

Ezekiel-Q&A

0:36: Well, greetings, brethren, welcome to another Wednesday night Bible study where together we study the scriptures line upon line.

0:43: And as you can see this evening, I'm not alone.

0:46: I'm with my brother, Pastor Murray.

0:48: Greetings, pastor.

0:49: greetings Pastor Adrian.

0:50: How are you this week?

0:51: Yes, really good.

0:52: so far so good.

0:53: Looking forward to tonight.

0:56: I sort of, have mixed feelings.

0:58: I got, I've gotten used to that opening of Ezekiel, and, we've been at, it's a long scroll.

1:04: We've been at it for quite a while, and it's kind of, kind of hard to think like, wow, we, we have completed the book of Ezekiel.

1:11: All good things must come to an end though and excited for, once we get through the Q&A today to move on to what you have in store for us next week, especially as we get ready in a month's time to come into Passover feast in Love and bread.

1:25: Wonderful that we're coming into the spring holy day season.

1:28: Why don't we open with a word of prayer if you're good enough to open for us with prayer, and then I'll check the chat.

1:33: usually I rely on you to tell me that we're, that I'm coming through loudly and clearly, but hopefully one of the brethren will be quick to respond.

1:41: Perfect.

1:43: Father in heaven, we just pause before you now, so grateful to you for your word to Jesus Christ, for his sacrifice and your plan to redeem mankind through Israel and Judah, grateful that you've preserved this for us down through the ages, and we're grateful for the example and the efforts of the prophets that have gone before us and the patriarchs and apostles.

2:07: And grateful that we have the technology to allow us to study your word together here, line upon line and just thank you for that.

2:15: Thank you for the last many months going through this role of Ezekiel and look forward to the conclusion here today as we wrap things up with the Q&A, just ask you to protect and guide the technology that we may stay connected and, and we appreciate all of the brethren that join us both live and, and after the fact.

2:36: And so grateful and privileged to be able to serve you and your people, and we thank you for all things in the name of our King and redeemer Jesus the Christ.

2:44: Amen.

2:45: Amen.

2:46: Thank you so much, Pastor Murray.

2:48: Let me just go ahead and check the chat.

2:50: Peps where Pep Square says everything's good, very, very good, and, let's just quickly see who is here.

2:57: So greetings, Pep Square.

2:58: Thank you, and this is Carlotta, Rick 4, Judy and Chuck, Dave and Deb.
3:04: Who else is here?
3:06: Sidfried is here.
3:08: And Bruce Ellis is here.
3:11: And petty, yeah, Rose an update there on her thank you brilliant.
3:17: Praise God for that, sister Rose, and our prayers continue to be with you.
3:22: And Rosebud is here as well.
3:27: And I know we have a question from JD this evening, but I don't see JD.
3:31: Hopefully, she'll join shortly.
3:34: Well, great.
3:35: Welcome, brethren and thank you so much.
3:36: As, as Pastor Murray said, we really do appreciate your loyal support and interest in the word of God, and I have to acknowledge that Ezekiel, is, was a bit unknown to me.
3:51: I, I have heard many times Ezekiel quoted and at the same time, Having read it line by line, there's a lot in the book that I, that I wasn't aware of.
4:03: So let's, I, I just want to begin, Pastor Murray, just giving a just a quick one-page summary of the book.
4:11: And then if you wouldn't mind sort of sharing your top of mind, thoughts, comments on the, on the scroll as well.
4:19: And then let's go to the Q&A.
4:21: I understand we have 3 or 4 questions, we'll just take them in the order that they came in, not questions, some are questions and some are comments.
4:28: So let me begin by sharing my screen.
4:34: And what I'd like to do is just summarize.
4:38: The scroll.
4:40: So, hopefully you can see this.
4:42: And it's sort of, if we think of the scroll in 7 big chunks, the first chunk is when Ezekiel receives his call and his commission.
4:52: And so he, he just, he's on the, the side of the river and he receives this these the heavens open and he sees this incredible vision of God's glory, having left Jerusalem and come to the river where he is in exile.
5:08: Then the next section, chapters 4 to 24, we got a detailed treatment of why Israel, the house of Israel, Judah was being condemned.
5:20: And it's ugly, it's very, very condemnatory.
5:24: There's no, there's no, God doesn't pull punches here.
5:28: This prophet Ezekiel makes it clear to them.
5:31: Why this judgment is going to be so catastrophic, it's gonna be calamitous, and it's gonna be upon all their heads, and they have brought it upon themselves because of their faithlessness.
5:43: Then when we got to chapter 25 for the next 78 chapters to chapter 32, it moves away from all of the reasons why Judah must be punished through the surrounding nations, which today I'll remind everybody, these are all Islamic nations, every single one of them.
6:02: But all of these surrounding nations come under God's condemnation because of their oppression.
6:10: Of God's people.

