, you're not in my camp, you're in theirs because you're not obeying me.

42:08

So there's these two camps, there's the camp of God and Ezekiel is in that camp and there's the camp of the rebellious house with Satan, the devil.

42:19

Satan, the devil rules over the covenant community.

42:22

And if Ezekiel doesn't do what God commands him to do, he's with Satan.

42:28

So we cannot say that Ezekiel did not deliver this message.

42:31

He did exactly what God told him to do.

42:35

So don't be rebellious like that rebellious house, open your mouth and eat what I give you.

42:43

So digest what I give you just what, what we're doing.

42:46

Now in these studies, we're digesting God's word.

42:50

We're digesting our understanding of, of the will of God and with God's word and our understanding of His will, we are now positioned like Ezekiel to speak the truth, to preach the gospel in an informed way.

43:07

But first, we have to digest it.

43:10

And first Ezekiel had to digest it.

43:12

And once he digested it, his mission was to deliver it on pain of death.

43:17

He said, don't back down, just deliver this thing now.

43:21

So what do we mean?

43:23

Then what can it mean if we're, if he's told to go to the house of Israel, if he's told to go to the Children of Israel?

43:36

Well, first let me start with a map and let's look at what it means when we say the Southern kingdom.

43:45

First off, we see that the Southern kingdom, which was Benjamin Judah.

43:51

So there's two tribes right there, Benjamin and Judah.

43:54

But not only is it Benjamin Judah.

43:57

Simeon was adjacent.

43:59

In fact, Simeon was engulfed by Judah.

44:03

So the tribe of Simeon was very much a part of the Southern kingdom.

44:08

So that's three tribes.

44:10

Not only that, but when the northern tribes rebelled with Jeroboam, many of the faithful Levites fled and migrated south into Judah.

44:22

So now we have four tribes in the Southern kingdom.

44:25

We've got Judah, we've got Benjamin, we've got Simeon and we've got Levi.

44:31

So Judah, the southern kingdom is not just Judah already.

44:35

We see it's four tribes of the tribes of Israel.

44:39

Now look at second chronicles, 15 and verse nine.

44:47

And he gathered here and let me just see.

44:51

I forget who this was talking about.

44:54

Let me do it here.

44:57

Second chronicles, just close this up.

45:02

Second chronicles.

45:07

OK.

45:15

OK.

45:16

Yeah.

45:16

So this is so verse eight, when Asa heard these words in the prophecy of the prophet, he took courage and put away the abominable idols out of the land of Judah and Benjamin and out of the cities which he had taken from Mount Ephraim and renewed the altar of the Lord that was before the porch of the Lord.

45:35

So this is a reformation by Asa and he says, and he gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseh.

45:47

So people are migrating from Ephraim, Manasseh into the South and out of Simeon for they fell to him, out of Israel in abundance in abundance.

45:57

They came out of the northern tribes when they saw that the Lord, his God was with Him.

46:03

So these tribes, even though they're part of the northern kingdom, the these individuals who were faithful to God when they saw that this reformation, they fled.

46:13

What does it say in abundance?

46:15

They came into the South.

46:18

So they gathered themselves together at Jerusalem in the third, in the third month and the 15th year of Asa.

46:23

So we see there that already we're seeing multiple tribes, not just Judah in the South.

46:35

So we see here in second chronicles, 15 and verse nine, how there was this migration from the tribes of Israel, the northern tribes into the South.

46:47

Then here in Ezra six and verse 16 and the Children of Israel, the priests and the Levites and the rest of the Children of the captivity kept the dedication of this house of God with joy.

47:00

So this is the the Passover feast and offered the dedication of this house of God 100 below 200 rounds, 400 for a sin offering for all Israel 12.

47:10

He gets according to the number of the tribes of Israel.

47:13

So here again, we see during this period of reformation that the the faithful Israelites in the North are participating in the South with Judah.

47:23

And so there were faithful Israelites of the northern tribes that migrated into the South in order to remain faithful with God.

47:33

So the northern tribes have been divorced.

47:38

The Southern kingdom is all that remains.

47:41

And God refers to the Southern Kingdom as the house of Israel because they're the ones who still have the covenant.

47:48

And in fact, they truly are the Children of Jacob.

47:50

And it's not just one tribe, they're not just Jews.

