

26-Ezekiel-05-Transcript

0:43

Well, greetings brethren and welcome to another Wednesday night Bible study.

0:48

We're together, we study the Scriptures line upon line and we are going through the ancient scroll of the prophet Ezekiel, the strength of the Lord.

1:01

And that is certainly what's required to be successful in this ministry that we have been called into.

1:07

We must have the strength of the Lord, not by strength nor by might, but by the spirit of the living.

1:14

God will be successful.

1:16

I'll open with a word of prayer and then we'll get into tonight's content which God willing will cover two chapters tonight, chapters eight and nine of the scroll of the prophet Ezekiel Heavenly Father.

1:30

We come before you once again.

1:33

so grateful father for bringing us through this midpoint of this week as we head towards the Holy Sabbath Day.

1:41

And we just thank you father for this pit stop where we can refuel with your word and we just praise you Lord because we see all around us every week.

1:53

Just the unraveling of our society, the darkening of our society.

1:57

And yet every week, Father, we receive instruction from your word, which enables us father to walk by your law in a time when iniquity is abounding, we praise you Lord.

2:09

We thank you for this great gracious mercy from you.

2:13

And we pray now that you'll bless our study.

2:15

Father, bless our understanding and deepen our faith.

2:18

We pray in the mighty and the holy name of Jesus Christ.

2:22

Amen.

2:23

I should have asked if you would let me know if I'm coming through loudly and clearly.

2:27

But usually Pastor Murray does that.

2:30

I'll just check the chat and I'm seeing everybody seems to be in good spirits.

2:36

Very good to see everybody.

2:38

I'm just gonna wait for the confirmation that I am coming through loudly and clearly.

2:45

Sometimes the technology has a way of getting away on us.

2:50

And I don't want to just go halfway through the study only to realize that I'm the only one who's hearing my voice loud and clear.

3:05

Thank you, Rick for beautiful.

3:07

Thank you sister Rosebud.

3:09

Very, very good.

3:10

All right, we are covering Ezekiel eight and nine.

3:13

Just a quick review of where we've been.

3:18

The prophet Ezekiel has been called into this very unique ministry as a captive in Babylon.

3:26

And, and surprisingly, he encounters the glory of the Lord, not in Jerusalem, not in the temple in Jerusalem, but on the shore, on the banks of Babylon.

3:39

the glory of the Lord.

3:40

What, what's it doing in Babylon?

3:41

And it's like, you know, if we could put you know, a a siren and flashing lights as this, this carriage brings the glory of the Lord to Babylon to say this is urgent, get out of the way.

3:52

This is a urgent appeal.

3:54

What, what was the urgency Ezekiel is being recruited as a watchman to warn the rebellious house of Israel, this, this, this house of Israel that is just stubborn in their rebellion.

4:08

And we saw that he was to portray the city, the holy city of Jerusalem.

4:15

A and as he portrays Jerusalem, and they're watching what's going on here.

4:19

He's then to be to, to take a siege against this city.

4:24

He was then to go through another demonstration with his hair where he cuts off his hair and divides it into thirds.

4:29

And, and this again was to demonstrate what God would do even to the remnant after the siege.

4:38

And then we saw very interestingly that the prophecy continued, not just against Jerusalem, but against the mountains of Israel that very specific real estate.

4:52

This was a we saw in the Torah, this was a blessed promised land that wasn't like Egypt where they had irrigation from the river.

5:00

This was a mountain, is a hilly terrain and, and, and God himself watched over it and God himself watered it and gave them abundance.

5:11

And so in the Torah, that land would be cursed if they broke the covenant.

5:19

And so Ezekiel was to prophesy against the mountains of Israel after prophesying against Jerusalem, and then he was to prophesy against the land and the soil of the promised land.

5:31

And now we come to Ezekiel chapter eight.

5:34

It's like, ok, what is next?

5:37

What is, what else is Ezekiel going to prophesy against?

5:45

And it looks like now we get to root cause so Jerusalem is being cursed so intensely because God had set Jerusalem up and blessed Jerusalem in such a way that the entire world was to look to Jerusalem to understand God's righteousness.

6:08

And instead, here we find ourselves in a world that is looking to, to Babylon build Babylon back better and the whole world is engulfed in this because Jerusalem let down.

6:20

And so because Jerusalem has fallen on the job, God is just pouring out his wrath upon the pre people that he previously poured out all these blessings upon because they've, they've let him down as the standard bearer for the world.

6:36

And now in chapters eight and I, well, specifically chapter eight, we come to root cause.

6:43

So let's let's get into Ezekiel chapter eight and nine.

6:48

And let's see then, what is it that God has in store in chapter eight?

6:55

Well, before we get into chapter eight, I just just want to remind you in chapter one, the timing he says now it came to pass in the 30th year in the fourth month and the fifth day of the month as I was among the captives of the river Kar that the heavens were opened.

7:13

And I saw visions of God.

7:15

And so we're now going to hear what these visions were that he saw.

7:21

Now, this was in the 30th year and we had a brother share with us his understanding which I totally agree with of what this 30th year means.