6:11: So even though God's people have done wrong.
6:15: God punishes the nations for violating his people.
6:21: From there, we come to the pivotal chapter, chapter 33.
6:27: And if you had asked me, prior to reading this scroll in context, what is chapter 3?
6:36: What is the climax of chapter 3?
6:38: What is chapter 33 all about?
6:41: I would have said, being a watchman.
6:44: And warning the people that when you see the sword come upon the land, you better warn them or their blood will be upon your, your head.
6:51: That's what I would have said.
6:52: It was about.
6:53: Having read the whole thing in context.
6:56: The, the pivotal moment in chapter 3, 33, sorry, what chapter 33 is really all about, is the fall of Jerusalem.
7:06: Ezekiel gets news that everything that he has been prophesying about the calamitous end of Jerusalem has now come to pass.
7:15: That's, everything has been leading up to chapter 33, and here it is, it's happened.
7:21: Immediately after the fall of Jerusalem, the tone of the scroll completely changes.
7:28: It just completely it moves from this dire kind of onerous burden of the prophecy of calamity.
7:36: Once the calamity happens and Jerusalem has fallen, the whole scroll shifts, and it shifts to the gospel, totally to the good news, and, and even though Jerusalem has fallen, because Judah, the house of Israel, is in covenant with this covenant keeping faithful God.
7:57: Who's bound himself to them.
8:00: Through their fathers.
8:01: He's bound himself to them by by an eternal covenant because of that.
8:07: Now the calamity has struck, and now that the prophet gives this wonderful vision of, of Israel's future, and how they are going to be restored and, and really the chapter 37, which again, if you had asked me, what is chapter 37 all about, I would have said it's about the second resurrection, which is not wrong.
8:26: But more specifically, it's about God resurrecting Israel.
8:31: He's going to gather Israel when he returns, those that survive, and those that have died, and have not seen his faithfulness.
8:39: He's going to resurrect them, so that all the entire house of Israel will be witness to the faithfulness of God and the covenant that he bound himself to them by.
8:50: And how detailed and specific and precise he is in fulfilling his word.
8:56: Then we got to chapter, well, the chapters 40 to 48 are really what the book is truly all.
9:02: Everything has been leading up to chapters 40 to 48, and chapters 40 to 42, we get this incredible vision, detailed vision.
9:11: I, I, it was so detailed, I was, I put it through AI and said, based on these instructions, can you build the temple?
9:19: And it did.
9:20: There's enough detail there to actually construct this temple.

9:24: A lot of people are turned off by this temple because of the sacrifices, and they believe therefore, it's just a sim it's just symbolic that the the level of detail given indicates to me it's not merely symbolic.

9:36: And then we address the fact that these sacrifices are not solely associated with sin.

9:44: They're really associated with, with purification and righteousness, and fellowship, and the worship, the true worship of the true God.

9:54: And then finally, chapters 43 to 48, we see that the full, God says he will be glorified in Israel, and we see the full restoration of Israel and God being glorified in Israel for the rest of the world to come and understand who the true God is and how to worship him.

10:12: And in particularly what we saw last week with chapter 48 was the ultimate fulfillment of his promise.

10:19: That Israel will dwell in the land eternally, and we see how the land was then divided up.

10:26: And then what we see here.

10:28: In the just the last quote, there is the last verse of the Bible, oh sorry, of Ezekiel, and the name of the city, that's the city Jerusalem, from that day shall be Yehovah, the god of covenant is there.

10:45: And that's how all around the world it will be known.

10:48: The God of coven, the God of Israel, Yehovah, is there, and people will go there to worship God.

10:55: So, I just found this book really fascinating.

10:59: I've been in the church for close to 40 years, and I've read the Bible from cover to cover.

11:04: So obviously, I've read Ezekiel, but I've never really interacted with Ezekiel, the way we have over these many months.

11:13: And for me, I've got to say I, I certainly feel edified by the study, and I hope that everybody who, and I was, I was a little bit concerned actually that there would be a drop off, that the book, especially starting out, it was so detailed, it felt very kind of negative to a certain extent.