47:54

The, the, the geography shows us there's at least there's three tribes there in the geography.

48:00

We know the Levites came in and then we see Ephraim Manasa, other tribes who want to be faithful and see the reformation that's taking place in the South, leaving the idolatrous north and going into the South.

48:12

So the Southern Kingdom is truly made up of the Children of Jacob Ezekiel two and verse nine, he says, continue in Ezekiel.

48:29

And when I looked behold, a hand was sent unto me and lo a roll of a book was there.

48:39

And so he's being handed a scroll and he spread it before me and it was written within and without sounds very much like revelation, it was written within and without, and it's handed to me and there was written there in lamentations and mourning and wall.

49:00

You know, sometimes we don't wanna hear about lamentations and mourning and w you know, we, we want, hey, can we just talk happy times?

49:10

Can we maybe just turn on some music and some entertainment and some Netflix and just entertain ourselves to death and just be happy, happy, happy and only, oh, it's only good news.

49:24

No, this is the word of God and God is real and God wants us to understand his will and what he's doing.

49:32

And so here's the scroll and it's, it's, it's full, it's written inside and outside and it's full of lamentation morning and wall.

49:44

There, there's something egregious happening in the earth and God, it, it has not escaped God.

49:53

You know, when America opens up her border so that human trafficking, drug trafficking, all kinds of illegal sex, child trafficking can take place at an, an industrial scale.

50:08

Do you think God doesn't see that?

50:10

Do you think God is going to ignore that so that we can have a comfortable life or do you think God is gonna act and put an end to that?

50:20

So let's digest what Ezekiel was given.

50:25

Let's let's understand, lamentations morning.

50:29

And what?

50:29

And that's not to say, that's not to say we can't have a bit of recreation.

50:35

You know, just before the study today, I had to put it, get it, get in a round of golf.

50:39

I just felt so much stress on my head from all the things I have to do with my work and then also putting, to making sure I have time to put the studies together and the sermons.

50:47

And I just, my head was just really tight and I just thought I gotta squeeze in nine holes.

50:51

Have a little bit of recreation.

50:53

Be outside, enjoy the sun, the beauty of God's creation.

50:56

And I just, we need recreation, but we need to understand the word of God.

51:03

We have to understand the word of God.

51:05

So I'm not saying have no recreation, never laugh, never smile.

51:10

You know, when I was a young man, I didn't laugh or smile like God called me early in my life at age 15.

51:18

And, and I, when I started to understand things, I just thought everything was just wrong and I had no sense of humor.

51:26

I was just very, very sober individual until I met my wife and she just has such a fantastic sense of humor.

51:34

And I would say really taught me to laugh and take, not take myself so seriously.

51:39

And there's a joy we have to have in this life within the realm of God's word.

51:46

God.

51:47

God gives us the sandbox and says, have fun inside this box.

51:50

We don't go outside it.

51:52

There's this madness that, that with this sickness that we see in the people around us.

51:56

In fact, I just heard today that our prime minister is on the verge of divorce, they, they don't know how to have a happy marriage.

52:04

And yet they want to lead us.

52:06

In fact, I just heard, yesterday, in fact, I just heard that our prime minister, for us black people as Black Canadians, our prime minister has given us not just a day but August is the month of emancipation.

52:21

Well, how about that?

52:22

And then I watched a little bit of a news clip on it and I see all these, black, I think primarily West Indians coming together on and on the, on the subway, the TTC in Toronto because it's an underground transit system to celebrate the underground railroad.

52:38

And it's all these black people.

52:39

And our prime minister is there to remind us that we were once slaves and when the abolition, the, the abolishment of slavery happened and, and it happened on August in August.

52:49

And so we're celebrating the abolition of slavery.

52:54

And I just looked at this and I just saw a very evil man and all he's doing is dividing us.

53:01

And I'm gonna speak very personally now to any black brethren that are listening to me specifically Canadians.

53:09

I hope you're not so easily manipulated.

53:12

I hope you can't be played like a fiddle so easily.

53:16

They're gonna give us not, not just a day, we get a whole month now of emancipation by the man who just two years earlier crushed the freedom convoy like he was stepping on ants like he was crushing bugs.

53:34

That's how much he believes in freedom.