7:32

He's, he's in the count of Daniel's 70 years.

7:37

And so we're 30 years in, there's 40 more years to go.

7:40

And now we come to Ezekiel chapter eight and we get another marker in time.

7:47

This time.

7:48

He says it came to pass in the sixth year.

7:53

So now we're in the 36th year in the sixth month in the fifth day of the month as I sat in my house.

8:01

So I'm in my house and listen.

8:05

The elders of Judah sat before me that then the hand of the Lord God fell there upon me.

8:14

So this is gonna be important now that he's in his house, he's in his house and he's with the elders of Judah.

8:22

They, they've come to his house, they, they're in captivity.

8:25

Now they have their, their society set up and the leaders of Jerusalem now that they're captive, it's like, you know, the king in exile is still the king.

8:38

So the structure that they had set up in Jerusalem now that they're in Babylon, we, we know who the elders among us are.

8:46

We know who our rabbis are we know who the people who are, the teachers are.

8:51

And so now we're in Babylon and we set up our society, we, we kind of know who's who and who we go to.

8:57

And, and so the these leaders are coming into the home of this rabble rouser.

9:06

It's like, what, what are you doing?

9:08

You are, you are messing things up?

9:10

You're, you're stirring things up.

9:12

What is this nonsense you're talking about?

9:14

Why are you condemning the people of God?

9:16

Why are you condemning God's holy people?

9:19

And so they're in his house.

9:22

And this term for sat before me, we just look at the, the Hebrew, it's the, the Hebrew word panem and, and it is really the, the one's face.

9:34

So we just see here in, in the Hebrew it says it's pan, it's plural pan, but it's always singular.

9:42

You wouldn't actually say it in the plural.

9:44

You say it in the singular sort of like Elohim.

9:47

it's the face as the part that turns.

9:51

So pane is like you face something, he, you know, turn your face, turn your face this way.

9:57

So that's what you mean by pane, how you're facing your disposition.

10:01

And it says it's used in a great variety of applications.

10:07

So you can use this term many, many ways.

10:10

What I want to call out though.

10:11

Sorry, what I want to call out is it's translated before.

10:17

So you could set your face before somebody so you could have, you could have a vision of Ezekiel teaching and the elders are sitting down facing him as he teaches them.

10:29

That could be one term or one application of the word Panin.

10:34

In fact, right now I'm teaching, you're seeing my face and your faces are facing me.

10:39

So we could use the Hebrew term Panin as either describing how I'm facing you or you're facing me or sitting before me, let's say so we could have that understanding that the elders of Judah are sitting before Ezekiel maybe to be taught by him.

10:56

He's receiving these visions.

10:59

But it goes on another way that this can be used is you can see here that it can be against, it can, it can demonstrate anger and, and to be impudent to be over against.

11:17

And I think that this is a better understanding of what is of the dynamic in Ezekiel chapter eight that the elders of Judah are in confrontation with Ezekiel.

11:36

What on earth is going on here is what, what do you think you're doing?

11:40

So they're in opposition to him.

11:42

And we see this sense of panem right from the beginning with Genesis, when we saw with Nimrod the mighty hunter where it was said he was a mighty hunter before the Lord.

11:55

So we could take that as, oh Nimrod's out hunting and he's doing it in front of the Lord and everything's great and everything is wonderful or pane has many applications, a better rendering or a better translation would be against.

12:12

Nimrod was in competition with the Lord and he was a mighty hunter against the Lord.

12:19

The the the souls that the Lord wanted to bless.

12:23

These are the souls that Nimrod wanted to hunt and destroy.

12:27

So he was so mighty.

12:29

It became known as almost like a proverb as Mi as Nimrod, the mighty hunter against the Lord.

12:35

He was that successful.

12:37

We also see this term Panin in Ezekiel chapter six when he was prophesying against the mountains.

12:46

And he says, son of man, set your face and this term for set your face is again that same Hebrew term Panem.

12:57

But they, so it's basically panem har face the mountains but it's to set your face against the mountains, be in confrontation, be in opposition to the mountains.

13:10

And so as we read chapter eight, I think it's better for us to understand rather than they were sitting before Ezekiel to understand that as they came to confront him, what do you think you're doing?

13:23

And so these power and that can be very, very intimidating.

13:27

I don't know if you've been in a situation where religious leaders and religious authorities have, are taking you to task and they want to see you in their office.

13:41

And they, they, they, they, they are very concerned about what you're doing.

13:46

I in my, in my journey, I've been in this situation a couple of times and I can tell you, it can be intimidating.

13:54

Are you going to be dis fellowship and, and, and marked excommunicated?

14:02

Are you going to be humiliated in front of brethren that you've developed all of these relationships with?

14:07

And then you're gonna be cut off.

14:09

It can be very intimidating when religious leaders set their face against you.

14:14

And so that's why Ezekiel the strength of the Lord who is going to be given this forehead like flint so that there they are in front of him and forehead to forehead.

14:26

He's not backing down.

14:27

I said what I said and I'm not backing down.