11:32: I thought people would check out and say, you know, I'll check back in when you get to another book, but brethren stayed, and I, I appreciate that, and it's been a wonderful learning journey, for me and I hope for all of us.

11:45: So Pastor Murray, that's a quick summary of the scroll and would love to kind of hear your top of mind thoughts on the scroll of Ezekiel.

11:53: Yeah, for sure.

11:54: I think the summary that you just presented was a, a very good overview and, and, it really goes to show the need for studying when we study the scriptures to, to, in detail, to do it line upon line, as you said earlier, you know, we've been around, many, many years since I was a little kid and you for the last 40 years, and typically, Ezekiels pulled out, section by section.

12:23: As needed, whether it be for a holy day or just something, but in this case here, you get a really good overview of how Israel will and Judah will come, will be redeemed.

12:36: it remarkably, unsurprisingly matches all of the other prophets and, and how, and how they are, how, God.

12:45: , organizes his prophecies, you know, first, how Judah, how Judah will be punished, then, how God will, punish those who are, he's using to punish Judah, and then how he will then redeem Judah.

13:02: Don't want to repeat any of the things that you said, those are all highlights of mine as well.

13:06: but I think a couple of points.

13:08: it's interesting to see, it from the point of view of Ezekiel, who was in the midst of the captivity.

13:14: It wasn't, you know, Jeremiah starts outside of captivity and then goes into captivity.

13:19: Ezekiel is, is the entire thing is from within captivity.

13:25: we see, some, some, timing explained in there, which we got, which we got into at the very beginning.

13:32: As well as the, I, I don't want to use the word irony, but, you know, he's speaking to his people who are in the midst of captivity, and he's really not talking about that redemption, bringing them out of that particular form of captivity.

13:48: It's, it's, it's years down the line.

13:50: So it's, it's, it's ironic in that sense that he's preaching a message of salvation, but It won't be for them at that time.

13:57: It's really, it's really, for the most part, much further down the line.

14:01: We know there's some duality in there, of course, but the, the purpose of this, especially as you get into the last nine chapters, which, which I think, as you say, is the, the, the epitome of, of the prophecy, really, I don't recall in the Church of God movement ever getting to that level of detail as well, just to see how things play out for And ultimately will, will finish for the people of God.

14:29: And I think that's interesting that you call out that he was given this revelation in the midst of captivity.

14:36: And it is just so precise in its fulfillment of the original prophecies that Moses laid down, and it is completely compatible with the prophecies of the, of, of the other prophets, including, including Jeremiah.

14:52: and I think it just for us should really encourage us to never doubt God's word.

14:59: He, if he says it, he will do it.

15:03: And, and we can be absolutely confident in his word, and, and Ezekiel, in the midst of this captivity, in the midst of hearing the news of Jerusalem's fall, he's preaching the good news.

15:14: Absolutely, yeah.

15:16: Yeah, and, and I think the, sorry, go ahead.

15:18: No, no.

15:19: I was gonna say the, the, the root of the gospel, the root of the good news is God's covenant faithfulness.

15:26: That that's why we have good news, because God is faithful to the covenant.

15:31: And you know, we, we see his anger with his people for their disobedience, but his prophecies always end with how he will, like, how he will stay true to his part of the covenant, right on, right on.

15:44: And then I think also what Ezekiel has brought out is just this, this.

15:48: The three elements of the covenant.

15:51: It's a holy God with His holy people on the holy land.

15:57: And I guess the 4th aspect would be with the holy law, that these, these, these aspects of the covenant are, are inseparable.

16:03: You cannot have the covenant without these aspects of it.

16:07: Yeah, and, and, and interesting too, imagining Ezekiel receiving these oracles and coming to the understanding that it won't be for his time.

16:20: a little bit in part, of course, but the bulk of it was for a future time.

16:24: Yeah, just like, just like Moses, Moses saw straight through to the end.

16:28: Moses prophesized the end, knowing that he wouldn't see it.

16:32: And Hebrews 11 discusses all of those in that vein, right?

16:35: It it describes the, the prophets that speak that way.

16:38: Very, very good.

16:39: So we have some questions and some comments.

16:41: Maybe we can work, work through those.

16:43: And if there's any more questions or comments, please drop them in the chat and we'll respond to them as we see them.

16:51: So I thought we would start with just a a comment if I wanted to start with our sister's comment that sent us tonight just because it's a bit of an overview and it fits in fits in right here.