53:36

And then he's gonna play us like a fiddle and say, I'm gonna give you a month.

53:41

Oh wow.

53:41

So right after pride month, we get a month of em emancipation.

53:45

So we're gonna celebrate human beings being enslaved by the devil through their perverse passions.

53:53

And we're gonna believe that this same person who is promoting LGBT Q ABC, every letter in the alphabet to make it perverse to destroy humanity, who is enslaving us with more and more taxes, with medical assistance in dying with every form of destruction, giving us black lives matter to make Black lives worse and destroy us.

54:18

And then we're gonna fall for him, giving us a month of emancipation and think that that's something.

54:22

So we vote for him again and all they wanna do is divide us.

54:26

If we were gonna truly have a month of emancipation, you know what we would celebrate, we would celebrate the white Christians who sacrificed everything who suffered immeasurably because they believed it was immoral to enslave for one human being, to enslave another and they sacrificed everything so that slavery could be abolished and we would be bringing black and white together and saying, OK, that's behind us.

54:52

Let's go on to, to really explore our full potential.

54:57

Instead, they just play us like a fiddle and I'm afraid I'm, I'm afraid that black brethren are gonna fall for this.

55:07

Well, I've said my piece, let's not be so easily manipulated.

55:13

So he says that this scroll is intense.

55:19

And so we, and I think the more we have true joy, true joy in our marriages, true joy in our congregations, in our, in our Christian friendships and, and, and fellowship, true joy in our, in our labor.

55:32

The more we have true joy in, in, in the, the, the study of the word of God that we enjoy, the word of God, the more we can fully digest these intense prophecies that, that Christians who are fully immersed in the joy of the Lord.

55:48

When we read these scriptures, we can digest them.

55:53

Yeah, we can take it.

55:54

You don't have to dilute it.

55:55

And in fact, Christ never dilutes.

55:57

He always gives us the full, it's just the full treatment because he wants us to know everything he knows he's given to us.

56:05

So let's be balanced people so that we can digest.

56:09

We can receive fully the word of God chapter three and verse one moreover, he said unto me, son of man, eat what you found, eat this roll or this scroll and then go and speak unto the house of Israel.

56:32

And again, does this mean that he couldn't do this?

56:35

And so therefore, this message was really for thousands years later or is the house of Israel, the house of the, the, the Children of Israel, the Children of Jacob that are alive and well in his time and he's being commanded not to be afraid of them, but to deliver this message to them.

56:53

Now, does it have applicability for our day?

56:55

Of course, it does.

56:57

Of course it does.

56:58

And of course, there has to be a AAA watchman on the wall today who understand all of this and are not going to back down and are going to deliver because God is still though he hides his face from Israel.

57:12

He's acting, he's still carrying out his will and he's always gonna have messengers.

57:18

But he's, he's told, don't rebel against me, do eat this role and then go and deliver this message to these people.

57:27

So he, he hears what he has to do.

57:29

So I opened my mouth and he caused me to eat that roll.

57:33

So that's the first part.

57:34

So he, if, if this was not meant for his day, then it could be sent a man eat what you find, eat this roll and go and speak to the house of Israel.

57:44

And then he does neither.

57:45

He didn't eat the roll and he didn't speak to the house of Israel.

57:48

So then thousands of years later, somebody is gonna be raised up to eat the roll and also to speak to the house of Israel.

57:55

But it makes no sense in my view as I'm reading this line up online that he would be told to eat the roll and deliver the message and then he only eats the role, but he doesn't deliver the message and then he's still rebelling.

58:06

If you don't, you know, if you break one commandment, you've broken all.

58:10

So the the full commandment is to eat this and deliver it.

58:14

So I opened my mouth and he caused me to eat that raw.

58:18

And he said unto me, son of man, cause your belly to eat and fill your bowels with the role that I give you.

58:25

Remember, it's full of lamentations and mourning and woe and it's, you know, for us, you know, don't, don't speak these hard things to us.

58:34

My, my Jesus, I don't like this.

58:37

Jesus.

58:37

Give me a Jesus that's smooth cause the holy one of Israel to cease from before us.

58:42

We don't want this, give us smooth things or we can just say give me the word of God and give it to me fully because I want to be on the right side of God and I want to be in the will of God.

58:57

So Son of man cause your belly to eat.