14:30

That's Ezekiel.

14:31

And so these elders are setting their face against him and he's setting his face in the, in the power of the Lord and the strength of the Lord against them.

14:40

So that's the dynamic that we're entering chapter eight with.

14:44

Now he says, son of man, set your face toward toward the mountain in, in chapter six.

14:52

But we see here that he says, I sat in my house.

14:57

So and the elders, thi this term elders is the term Zak and this is basically ancient men, senior men, really the leaders, the elders.

15:10

So it's the Zen of Judah that are in his home that are, are set in opposition against him.

15:18

And you'll see here just, just quick, quickly, we'll go back to chapter three when we saw the spirit entered into me and set me upon my feet and spoke with me and said, go shut yourself within your house.

15:30

So he's to stay in his house.

15:32

And so they're coming to him, right?

15:35

So he, he was in his home.

15:36

But you son of man, behold, they shall put bands upon you and bind you with them and you shall not go out among them.

15:44

So again, I just wanna remind you of the relationship that Ezekiel has with the elders of Judah.

15:50

It's not harmonious.

15:52

They're not on the same page.

15:54

Ezekiel is on the same page as the Lord, but these elders are on, on the page of the devil.

15:59

They're not on the same page as the Lord.

16:01

And so he says, I'll make your tongue cleave to the roof of your mouth.

16:04

But basically, they're a rebellious house.

16:07

And when I speak with you, that's when you'll speak, I'll put the words in your mouth because they're a rebellious house.

16:14

So again, I'm just quoting this to remind you that the people are not on the same page with God.

16:20

God describes them as a rebellious house and whatever your message is, Ezekiel, whether they hear you or not, you give them the message and you, I'm gonna set your head, your forehead hard as flint against them.

16:33

So again, just want all of this to say they're sitting against Ezekiel.

16:39

The other thing that I wanted to call out here in chapter eight is remember he cut off, he shaved off all his hair.

16:46

OK?

16:46

So he took it all off and then he divided in thirds and he burned a third and scattered a third to the wind and went after a third with the sword.

16:54

So he was bald.

16:56

Now it's, you know, six years later, his hair has grown back.

17:01

And so we're going to see that as well in chapter eight.

17:05

Ok.

17:06

So he's in confrontation with the Zakin of Judah.

17:10

He says, then I beheld sorry.

17:16

He says, then I be held.

17:22

So so while I'm in confrontation with these religious authorities, while they're taking me to task and censor and trying to censor me while we're in the midst of this conflict.

17:35

He says, then I beheld and lo a likeness as the appearance of fire, from the appearance of his loins, even downward fire and from his loins even upward as the appearance of brightness is the color of amber.

17:57

So while these guys are confronting me and intimidating me and trying to get me to shut up and trying to censor me while this is happening, I received a vision of God and I saw his glory while these guys are trying to say, they represent him and he put forth the form of a hand.

18:19

So he, we're made in his image and likeness.

18:22

So he seemed like, wow, I saw this glorious image and he put forth the form of a hand and took me by a lock of my head.

18:32

So his hair has grown back.

18:34

And so now he's taking me by the a lock of my head and the spirit lifted me up between the earth and the heaven.

18:43

So I hear these religious authorities are coming over me to flex their religious muscle, their authoritative muscle and intimidate me.

18:53

And I'm lifted up above them by God himself and brought me notice this.

19:00

Now, this is gonna be very, very important for our understanding that he lifted me up between the earth and the heaven.

19:07

And he brought me not to Jerusalem.

19:09

He doesn't, and he brought me to Jerusalem and then we're gonna see all these things happening in Jerusalem and then we're gonna be confused because these things are happening in the temple.

19:18

But wait a minute, the temple was destroyed.

19:20

No, he didn't bring me to Jerusalem.

19:23

He brought me in the visions of God to Jerusalem.

19:28

So it, it's very much we could say in the same way, we're gonna get to chapter 37 God willing eventually and he's going to see a resurrection of all these dry bones.

19:38

Was that reality?

19:39

Did that actually happen?

19:40

Did the God resurrected the house of the whole house of Israel or was it a vision or like an intense dream that he saw this all?

19:49

But it wasn't real.

19:49

It didn't really happen.

19:50

It's going to happen, but it didn't happen.

19:52

It was a vision.

19:53

Same.

19:54

Now we're gonna go with Ezekiel into Jerusalem, into the temple in Jerusalem, but it's not real.

20:02

It's a vision God, he, he's in confrontation with these religious authorities and they're flexing their muscle, their authority and God lifts him up above their authority to say, let me show you root cause all, all of this devastation that I'm about to unleash that I'm in the process of unleashing and we've already begun.

20:22

I'm in the process of unleashing on Judah on the whole house of Israel.

20:27

And these guys want to flex their muscle, you keep your forehead like flint against them because let me show you root cause let me show you where all of this comes from.

20:37

What is the, what, what is my concern with Israel?

20:41

So he brought me in the visions of God to Jerusalem to the door of the inner gate that looks toward the North.