16:59: so one of our sisters from our local congregation sent us in that Ezekiel 43 was very eye-opening, versus 18 to 27, and for her it confirmed the 1000 year reign, that we commemorate during the Feast of Tabernacles, as well as the 8th day.

17:15: And specifically verse 27 that says, God the Father will accept you.

17:20: she recalls an earlier sermon, where one of us went to 1 Corinthians 15 and read that and, verse 24, she says, indicates that Christ will deliver the kingdom to God the Father, and that's what the 8th day is in chapter 43, which you've covered, and she won't forget that.

17:35: She really enjoyed hearing Ezekiel read.

17:37: , line by line, cover to cover, and healing waters coming from the temple, the map of the tribes, and all of it learned a lot, as I'm sure as we see some of the comments here, people, conveying those similar comments.

17:49: Beautiful.

17:50: That's a wonderful sister Sheila, thank you so much for those comments.

17:56: So the first question comes from Sister Rose Petty.

18:00: and we're grateful that God is, bringing her along in her, her health issue at this point, but I obviously continue to pray for her as the comets say today.

18:10: she said she's studying through Zachariah chapter 11, and she was in verse 8, which is talking about the three shepherds.

18:17: And she then mentions Matthew 22, a long section from verses 15 to 39, which speaks of three individuals who go to Christ to try to trap him.

18:29: One was a Herodian, one was a Saducie, the other was a Pharisee, and likens the Herodian to a political party.

18:37: She likens the Sadducie to a liberal party and a Pharisee to a conservative party.

18:42: And she says, of course, they're not successful.

18:45: could this also be her question is could this also be talking about three shepherds in our time because prophecy is dual?

18:51: And if that is so, we don't know who they are.

18:56: Your thoughts on that one, pastor?

18:59: Yeah, so just to begin, you know, Zachariah 11, which you've, you've covered this role of Zachariah, that particular piece is, is pre-millennial, it's, it's before the restoration that is spoken of in previous and subsequent chapters.

19:16: and it's pre-millennial when Judah is brought to her knees as, as, we covered in the first part of the oracles of Ezekiel.

19:23: , and there's various interpretations of the three shepherds, you know, kings, priests, and prophets, really are the, the three types of leaders that, that, exist within the, the, the assembly of Israel, and, you know, Christ is the epitome of all three, the king, the, the, the chief king, the chief priest, and the chief prophet.

19:46: , could, could it mean political liberal and conservative?

19:49: You know, it's an interesting, it's an interesting angle, especially as we, try to, see how it would, how it would, develop today and, how these prophecies will be fulfilled today.

20:00: And we can't forget about the, in Revelation 13, which has also been covered in the study here about the political beast of the sea and the supported by the religious beast of the land.

20:10: So there might be something in there, relative to how,, man and his, his evil, governmental systems will, will be, will be aligned and maybe, maybe there's something there comparing the, to the Herod and Sadduce, and Pharisees, but It's one interpretation.

20:31: I see kings, priests and prophets being another one.

20:33: How about yourself?

20:35: Yeah, I appreciate, appreciate your insight there for sure.

20:40: I think we have to keep our focus centered on Jerusalem.

20:45: And so here, to your point about the, human nature being what it is and displaying itself in politics.

20:53: God is very focused on his covenant with Judah and the land, not just Jerusalem, but the, the promised land.

21:01: So we're looking really at the, the interaction of these evil shepherds, these evil leaders with his people in, in and around hit the center of his focus, which is Jerusalem.

21:14: So, I think we just have to be careful to remain anchored in this covenant relationship, which is the holy God, His holy people on the holy land with respect to his holy law, and the violation of all of that.

21:29: But, as you say, there, there is, there are multiple interpretations.

21:35: And I just want to make a comment on your comment, and really, that's so important, to keep centered on, on the holy land and the holy people, and really the reason for that, and we're speaking of false prophets and evil prophets, and I'd like to highlight something that came up today that I, I found out about, and that is a church of God, I'll say false prophet, because he's proven himself to be, who has come out, recently, the last 4 weeks and Has said that Christ is returning on Habib one of this year, so March 29th, and, is, is very adamant about that.

22:15: And the reason I bring that up is if we stay to your point, if we stay focused on the land and the people of Judah and all the things that need to happen with Jerusalem being the focus, we're, we're not even anywhere near Christ coming back.

22:31: there's so much more has to happen.

22:33: That, you know, God certainly can send Christ whenever he comes back, but he must also remain faithful to his word.