59:01

In other words, really digest this down into the belly, not just superficially and fill your bowels with this role that I give you like really get into it.

59:11

So then did I eat it?

59:14

And it was in my mouth as honey for sweetness.

59:17

Now this does sound a lot like John.

59:20

John in Revelation 10 and Revelation is in the archive and I went unto the angel and said unto him, give me the little book and he said unto me, take it and eat it up and it shall make your belly bitter, but it shall be in your mouth sweet as honey.

59:35

And so here it is with Ezekiel, it's in his mouth.

59:37

Sweetest honey.

59:38

And revelation is fascinating.

59:39

There, there's so many references back into the Torah, back into the prophets, the gospel.

59:46

It just really brings everything together and that's how we know.

59:50

It's the true final word of God.

59:52

And it says at the end of revelation that if anybody adds to this, the curses in this book will be added to, to them.

59:59

And if anybody takes anything away, their name will be taken out of the book of life.

1:00:04

And so we have a bit of a, a AAA conflict in the same time as to what is the final word of God, because there's a 1.6 billion people who are saying that Mohammed is the final prophet and the Koran is the final prophecy from God.

1:00:25

And God is saying revelation that he gave to John, this is the final revelation from God.

1:00:32

And if you try to add the Quran to it, then all the curses and revelation will be added to you.

1:00:38

And if as the Quran instructs, you need to throw away the the previous revelations, then your name is gonna be thrown away and taken out of the book of life.

1:00:48

And so when you compare the Quran and revelation.

1:00:51

What's fascinating is the Quran doesn't line up with anything the previous prophets taught.

1:00:59

In fact, it contradicts all of the prophets beginning with Moses and yet revelation fully aligns with everything, everything from start to finish in the word of God.

1:01:09

It just brings everything together with, I think some 800 references to the previous revelations.

1:01:15

So it's up for us to decide which is, which is truly the final word of God.

1:01:22

So he says here and also not just John, but Jeremiah.

1:01:26

Jeremiah says your words were found and I ate them and your word was unto me, the joy and rejoicing of my heart for I am called by your name, oh Lord God of hosts.

1:01:37

So that's the question.

1:01:38

Do we have that response to the word of God that when we understand what he's doing, when we understand the prophecies, even the difficult ones in the context of his will of His plan, are we willing to receive the word of God?

1:01:54

And is it like honey to us?

1:01:56

And, and do we want it undiluted?

1:01:59

And do we want to conform to the mind of Christ back to Ezekiel three and verse four?

1:02:07

And he said unto me, son of man, go.

1:02:12

So you've now, so there's two parts to your command.

1:02:16

One is to digest what I'm teaching you.

1:02:19

And the second is, don't back down, take what I've given you and deliver it to the house of Israel.

1:02:25

So now he's digested it.

1:02:27

And now the second part of the command of verse four, he says, and he said unto me, son of man, go get you unto the house of Israel and speak with my words unto them.

1:02:38

So we have to take God as a joker.

1:02:41

And then, you know, when he says this to Ezekiel, Ezekiel says, yeah, all right.

1:02:45

Let me know when you calm down and I'll be right here, I'll be right here eating figs and this will, this will pass.

1:02:53

when you calm down, we can talk.

1:02:55

Is that, was that Ezekiel's posture or was Ezekiel paying attention and understanding exactly what he had to do and realizing how difficult this was going to be and that he could lose his life doing this, but he has to do it.

1:03:08

And so now that he understands the message and he's digested it.

1:03:12

Is he ready to go?

1:03:13

Well, we're gonna see this as we study this.

1:03:16

So he said, it said unto me, send a man, go get you onto the house of Israel and speak with my words unto them.

1:03:22

This is what he has to do for.

1:03:24

You are not sent to a people of strange speech and of a hard language but to the house of Israel.

1:03:33

And again, we've already covered the, the, the, the Southern Kingdom was not exclusively Judah, the Southern kingdom was, in fact, the house of Israel it was, in fact the remaining covenant community and it comprised multiple if not all the tribes of Israel.

1:03:49

It had the four tribes that were there naturally, Judah Benjamin Simeon and Levi.

1:03:55

And then it had all those faithful individuals who said, you know what God is in the South and, and they saw the reformation and they migrated to the South from all the tribes.