20:49

Where was the seat of the image of jealousy which provokes the jealousy?

20:56

Now, I don't know what this is, but I know it's not good.

21:01

So in the, in the inner gate, what he sees root cause is they have these same elders, God is showing they've given themselves completely over to idolatry and they are provoking God to jealousy with idolatry in the midst of the temple.

21:21

So on the outside, everything looks like, oh yeah, this is Judah.

21:24

But on the inside, this is what's really going on Deuteronomy in the Torah.

21:33

This has been their want.

21:34

This is how they've been bent.

21:35

He says they provoked him to jealousy with strange gods, with abominations, provoked him to anger.

21:43

And now we're seeing it again.

21:45

This is what's going on.

21:47

Ezekiel do not be for a minute,, taken in by their religious paraphernalia do not be for a minute taken in by their dress and how they speak and, and their whole imagery, let me show you what's really going on.

22:07

They're, they're idolaters and they're breaking the Torah again.

22:10

Moses writes, they sacrifice.

22:13

This is, this is God's people.

22:14

This is the government people.

22:16

They sacrificed unto devils not to God, to gods whom they knew not to new gods that came newly up, whom your fathers feared not.

22:25

So your fathers understood the covenant.

22:30

And then this is what they, this is what they descended into.

22:33

This is, this is, this is where we ended up.

22:37

So here in Ezekiel chapter eight, so he sees this, this horrible abomination of idolatry, they should be honoring God.

22:49

This is, they've turned their back on him and behold the glory of the God of Israel was there according to the vision that I saw in the plane and the vision that he saw in the plane.

23:00

Remember in Isael Ezekiel three and 22 that the hand of the Lord was there upon him.

23:05

And he said unto me, arise, go forth into the plain and I will talk with you, then I arose and went forth into plain and behold the glory of the Lord stood there as the glory which I saw by the river of Gabar when I fell on my face.

23:18

So he's, he's interacting with this glory of the God of Israel.

23:22

This is a real thing.

23:24

This is that he wants us to understand or God wants him to understand and then by extension, us to understand God is showing Him Ezekiel, I am the God of Israel.

23:36

I I deserve to be glorified by Israel.

23:39

But look what they're glorifying.

23:41

Look at the contrast between who I am and what I've done for them and who they're honoring Ezekiel eight and verse five then said, he unto me, son of man, lift up your eyes now the way toward the north.

23:58

So I lifted up my eyes the way toward the north and behold northward at the gate of the alder, this image of jealousy in the entrance.

24:10

This is where they should be worshipping Jehovah.

24:13

And they've got this abomination set up.

24:16

He said, furthermore, unto me, son of man.

24:19

Do you see what they do?

24:21

These elders that are sitting there confronting you?

24:24

Let me show you what's really going on, son of man.

24:28

Do you see what they do?

24:30

Even the great abominations that the house of Israel commits here that I should go far off from my sanctuary.

24:38

So I should be in Jerusalem in the temple.

24:43

But I've had to depart from the temple because of this abomination.

24:47

You can't serve two masters and they've chosen this idolatry.

24:51

So my glory has departed from them.

24:53

And that's why I met you in the plain.

24:56

That's why the glory of God was in Babylon because of this.

25:00

But turn you yet again and you shall see greater abominations.

25:05

These people want to confront you Ezekiel, they want to flex their religious authority, stand your ground.

25:13

And he brought me to the door of the court.

25:15

And when I looked behold a hole in the wall and he said unto me and he said unto me, son of man, dig now in the wall.

25:38

So there's a hole there, but it's not big enough dig it out.

25:41

So you can really see what's going on dig now in the wall.

25:45

And when I had dig in the wall, behold the door.

25:49

And he said unto me, go in and behold the wicked abominations that they do here.

25:56

So it's not not enough that you see this image of jealousy that provokes God to jealousy in the door.

26:02

Now dig this hole so you can get in further and see this door and then open the door and go in and he said unto me, go in and behold the wicked abominations that they do here.

26:16

So I went in and I saw and behold every form of creeping things and abominable beasts and all idols of the House of Israel portrayed upon the wall round about.

26:36

So this is what Ezekiel saw this, this, this just abomination upon abomination.

26:43

And these things are now also edged and portrayed as artwork into the wall, not the glorious things that you saw when, when Solomon was engraving in the temple and, and just these things to glorify God.

26:57

Now they're putting all of this, this paganism in the very walls of the temple.

27:11

And now, so this is what's going on and there stood before them, 70 men of the Zen of the house of Israel.

27:24

So these guys, this is just to me, it's just amazing.

27:27

There's on the human level, there's this confrontation, the elders are in his house intimidating him.

27:34

It's like whatever their threats are, you'll be just fellowshipped and marked and, and you'll be censored and you're giving misinformation and, and Ezekiel is taken up above their authority and God is showing him Ezekiel, let me show you what I see and let me show you root cause of all of this tragedy that you're having to prophesy against Jerusalem for so 70 men of the Zen of the house of Israel.