22:40: I think this is a very important point because We can drift away gradually and then we have wolves like this.

22:48: I'll call him out because you had shared this with David Pack, a wolf in sheep's clothing who will creep in and, and driven by ego, end up leading the flocks of God astray.

23:01: Right, and you know, we've said it before and, one of the themes that has come from, our collective pulpit is the importance of not making ourselves the center of the story.

23:13: And, when we do, it's easy to be attracted by some of these, some of these, prophecies, when all we need to do is open the scriptures and, and find that, it, it can't be true.

23:27: And you'll find with these false prophets, they never read the scripture in its full context.

23:33: They jump in, they swoop in, they take a verse, they spin it to their their convenience, but they don't show it in its original context.

23:42: And that's why the, the line upon line approach for study is so important.

23:47: Very good.

23:48: I appreciate that question.

23:49: Very good.

23:50: Yeah, we'll move on to a, a comments and questions from our brother Chuck Reeves.

23:56: it's a little lengthy here and it, it revolves around, some mapping and, and references that you've made.

24:01: So I'll just read it here and allow you to comment on it.

24:03: , I just want to comment, he says, on something that, Adrian said at a vote, in the study on Ezekiel 39, about 25 minutes and 50 50 seconds in concerning the reference to Jeremiah 7:31.

24:18: And he said that the valley of the son of Hinnom was called the Valley Valley of Haman Gog mentioned earlier.

24:26: he, he says these are two separate valleys.

24:28: The valley of Hinnam is the Chuck is saying it's two separate.

24:32: Chuck is Chuck is saying, yes, yeah, yeah.

24:34: So Chuck is saying these are two, he believes these are two separate valleys, the valley of Hinnam.

24:39: is the one just outside of Jerusalem where the trash and dead animals and convicts were thrown.

24:43: the valley of Hammonog was located in Moab near Debo.

24:48: Debo was a city that Dan built east of the Jordan, according to Numbers 32, verses 33 to 34, and it was later given to Ruben by Joshua in Joshua 13 verses 15 to 17.

25:01: , he, he attached a map and then correlates it to the Jewish encyclopedia that says Hamon Gog or more fully the valley of Hammongog, was a glen at one time known as the Valley of the passengers on the east of the sea, so named after the burial there of Gog and all his multitude and referencing again, Ezekiel 39 verses 11 through 15.

25:26: So I'll allow you to speak to them.

25:28: Yeah, so first of all, just to say thank you to our brother Chuck for catching that and just the the detailed study.

25:34: I think we are all disciples.

25:36: We are all students, and, yeah, good, great catch, brother Chuck, that these are actually two separate valleys doesn't remove the principle of what God is teaching, in terms of the evil and the wickedness that's taking place among his people, but we want to be technically accurate, so certainly appreciate that comment.

25:55: Yeah, and I'll echo that, it certainly is, the technology that we have today to have a, the, the, chat rooms and have everybody interact with each other, allows for, certainly all the hard work that you've put into the, the weekly studies, but then allowing for the brethren to go and, and like the Bereans dig in themselves and, and, see if these things are so and certainly appreciate the feedback.

26:19: And we all, we all have blind spots, right?

26:21: I'm dealing with a lot of content to get it ready and so just to catch, hey, these are, yeah, appreciate that, yeah.

26:27: , so we move on now to, Brother Lee Forrest.

26:31: He, has a question and speculation concerning the graph presented during the Bible study last week, and he sent this on March 9, so it would be last week's Bible study, regarding the tribe of Dan's lot at the top of the chart, the most distant from the temple site, which he believes is between Judah and Benjamin.

26:52: And this question is, does the proximity of the lots indicate who is most favored or most faithful by God?

27:00: did the tribe of Dan do something that angered the Lord?

27:03: And if Dan has to wait for his, for its salvation, at least he got a lot, at least he received a lot.

27:10: Ruben was the first born entitled to preeminent blessing, but Ruben's lot is displaced by Judah, who has his lot closest to the sanctuary.

27:18: was Ruben displaced?

27:20: Because he laid with his father's concubine.

27:24: Yeah, so this is our brother Lee that sent this in.

27:27: Yeah, yeah, yeah, wonderful, wonderful, wonderful question and very insightful, 100%.

27:33: So Ruben is the first born.

27:35: He deserves pride of place.

27:37: He was displaced because of his, iniquity, and Judah now takes that position.

27:45: The, I, I, what I should have done, and, and, and maybe somebody could do this, is overlay this layout with the wives.