1:04:06

So get you on to the house of Israel.

1:04:09

Not to many people of a strange speech and of a hard language whose words you can't understand.

1:04:17

So I'm not sending you to foreign people.

1:04:19

Surely had I sent you to them, they would have hearkened unto you unto you.

1:04:25

And it sounds like Christ when he said, you know, woe unto you to his own people.

1:04:31

Because if the people of sodom and Gomorrah had seen these miracles, they would have repented.

1:04:37

And he goes on to state these other gentile nations.

1:04:41

And he says, if they had seen these miracles and heard this preaching, they would have repented.

1:04:45

But you are stiff hearted.

1:04:47

And here with Jonah is a great example of this, that Jonah was a prophet that was sent to a gentile people.

1:04:53

They join the three and verse 10 and God saw their works.

1:04:56

This is the Nites that they turned from their evil way.

1:05:00

So Jonah preached the word of God to these gentiles.

1:05:03

And God saw that they turned from their evil way and then God repented of the evil.

1:05:07

God was gonna destroy them for what they did to his people and all their evil.

1:05:11

But Jo, he sent Jonah and they listened and they fasted and they repented and, and so God repented of the evil changed his mind that he said he would do unto them and he didn't do it.

1:05:25

Chapter four verse one, but it displeased Jonah exceedingly and he was very angry and let, let's not be too harsh on Jonah.

1:05:36

Here he saw what these people did to his people, how ruthless they were.

1:05:44

And he knew that God is a God of, of, of justice and judgment.

1:05:49

And he wanted to see the judgment of God unleashed on these people for what they did to His people.

1:05:55

And then God, God sent him to preach to them.

1:05:58

He didn't want to do it, but he did it.

1:06:00

And then they repented and this made him very angry and he prayed unto the Lord and said, I beg you Lord.

1:06:07

Oh Lord, wasn't this my saying?

1:06:09

Didn't I tell you this what happened when I was yet in my own country?

1:06:13

Therefore, I fled away from you to Tarsus because I knew that you're a gracious God and you're merciful and you're slow to anger and of great kindness.

1:06:25

And I knew you'd repent of the evil.

1:06:28

So this really upset Jonah.

1:06:31

and this is a great example of, of a God taking one of his prophets and sending him to a gentile people and the gentile people not knowing this covenant, not being in covenant with God, but hearing what God is going to do, they repent.

1:06:45

And yet if Jonah was sent to his own people, they wouldn't repent just a few more verses here.

1:06:55

But the house of Israel will not hearken unto you.

1:06:58

So this is real.

1:06:59

He's gonna go to them.

1:07:01

This is fact, but they're not gonna listen for, they will not hearken unto me.

1:07:06

Their problem is not you.

1:07:07

You're representing me.

1:07:09

Their problem is they've been taken over by the devil, they've been captured by the devil.

1:07:13

And so you represent me, they are just under the remote control of the devil.

1:07:20

They represent the devil.

1:07:22

And so they're not going to listen to you for all the house of Israel are impudent and hard hearted behold.

1:07:32

I have made your face strong against their faces and your forehead, strong against their foreheads.

1:07:41

And this is, this is why he's called Ezekiel the strength of the Lord.

1:07:47

So he's he, this is, this is his ministry to deliver this message and not back down.

1:07:53

And this is the spiritual DNA that we must exhibit that God.

1:07:58

When we understand this word and God wants it delivered.

1:08:02

He's supernaturally going to protect us from cowardice.

1:08:07

A supernatural, going to supernaturally going to empower us to just speak the word of God without apologizing for God.

1:08:15

We don't have to apologize for God.

1:08:17

Behold, Ezekiel, the strength of the Lord.

1:08:20

I've made your face strong against their faces.

1:08:24

You're going to live up to your name and your forehead strong against their foreheads as an adamant harder than flint.

1:08:33

Have I made your forehead?

1:08:36

Don't be afraid of them.

1:08:38

Neither be dismayed at their looks though.

1:08:41

They be a rebellious house and so they may threaten you.

1:08:47

Oh, we'll take you off our social media, do your worst.

1:08:52

We're speaking the word of God without apology.

1:08:56

We dean you, you won't be able to travel, you know, and I'm I'm mindful of one of our younger sisters, young lady.