28:03

And in the midst of them stood J Azania, the son of Shaan with every man his sensor in his hand and a thick cloud of incense went up.

28:17

So this is very deep into this worship.

28:21

And this again is what I mean by root cause it's like these are the leaders, these are the politicians, these are the religious leaders.

28:34

These are the people who are influencing society, they're influencing their leaders or the political leaders, they themselves are political leaders, they're religious educators, they're setting the culture and so the people are following and they're setting the narrative.

28:51

And so they have somehow developed a narrative that it's OK to worship idols.

28:56

In fact, it's good to worship idols.

28:58

And, and so they're, they're, they're creating this synchronistic religion where they talk about Jehovah while they worship idols and it's the ancients that are leading this.

29:10

And so God is showing him he's in confrontation on the human level with the Zan of Judah.

29:15

And God is showing him on the spiritual level who these people really are and there stood and, and, you know, let me just pause for a moment and say, we don't get a pass as elders.

29:31

You know, I, I'm sure Pastor Murray would agree with me wholeheartedly.

29:36

We teach, we don't expect you to just listen to what we say.

29:39

That's what we're very careful when we teach.

29:41

It'll help you notice we are very careful to teach from the scriptures.

29:45

In fact, we let the scriptures do the teaching and, and, and deacon Jan follows our example.

29:51

We don't just, hey, I, I read a book the other day and had some ideas in it that I really thought were pretty cool.

29:57

And hey, this is what I think we don't teach like that, we heavily lean on the scriptures so that we let the scripture speak.

30:07

But even so, it's still your responsibility to search these things and to see if these things are so to search the scriptures, to see if these things are so so to you to, to verify what does he say in revelation that there are those that call themselves apostles, but you've tested them and you found that there are no such thing and they're, they're commended for this.

30:31

So you have to test and Christ tells us in the end time, deception will be everywhere.

30:36

The, the age will be characterized and defined by deception.

30:41

So it is our mutual duty to verify our teachers.

30:48

And God tells us Christ himself tells us by their fruits, you shall know them.

30:54

So I've spoken enough about some of these false prophets who want to characterize themselves as prophets in the end time, we don't accept them.

31:04

We've proven them false.

31:07

And so we're looking for the teachers of God who will like Ezekiel, thus saith the Lord.

31:13

It's not Ezekiel saying, well, here's my opinion on this.

31:16

So he says here, these are the 70 leaders and in the middle of the 70 leaders, Stoja Azania, the son of Shafin and every man had a sensor in his hand.

31:34

They're, they're into this wholeheartedly and, and the incense is so thick that there's no, they're, they're, they're just committed to this.

31:42

So what we're seeing is 70 elders and in the midst of the elders, Jenaya, the son of Shafer.

31:52

Now in second kings 22 and verse three, we see here that during the reign of Josiah that the king sent Shaan, the son of Zalia, the son of Masullo, the scribe to the house of the Lord.

32:11

So Shaan was a faithful scribe, understanding the scriptures.

32:17

And Shaan, the scribe came to the king and brought the king word again and said your servants have gathered the money that was found in the house and have delivered it into the hand of them that do the work and that have the oversight of the house of the Lord.

32:32

And Shaan, the scribe showed the king saying Hilkiyah, the priest has delivered me a book and Shaan read it before the king.

32:41

So Shaan was a very, very faithful scribe, faithful to Torah and and faithful to Israel and and faithful to Josiah and helped Josiah with his reforms.

32:54

And then in, in Jeremiah, you'll see Shaan mentioned again and you'll see his sons mentioned.

33:02

But this Je Azania is not mentioned.

33:06

So there's three sons that are mentioned of the of, of Shaan.

33:10

But Je Azania is not mentioned, I think because he was the youngest and probably had not done anything of renown at the time of Jeremiah's writings.

33:22

But what we're seeing is he had some clout, he had authority because of his father.

33:30

And now we have the 70 elders being led by him.

33:35

And so this is the heart of the religious authority in this prophecy.

33:41

And then also the 70 elders, I think it's Exodus 24 in verses nine and 10, where we see, I think that is where we see the 70 elders being set up by Moses himself.

33:56

And the 70 elders saw God and, and ate with God.

34:01

And so this, this structure of authority was set in the time of Moses.

34:07

And has probably continued to this day of the 70 elders having the highest authority and really representing the priesthood within Judah and, and J Azania being the leader of them all.

34:22

And so this goes straight to the top.

34:24

What is the saying that the fish rots from the head down back to Ezekiel chapter eight and verse 12 then said, he unto me, son of man.

34:46

Have you seen what the Zen of the house of Israel do in the dark?

34:52

I know they're sitting in front of you like they're really something special.

34:56

But have you seen what really goes on every man in the chambers of his imagery?

35:04

For?

35:04

They say the Lord sees us, not the Lord has forsaken the earth, which is very much what, what our society, the leaders in our society say today, we can do whatever we want.

35:15

We can rewrite scripture, we can, we can reset society.

35:20

We're the gods of earth because God has forsaken the earth.

35:23

Oh yeah.