27:54: So who are the sons of Leah, who are the sons of Leah's concubines, who are the sons of Rachel, who are the sons of Rachel's concubines, and I think this also has to do with the placement of the tribes.

28:08: What's also interesting is nobody is east.

28:13: East and West are really sort of the, you, you begin in the east and anybody on the east side has pride, that's truly pride of place.

28:23: But all of the properties go from west to east or east to west.

28:28: When they're laid, when they laid out in the scriptures, it's, and from west to east and from west to east, so they're all north and south of the dwelling place of the Lord.

28:38: None of them are east of him, none of them are west of him.

28:41: That's given to the prince, that's given to King David.

28:44: So that's also another factor in terms of, yes, the positioning of the tribes.

28:51: And their locality or proximity to where God dwells, dwells, and for all eternity mind, this is really, really important and very good for our brother Lee to call, call it out and, and the reason why Ruben was displaced.

29:08: Yeah, interesting.

29:09: as you were describing the west to east, it brought to mind, it's actually from the sea to the river rather than from the river to the sea.

29:19: Satan always doing things backwards.

29:22: That's right.

29:23: now, in our brother, he did quote, Genesis 49, and, and Genesis 49 really, encapsulates it's, it's Jacob's last words to his sons, and, verses 3 to 4, in fact, say just that very thing about why Ruben was displaced.

29:41: Ruben, you are my first born.

29:43: My might in the beginning of my strength, the excellence of dignity and the excellence of power, so he's acknowledging his preeminence by, by, by order of birth, unstable as water and as you know, fathers know their sons and their children, unstable as water, you shall not excel because you went up to your father's bed and then you defiled it, so very specific and then specific to Dan, oh sorry, go ahead.

30:06: No, go ahead, specific to Dan.

30:09: , he also, said in verse 16, Dan shall judge his people.

30:14: That's what the name Dan means, is to judge as one of the tribes of Israel, and Dan shall, shall be a serpent, by the way, a viper by the path that bites the horse's heels so that it's a rider shall fall backward.

30:26: So, the tribes, you know, start, definitely Jacob knew the, the characteristics of, of his son.

30:35: You've got, Examples throughout the, the historical record of, of Dan's on faithfulness, failing to take the land in Judges one, which you've covered the book of Judges here before, adopting Micah's idolatry in Judges 18 and even in 1 Kings 12, allowing Jeroboam to build a golden calf up in, up at the, in, his area when Jeroboam was creating his own competitive competitive area to Jerusalem.

31:06: And I had heard many decades ago in, in the church, a sermon quoting Revelation and showing that Dan would not receive salvation.

31:18: And yet we see in Ezekiel that in fact he does receive his allotment, and there are the 12 tribes, so it's Levi that is not given a specific plot of land, and because they're taken out, then we see Joseph split in two, Ephraim and Manasseh to maintain the 12 allotments.

31:38: So that would be something interesting just to sort of reconcile the absence of Dan in Revelation with the presence of Dan in Ezekiel.

31:48: Yeah, and just that the specific reference, of course, which you've covered in the revelation study is that Revelation 7 where the the 12 tribes.

31:57: Dan was replaced as you said, by Joseph's splitting, the splitting of Joseph's tribes.

32:03: Very, very good.

32:05: so I think we have another question.

32:08: Yeah, we've got one more.

32:10: I haven't checked this, the chat yet, but we'll go to the question from JD, how do we explain the seemingly contradictory prophecies from Jeremiah and Ezekiel?

32:20: , first, Jeremiah 34:23 says, Thus saith the Lord, the God of Israel, Go and speak to Zedekiah, the king of Judah, and tell him, thus saith the Lord.

32:34: Behold, I will give this city into the hand of the King of Babylon, and he shall burn it with fire, and you shall not escape out of his hand, but shall surely be taken and delivered into his hand, and your eyes shall behold the eyes of the king of Babylon, and he shall speak with you mouth to mouth, and you shall go to Babylon.

32:51: She then compares it to Ezekiel chapter 12, verse 13, where Ezekiel said of Zedekiah, my net also will lie spread upon him, and he shall be taken in my snare, and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see, though he shall die there.

33:10: And her follow-up question is, could Zedeiah have rationalized that the two true prophets couldn't be trusted, and so he couldn't distinguish them from the false prophets.

33:22: So, first of all, we, we do have some very, studious disciples.

33:28: I think it's an excellent question.