1:09:06

And we, we taught our young people make the big decisions early so that when you, when you're faced with challenges in the future, you're not having to equivocate, you're not having to wonder what to do.

1:09:18

And so we taught our young people make the big decisions early.

1:09:22

And so this young lady when that whole vaccine mandate and you had to be vaccinated.

1:09:27

She was in the midst of studying her getting her degree right in the middle of it.

1:09:33

And she was told you cannot come on campus you filthy being if you don't have this vaccine injected inside you, and I'm calling it a vaccine.

1:09:43

I shouldn't call it that if you don't have this gene therapy injected inside you, you, you are considered filthy, you're considered subhuman and you are considered a danger and you cannot come on campus.

1:09:56

And so if she's gonna get her degree, her whole life is ahead of her, what can she do?

1:10:00

Does she just comply and get to get this?

1:10:02

She doesn't know what it is or just get it injected inside her and she might have a want to have a family in the future and this could destroy her ability, her, her reproductive organs, she made the big decisions early and she just said, I'm not doing that well, then you can't come to the university and, and it jeopardized her degree and she had to be so diligent and creative and disciplined trying to figure out how do I get my degree?

1:10:26

What is figuring out?

1:10:28

Do I have to do correspondence?

1:10:30

Like what do I do?

1:10:31

And we were praying for her and she was doing all.

1:10:32

She got long story short this summer.

1:10:36

She received her degree with, with honors and, and there was never a time where she thought, oh, do I compromise my values?

1:10:45

Not once.

1:10:46

So if this young lady can be so resolute in her, determined to stick to her principles.

1:10:55

What about us?

1:10:57

Can we do that?

1:10:58

What about us in the ministry?

1:11:00

Can we do that?

1:11:01

Well, Ezekiel is being told, make the big decision early.

1:11:05

You're going to obey me and you're going to deliver this message and don't, don't think twice about the consequences.

1:11:12

Just know that you've been put into this ministry to deliver the message come, what may.

1:11:18

And I think that's how we have to be.

1:11:20

Come on me, we, we just know that the covenant community has given itself over to the devil and the devil is activating it.

1:11:30

So we just have to do what we do.

1:11:33

Come on, man.

1:11:34

And that's what, that's what Ezekiel means, that I'm gonna rely on the strength of the Lord.

1:11:39

And so God is saying, I've made you actually stronger than them.

1:11:42

If, if you, if your two foreheads come together, you're gonna shatter theirs because I'm supernaturally going to empower you.

1:11:49

And this is similar to Isaiah Isaiah six in verse nine is in the archive.

1:11:54

He said, go and tell this people to tell them what, hear you indeed, but understand not see you indeed, but perceive, not make the heart of this people fat and make their ears heavy and shut their eyes lest they see with their eyes and hear with their ears and understand with their heart and convert and be healed.

1:12:15

They're cut off.

1:12:16

They've given themselves over to the devil is I was confused by this.

1:12:20

So, ok, let me get this straight.

1:12:22

I have to go to my people.

1:12:24

I have to deliver your word to them, but they're not gonna listen to me.

1:12:27

So he said, and then said, I Lord, how long, how long is this gonna go on where I'm preaching to them?

1:12:32

And they're not listening to a word I'm saying.

1:12:35

And He answered until not forever, but until, until the cities be wasted without inhabitants and the houses without man and the land be utterly desolate.

1:12:45

That's until, and then you'll see here in Isaiah 50.

1:12:49

In verse five, the Lord God opened my ear and I was not rebellious.

1:12:55

Ezekiel was not rebellious.

1:12:56

Isaiah was not rebellious.

1:12:58

Jeremiah was not rebellious, we cannot be rebellious.

1:13:03

But Isaiah is saying, I, I was told what to do and I wasn't rebellious.

1:13:06

Ezekiel was told what to do.

1:13:07

He wasn't rebellious.

1:13:08

Like the house of Israel, the Lord God opened my ear and I was not rebellious, neither turned I away back.

1:13:14

Unlike Jonah, I gave my back to the Smiter and my cheeks to them that plucked off the hair.

1:13:23

I hid not my face from shame and spitting.

1:13:26

And so this is an illusion to Christ.

1:13:29

But Isaiah tradition has it that he was sawn in half.