35:24

Well, this is what these religious, this the elders, they love the elder ship role.

35:29

They like the role of leader.

35:31

And they like to use the religious narrative to confirm their role.

35:36

But they've rejected God.

35:37

They just like the role the Lord sees us.

35:41

Not the Lord has forsaken the earth.

35:43

He said also unto me, turn, this is not over Ezekiel.

35:48

Let me show you what I'm putting up with.

35:50

Turn you yet again and you shall see greater abominations that they do.

35:55

Then he brought me to the door of the gate of the Lord's house, which was to the north.

36:01

And behold, there are sad women weeping for Tamu.

36:07

And so this is some sort of ritual, you know, in Islam and Shiite Islam, that this is the more the family of Muhammad versus the Sunni Islam, which were the companions.

36:21

They have the Shiite, they have every year this ritual where they, they weep for the son of the cousin of Muhammad who was martyred and they whip themselves.

36:34

And it's just paganism and, and they borrow from pagan cultures around and concoct this religion that they call Islam, which is just a concoction of, of all these different religious rituals of the time.

36:48

And one of them is this annual weeping and, and flogging themselves.

36:54

And this is coming from this, this ancient tradition.

36:57

And here these women are, are caught up with this ancient tradition of weeping for Tammuz.

37:03

And there's some narrative where you know, he, he, he was sentenced to the, the, the, the, the nether world and he was killed.

37:12

And and so they're weeping for him and this is now filtered into and the men have allowed their wives to do this then said he unto me, have you seen this o son of man turn you yet again and you shall see it, it gets even worse.

37:31

There's no bottom here.

37:33

You shall see greater abo so we just keep seeing layer upon layer, it goes deeper and deeper.

37:37

You shall see greater abominations than these.

37:40

And he brought me into the inner court.

37:46

You could say now we're in the holy of Holies.

37:49

He brought me in the inner court of the Lord's house and behold at the door of the temple of the Lord, between the porch and the altar were about 25 men.

38:02

So these now again, these are priests, no, no doubt.

38:06

And these priests with their backs toward the temple of the Lord and their faces toward the East.

38:14

Ain't that something?

38:17

Isn't that something?

38:20

Their back is toward the temple.

38:22

You know, even today, if you go into the Middle East, into the the Palestinians, they turn their back to Jerusalem as they face the East of worship.

38:32

And yet Jerusalem, they claim Jerusalem is so important to them, but they turn their back to Jerusalem.

38:36

But these, this is not Muslims or pagans this.

38:40

These are the priests of Judah that are turning their back to the temple as they pray toward the east and they worshiped the sun toward the east.

38:52

They are, they are completely consumed with this paganism.

38:58

Then he said to me, have you seen this?

39:01

He keeps like, do you see what I'm dealing with Ezekiel?

39:06

Have you seen this?

39:08

And then he said, well, turn you yet again, you'll see even greater abomination.

39:12

Have you seen this o son of man?

39:14

Is it a light thing to the house of Judah?

39:17

And again, he uses Judah and Israel interchangeably.

39:21

He's talking about the same people.

39:23

And we went through this already in the previous studies that the DNA of the entire House of Israel is represented in the kingdom of the South.

39:31

And so God uses the term House of Israel House of Judah interchangeably, but he says, is it a light thing to the house of Judah that they commit the abominations which they commit here for?

39:43

They have filled the land with violence.

39:45

And this now is the consequence of false religion.

39:49

This is the consequence of false narrative.

39:52

This is the consequence of false beliefs.

39:54

As long as we're worshiping the true God, there's going to be a mitigation against our human nature.

40:03

In fact, Deacon Jan, in his recent series on slaves lives matter talk exactly about this very thing that, that the Bible does did not begin slavery.

40:17

What God did through the Torah is mitigate against human nature and what humans would naturally do and want to do to each other.

40:25

God, the Torah mitigates all of that human nature.

40:30

And so when you remove Torah, this is what you get, you, you, but the priests are involved in this false worship and the land is full of violence and we can certainly understand this.

40:42

This is exactly.

40:43

Let's just look at the last four decades.

40:45

Let's say if any of you, most of us I think have been around the last four decades, let's say five decades.

40:51

Let's go back to the, the seventies and how I knew I, I grew up in the seventies and it's evening time, mama not playing, ok, just come back when the light in the street lights come on.

41:05

Gorgeous.

41:06

Help playing, riding our bikes up and down free.

41:09

Not a care in the world and then the street lights come on and we gotta go back in.

41:14

All right.

41:15

See you tomorrow.

41:16

All right, Johnny, I'll call on you tomorrow.

41:18

We're just free.

41:20

Now.

41:21

Parents are terrified of their Children being out and about because the land is full of violence and kidnapers and, and men stealers.

41:31

So this is what happens.

41:34

False worship is completely associated with violence for they, they, these elders, God holds them accountable.

41:44

They have filled the land with violence.

41:47

And we could even say today because the Christian voice is so weak because we bend the knee to Google and we bend the knee to youtube and Facebook and Twitter and the World Health Organization, we bend the knee to the globalists.