33:30: If we go to back to Ezekiel, Jeremiah, let's go back to Jeremiah, and let me just share my screen here.

33:38: It's a good question.

33:43: So if we go back to Jeremiah, God says to Ezekiel that he's going to give the city into the hand of Babylon.

33:51: He'll burn it with fire.

33:53: You will not escape out of his hands.

33:55: And then he says this, your eyes will behold the eyes of the king of Babylon, and he'll speak with you mouth to mouth or or face to face.

34:04: So you, you're gonna look at the king of Babylon in the eyes, and you shall go to Babylon.

34:10: And then in Ezekiel 12, I would just bring it down to verse 13, I'll spread my net upon him, and he'll be taken in my snare, and I will bring him to Babylon to the land of the Chaldeans.

34:23: Yet shall he not see it, though he shall die there.

34:27: So we have to go to the original, where, where this, this, the historical record, which is in 2 Kings 25.

34:35: And so we just read this slowly to see that in fact, both prophets were true, and both both prophecies were fulfilled.

34:44: So in verse 6, so they took the king, that is Zedekiah, and brought him up to the king of Babylon to Riblah.

34:52: And they gave judgment upon him.

34:55: And they slew the sons of Zedekiah before his eyes, so he, he saw the king in Ribla face to face and looked into his eyes.

35:06: And the last thing he saw was his sons being slain, and then they blinded him.

35:11: And after they blinded him, after Jeremiah's prophecy, that he would see King Nebuchadnezzar and look him in the eyes, face to face and be spoken to face to face, that after that he was bound with fetters of brass, and he was carried into Babylon, and that's where he died, and he never saw the land.

35:32: He saw the king in Ribla, but he never saw the land of of Babylon, even though he died there, which is exactly what Ezekiel said.

35:41: It would happen that he will bring you to the land of the Chaldeans, and yet you won't see it, but you'll die there.

35:49: So, I, I think it's very very insightful question and just force us to go into the detail and see in fact that every word of God is true.

36:01: Mhm Yeah, great question, good to find and appreciated your, your answer.

36:06: One additional point I'd like to show you were in 2 Kings 24:25, which is where the story of Zedekiah takes place and a reminder who Zedekiah was.

36:19: He was one of Josiah's 3 sons who were chosen as vassal kings, by the Babylonian ruler.

36:26: and you know, Josiah was one of the, the, followers of God, a very, very good king who re-established the worship system, even though he came from a very evil father and his three sons, did not follow in his footsteps or the footsteps of David.

36:41: , but in 2 Chronicles 36, there's an interesting, comment here.

36:47: The 2nd Chronicles 36, beginning in verse 11.

36:52: Which is, speaks to this I think a little bit.

36:54: Zedekiah was 21 years old when he became king, and he reigned 11 years in Jerusalem.

36:59: He did evil in the sight of the Lord his God, and did not humble himself before Jeremiah the prophet, who spoke from the mouth of the Lord.

37:07: And he also rebelled against King Nebuchadnezzar, who had made him swear an oath by God, but he, he, Zedekiah, stiffened his neck.

37:14: And harden his heart against turning to the Lord God of Israel.

37:18: And when we look at that here, we can see why there would have been a difference between what Jeremiah said and what Ezekiel would have said.

37:26: Jeremiah would have come first.

37:27: Zedekiah's heart was, he did not humble himself before Jeremiah.

37:31: He didn't follow.

37:32: God sent Jeremiah to Zedekiah and obviously Zedekiah didn't follow through and, and,, humble himself before the prophet of God and therefore, what Ezekiel then was able to prophesy later would have been the natural fallout.

37:50: Very, very good.

37:52: Do we have any comments or other additional questions?

37:55: , a lot of, I don't see, and we'll start, I don't see any, any questions.

38:01: I don't think it's more thanking, thanking you for the, the work for me, the lives of Chuck, Judy and Chuck says for me, the longer it went, the, the more I became interested and wanted more.

38:12: Bruce Ellis agreed.

38:14: Jeff Fladeck, said, thank you so much for all your hard work on this scroll, so much to digest.

38:19: I guess the most, the most intriguing part is the future temple and, and sacrifices not related to sin offerings, and he's still processing this.

38:28: And then JD says, thank you both for bringing up the details in the scriptures.

38:32: so, yeah, no other questions.

38:35: I just want to, just highlight Judy and Chuck's comment about the longer it went.

38:41: The more interested they became and wanted more.