1:13:34

That's, that's the reward he got for preaching God's message.

1:13:38

And Ezekiel is told, don't back down.

1:13:40

Isaiah says, for the Lord God will help me, the strength of the Lord will help me.

1:13:46

Therefore, shall I not be confounded?

1:13:48

I'm gonna make the big decisions early and I'm just gonna stay on track.

1:13:52

Therefore, have I set my face like a flint?

1:13:56

And I know that I shall not be ashamed.

1:13:58

Ultimately, I will not be ashamed.

1:14:00

So again, my plea to the ministry is, have we set our face like a flint or do we easily back down?

1:14:09

Are we easily frightened?

1:14:11

Is it easy to scare us?

1:14:13

Is it easy to threaten us?

1:14:15

Or are we like flint?

1:14:17

If the, if the spiritual DNA is in us, are we like flint?

1:14:20

And then we inspire the brethren to be like flint.

1:14:23

And then our young people coming up are like flint.

1:14:26

This is the nature of the people of God.

1:14:31

He says, behold, the Lord God will help me.

1:14:35

Who is He?

1:14:36

That shall condemn me, the strength of the Lord will help me.

1:14:39

Who is He?

1:14:39

That will condemn me lo they all, all of them.

1:14:43

So you're either on God's side or on your, on the devil's side.

1:14:45

Let God be true in every man a liar, lo they all shall wax old as a garment.

1:14:51

The moth shall eat them up.

1:14:53

And so just to bring this up to date now for us in Philippians one and verse 29 for unto you, it is given to us today.

1:15:01

It's given in the behalf of Christ, not just to believe on him.

1:15:05

So we believe in Christ, we believe his word, but that's, that's a gift, but that's not all we're given.

1:15:11

There's another gift we have but also to suffer for his sake.

1:15:16

We cannot be a Christian.

1:15:18

If we think we're just gonna live the rest of our life in comfort.

1:15:22

It just doesn't work that way.

1:15:23

We're up against the devil.

1:15:25

And, and it's like the portals have been opened and the demons have have entered into this dimension and they're having their way.

1:15:36

Are we gonna back down to demons where we know the word of God?

1:15:40

Or are we going to set our forehead like flint?

1:15:44

Knowing that the strength of the Lord will help us?

1:15:48

So this is a gift for us, for all those who desire to live Godly in Christ, all of us shall suffer persecution because the portals have been opened and the demons are now having their way.

1:16:02

Few verses here in Ezekiel to wrap up moreover, he said unto me, son of man, all my words that I shall speak unto you, receive in your heart and hear with your ears.

1:16:15

So if we are going to be in line with this ministry, then we're going to digest the whole world.

1:16:23

We're not just gonna just cherry pick what we want.

1:16:25

We're gonna read the whole scroll and we're gonna digest it and understand it as Ezekiel had to do.

1:16:31

And then once he's done that, he says, so I want you to fully digest inwardly digest what I'm giving to you all the lamentations in the morning in the wall.

1:16:42

And then once you've received this, go get you unto them of the captivity, unto the Children of your people and speak unto them and tell them thus says the Lord God and whether they will hear or whether they will forbear So here's part of his ministry.

1:17:01

It's to go to the very same people who are in captivity with him.

1:17:05

So Nebuchadnezzar has taken these people, they're, they're in captivity.

1:17:09

And the first part of his ministry, then once he understands all of this and these people, even though they're in captivity to this day, to his day, they're still rebelling against God.

1:17:20

And so he's to go to his fellow captives with this message.

1:17:25

Then the spirit took me up and I heard behind me, a voice of great rushing saying, blessed be the glory of the Lord from his place.

1:17:35

And it's very much like John when he saw all of this and saw everything that was going to happen.

1:17:40

He said even so amen, he glorified God.

1:17:44

And so here this is all to the glory of God, what he's doing and and where it's all leading and what the outcome is going to be.

1:17:52

I also heard the noise of the wings of the living creatures that touched one another and the noise of the wheels over against them and the noise of great rushing.

1:18:02

So it's like a thundering sound that he's hearing.

1:18:05

So the spirit lifted me up.

1:18:07

So again, it's the spirit, the operation of the spirit.

1:18:11

So it lifted him up and took me away and I went in bitterness in the heat of my spirit.