42:07

I could see God saying you have filled the land with violence because we, we refuse to speak up.

42:15

We refuse to contradict our overlords because we're afraid of them.

42:22

We don't want to lose our platforms.

42:24

And so we, we just acquiesce so quickly like cowards and weaklings, sniveling cowards.

42:31

And I could see God saying to us sniveling cowards, you have filled the land with violence and then he throws cowards into the lake of fire.

42:39

First, we need to do.

42:40

This is a heavy burden that we carry.

42:45

Have you?

42:45

He says, have you seen this old son of man?

42:48

Is it a light thing to the house of Judah that they commit the abominations which they commit here worshiping idolatry, not worshiping Jehovah for, they have filled the land with violence and I returned to provoke me to anger.

43:05

This is the root cause Ezekiel and low, they put the branch to their nose.

43:12

Now we've lost what the context for this is.

43:16

But it is something that is highly offensive to God.

43:21

How dare they put the branch to their nose.

43:25

So in some sort of ritualistic worship, this is an offense.

43:29

This is an affront to God.

43:32

So God says, as a result of all of this, Ezekiel, therefore, while I also deal in fury, my eye shall not spare.

43:48

Neither will I have pity.

43:49

This is intense when, when the God of Israel becomes your enemy.

43:54

When the creator, the sustainer of the entire universe becomes your enemy, I, I would say you're in deep trouble.

44:01

And so the house of Judah God says to Ezekiel, they're sitting in front of you like they're my people sitting in front of you like they represent me, let me show you what they represent and your job is to represent me.

44:15

Therefore, while I also deal in fury, my eyes shall not spare.

44:19

Neither will I have pity for though they cry in my ears with a loud voice yet I will not hear them.

44:28

So God already knows that eventually.

44:31

Yeah, they're going to cry right now.

44:36

They're arrogant.

44:37

When all of this happens, they're gonna be crying out and begging for mercy.

44:41

I'm not gonna listen.

44:44

Chapter nine, he cried also in my ears with a loud voice.

44:49

This is urgent.

44:50

This is so urgent.

44:52

He cried also in my ears with a loud voice saying cause them that have charge over the city.

45:00

So there, there's a spiritual dimension here and and this city, there are people who have, there are them that have charge over it while God summons them cause them that have charge over the city to draw near even every man with his destroying weapon in his hand.

45:18

This is it, this is the vision that Ezekiel is having.

45:22

So that he can understand root cause and the consequences, root cause and what it leads to.

45:29

There's the root cause, there's the violence it leads to.

45:33

And there are the consequences from God for all of this cause them that have charge over the city to draw near even every man with his destroying weapon in his hand.

45:47

And behold, six men came from the way of the higher gate.

45:51

So they're coming from all of these things that he said, son of man.

45:54

Have you seen this?

45:54

Have you seen that?

45:55

Turn it again and you'll see even greater.

45:57

Have you seen the son of man?

45:58

Well, even turn again and see this, they're passing all of that.

46:04

He says they came from the way of the higher gate which lies toward the north and every man, every single one of them, a slaughter weapon in his hand.

46:15

And one man among them was clothed with linen.

46:19

So the same way, you know, we saw the 25 priests and then there's one man set apart that is says, oh, that's, that's the, the Jazan, the son of Shaan.

46:29

Ok.

46:30

So there's one among them.

46:31

Well, now, among these, there's one that's clothed in linen and he had a writer's inkhorn by his side.

46:41

So every man has this destroying weapon in his hand.

46:44

But this one, he's got a writer's ink corn.

46:46

Oh, that's, that sort of stands out to Ezekiel.

46:48

Wow.

46:50

And they went in and stood beside the brazen altar and the glory of the God of Israel was gone up from the carib whereupon he was to the threshold of the house and he called to the man clothed with linen.

47:07

So he didn't call to the others.

47:08

He called to this one which had the writer's inkhorn by his side.

47:12

And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof.

47:33

So I think that we can get a lot of encouragement from how this portrays God's thinking.

47:44

He is going to unleash utter devastation upon these people.

47:50

But before he gives the command to do that, he gives the command to the one with the writers in corn clothed in linen to go through and, and find anybody who is grieved as God is over these abominations and put a mark on that person and I'm gonna spare that person from my wrath.

48:12

So it really begs the question.

48:15

Are we grieved?

48:16

Do we sigh over the abominations that are done within the covenant community?

48:25

Or are we good?

48:27

Do we have this delusional concept that we can do no wrong?

48:33

And as long as we're called something, Church of God, it's all good or Church of God something.

48:39

Or do we say no, it's not really the organization.

48:43

It's really the organism.

48:45

And yes, we do need organization.

48:48

And certainly in my observation, I'm just saying, I hope I don't offend anybody here, not, not seeking to offend.

48:57

But in my observation, the Church of God International has a lot going for it.

49:04

There, there's a freedom that we have here that enables the spirit of God to work and to flow that when I've looked at other organizations, other Church of God organizations, they're very heavy handed, they're very hierarchical.

49:19

And I think that that somehow interferes with the true flow of the Holy Spirit.

49:25

And again, not totally, not completely because I do see brethren in these different organizations functioning as best they can and the spirit doing work with, with brethren in every administration.

49:39

However, we should be sighing and crying for the abominations that are done among us and none of us are perfect and we have to personally repent.

49:50

We have to personally be growing and constantly turning and walking with the Lord and fixing and addressing our flaws, individually, congregation organizationally.

50:05

But at the same time, we can have structures that just obstruct the flow of God's Holy Spirit.

50:13

He says, put a mark on those men which means really, it means that most men in Jerusalem are good from God's assessment of his people.

50:29

Most are not objective, most two are not offended.

50:33

He says, and to the others, he said in my, I, I heard him say this and to the others.

50:38

He said in my hearing go you after him through the city and smite.

50:45

So first you go and you mark those that are really upset about what's going on.

50:51

And when he's done the rest of you go and just let loose go.

50:57

You after him through the city and smite.

50:59

Let not your eye spare.

51:02

Neither have you.

51:03

Pity slay utterly.

51:06

And this is hard to read, but slay utterly old and young, both maids and little children and women.

51:17

But excuse me, come not near any man upon whom is the mark.

51:24

And begin at my sanctuary, chilling, chilling words where we see how God thinks and then we can apply this to our day because we now we know how God thinks.

51:36

He says, do not come near any man upon whom is the mark and begin at my sanctuary.

51:42

Then they began at the Zen which were before the house.

51:47

So this is just to me, verse six of chapter nine is amazing.

51:54

And we have to compare it with verse one of chapter eight where these, these men are in my house confronting me.

52:03

And then God lifts me up in spirit and basically says, let me show you who these people are and don't be afraid of them.

52:09

They call themselves elders, the the the the community believes these are their leaders.

52:14

Let me show you what these leaders are doing and let me show you their fate.

52:21

And he said unto them to file the house and fill the courts with the slain.

52:27

So, Daniel speaks of the abomination that makes desolate.

52:34

And Christ says that we need to understand that to file the house and fill the courts with the slay and go you forth and they went forth and slew in the city and it came to pass while they were slaying them.

52:48

And as I was left, so Ezekiel wasn't slain, but he's watching all of this that I fell upon my face and cried and said, oh, Lord God, will you destroy all the residue of Israel and you're pouring out of your fury upon Jerusalem.

53:07

So he sees the fury that's being unleashed.

53:10

And now he says, is this the end, is this is this how it is this how Jerusalem ends?

53:18

Remember the covenant like how, how does this work?

53:20

God will you, will you destroy all the residue of Israel?

53:25

Then he said, unto me, the iniquity of the house of Israel and Judah.

53:30

And again, it's, it's interchangeable house of Judah, house of Israel, house of Israel and Judah.

53:35

It's all happening now.

53:38

It's exceeding great.

53:41

And as a result, the land is full of blood in the city, full of perverseness for they say the Lord has forsaken the earth and the Lord sees not.

53:54

And as for me, also, as far as I'm concerned, go to say, my eyes shall not spare, neither will I have pity, but I will recompense their way upon their head and behold the man clothed with linen which had the ink horn by his side reported the matter saying I've done as you've commanded me.

54:17

So now it's time for God to unleash his fury and whoever is not marked slay erly old, young male, female doesn't matter, just go after go, you now go after the city after him and do not spare doesn't matter how much you hear the crying out.

54:38

So we see in this passage how God thinks and we see in this vision that Ezekiel was, was, was given that III I have to say in the most respectful way that there's a can have to be evaluated.

55:00

You can't just say I'm an elder and you get a free pass.

55:03

I can't just say I'm an elder and get a free pass.

55:06

Pastor Murray agrees as well.

55:09

So we, the authority that we have, we actually don't have any authority.

55:14

The authority that we have is from the scripture.

55:17

We will just search the scripture and say thus saith the Lord and then you have to judge by fruit.

55:24

So that is Ezekiel chapter eight and chapter nine.

55:28

This is, this is all setting us up for the good news for the gospel.

55:34

We can't appreciate the power of the gospel if we don't appreciate these prophecies, if we don't appreciate what the house of Israel has, has brought upon itself.

55:46

And then within that context here, actually, there is good news.

55:51

Let me just go ahead and check if we have any questions or concepts or thoughts that I should be looking for and just checking and seeing, I think we're all good.

56:08

Who, who was, who is and who is to come that comes alive?

56:14

Very, very good.

56:15

All right.

56:16

So this is all very good.

56:18

Let me remind you brethren that as long as God gives us the opportunity, we are continuing to do the Lord's work, this Sabbath is no exception.

56:30

We hope you'll join us for our Sabbath services.

56:33

We'll have our upcoming sermon.

56:35

God willing, I'll be giving the sermon this week.

56:38

God bless each and every one of you.

56:41

Thank you so much for joining what a mighty God we serve, what a faithful God we serve.

56:46

Jesus is Lord God bless.