1:18:20

So this is difficult for Ezekiel.

1:18:22

He's, this is overwhelming.

1:18:24

He's trying to digest all of this and all of the slaughter and destruction of his own people and, and yet he has to understand it and deliver this.

1:18:32

And so he's, and then his own life is gonna be at risk.

1:18:35

This is very difficult for him.

1:18:37

And so he's being taken and it's just, it's just very overwhelming.

1:18:40

He went in bitterness in the heat of my spirit.

1:18:42

But the hand of the Lord was strong upon me and this is the spiritual DNA is the hand of the Lord strong upon us because it's the same God with the same message that we.

1:18:54

In fact, there's a, there's relevance of this message today.

1:18:58

Isaiah tells us to speak unto his people, to deliver this message, to say unto the tribes of Judah behold your God.

1:19:07

Then I came to them of the captivity at Tel Aviv, which we don't know if that's the same Tel Aviv as today.

1:19:14

But he came to the, the, that's what he's told.

1:19:16

So, so he's told that he does this and the spirit is lifting him up and taking him there.

1:19:20

Then I came to the, to them of the captivity of Tel Aviv that dwelt by the river of Kar.

1:19:27

And I sat where they sat.

1:19:29

So he's now there with his people.

1:19:32

He's ready to deliver.

1:19:33

But he sat where they sat and he remained there astonished among them seven days.

1:19:40

It's like he has an understanding and not one of these people of his covenant community, not one has this understanding, he is alone in his understanding.

1:19:52

And I think many of us might feel this way as well as we study the word of God.

1:19:57

And maybe we're somewhat isolated and there's like nobody around that really understands what we understand.

1:20:04

But he understood and he sat there with these are of the captivity.

1:20:07

Later, we're gonna see, he's gonna be told as well to take this same message to Jerusalem.

1:20:13

So he's being told to take it to the his own people that have been deported and, and exiled, but also to take the same message to the people who were left behind and he did it.

1:20:24

He was not rebellious.

1:20:25

He's, he's to take this to a rebellious people, but he himself must not be rebellious.

1:20:29

He must do every single thing that God tells him to do.

1:20:34

So we're gonna understand more closely what he was told to do what he actually did.

1:20:42

And then we have to then understand when we understand all of this first, we understand that in its proper context, then we ask ourselves, OK, how does this apply to us today?

1:20:53

I think it's a mistake for us to read it, completely dismiss it in its proper context and just immediately apply it in the present tense and it only has meaning in the present tense and we completely disregard what it meant to Ezekiel in his day.

1:21:06

So what we wanna do is we study this line upon line.

1:21:09

Let's understand what it meant to Ezekiel in his day.

1:21:12

And then let, for once we understand that, let's then understand what does it mean to us in our day?

1:21:18

And what does it mean for the nations of America and Britain and Canada?

1:21:22

And then, and then these western nations that have been built upon the judeo-christian principles who have now rebelled against it.

1:21:31

And then what is our message as we preach the gospel?

1:21:34

So and again, Pastor Murray and I, we always pause, we always take these moments to pause and open up for your questions.

1:21:44

So as we're going through this study, save your questions.

1:21:46

This is gonna be pretty intense, very kind of complex book, but we'll just take it, take it slowly, take it line upon line.

1:21:53

We'll take a pause, a wonderful comment that I received in terms of what does that 30th year mean?

1:21:59

I love the explanation there.

1:22:01

So let's just together, let's study line upon line.

1:22:06

Let God be true and every man a liar.

1:22:09

Well, the dust of our Bible, let's not believe any man.

1:22:12

Let's believe the word of God.

1:22:14

And then let's live by the word of God.

1:22:17

Jesus Christ is Lord Jesus Christ is our savior.

1:22:21

He's our king.

1:22:22

Hopefully you'll be able to join us.

1:22:24

This Sabbath.

1:22:24

Pastor Murray will be delivering the message and you'll see us here, right?

1:22:31

Wherever you're watching this study and on rumble.

1:22:33

on Sabbath Saturday at 1 30 pm eastern time, Jesus Christ is Lord.

1:22:39

He's faithful.

1:22:41

What a mighty God we serve.

1:22:43

He will give us the strength of the Lord God bless you brethren.