38:44: I, I think this is what's gonna separate completely the people of God from everybody else.

38:50: God, God actually says to him, to him who has, more will be given.

38:55: So as we hunger and thirst for God's word, we're gonna develop this, this strong appetite to digest even more.

39:02: And I think as the world goes topsy-turvy, people who are not digesting God's word will, it will become unpalatable to them.

39:09: They'll have less of an interest in it, whereas the people who are digesting it will become even more interested.

39:15: So I think that's an interesting, interesting comment.

39:18: Yeah, and, again, going back to previous discussion we had earlier tonight, in addition to, being less interested, there'll be, it'll be easier to fall for false prophecies.

39:31: Yes, that's prophets.

39:32: That's right.

39:33: That's very true.

39:34: Yeah, and this whole thing around the temple as Brother Jeff has highlighted, that's a whole new area for me, that level of detail.

39:41: I think you know me, right?

39:42: I'm more big picture and and I think you'll force me to go into so much, I, I would call it kind of excruciating detail.

39:48: I'm not a detailed person.

39:50: I, I, I like to surround myself with people who do the details for us, but, it's so real.

39:56: It just seems so much more real to me now that this, the temple and the whole worship system, which of course Zachariah speaks of.

40:03: But at a very high level, Ezekiel goes into detail and is very intriguing.

40:09: Yeah, and again, just a reminder of the need to go slow through these things, you know, we can just We could scan through the, the, the description of the temple and, and, not compare it to other descriptions and think they think that it's the same and convolute things or or conflate two different things so.

40:29: And we do have to, we do have the the advantage these days and you know, AI is there's a lot of bad bad wrong things wrong with the AI, but in this case it was rather helpful.

40:39: Very, very good.

40:40: I see you just to come and come in from our sister Rose and thanking us for clarifying the question and Dave and Deb, thank you and JD as well.

40:50: Very, very good.

40:51: It's a nice little community.

40:52: Some of, some of these brethren we've never met, but we feel like they're, we're all part of the God's family, yes.

40:59: Yeah, so, again, thank you for all your hard work.

41:02: it was a long haul through Ezekiel, and, I wanted, I wanted to thank you for your support.

41:07: You're always here on the study, always, managing the chat and just appreciate your support.

41:14: So where are we going next, Pastor Adrian?

41:16: Well, I feel inspired coming up to the days of unleavened bread to cover and move to the, the epistles to the church in Corinth.

41:28: So let's, let's study the 1st and 2 Corinthians together.

41:32: I think it'll be a nice, nice change from the Old Testament prophet, the Hebrew prophets, to the apostle Paul.

41:40: And of course, he was a very deep rabbi.

41:43: All of his teachings were rooted in the Torah and the prophets.

41:46: So being able to connect the dots, and especially as we're heading into the spring holidays, I think it'll make for an interesting study.

41:53: So that's where we're going next.

41:54: Go, go ahead, brother.

41:56: I was just gonna say, yeah, I know that's the perfect timing as we about a month away from Passover and it will be interesting, as you say, it's a change of pace, but it will also be interesting as you said about connecting the dots to see how we view an epistle, and epistles like the Tud de Corinth, in light of what we've studied over the last year.

42:17: And you know, to that point, Pastor Murray, what I find is, the more you study one book, the more you understand another.

42:25: And the more you understand that book, the more you can come back to the first book you were studying and gain even greater depth.

42:30: So it is this sort of virtuous cycle where the more we study, the more we understand and the more we go back to what we previously understood and understand it at an even deeper level.

42:42: Yeah, calls to mind a conversation that you and I had, I think this past weekend, referencing, you know, or probably, maybe a third of the way through the, the books, at this point, and it, you know, God willing, we'll be able to get through all 66, hopefully, God willing, he'll give us enough time to get through all of that, but, you know, we were saying, you know, we won't be done.

43:02: It'll be just opportunities to start again because the, the ones that we will have studied years previous will take on new meaning and additional meaning.

43:11: I think we do have to have that humility that A lifetime is not enough to understand the Bible, and, and maybe even eternity is not enough, that the mind of God is there.

43:23: Yeah, you know, I don't believe we, I don't believe his, his, Bible is everything there is to know.

43:30: It's enough to get us to where we need to where that next step, right?

43:33: And that's all a part of what we've talked about about growing in the grace and knowledge of Jesus Christ, and knowledge is important here, and we don't have, we don't have all of it.

43:43: Right on.

43:43: Very, very good.

43:44: So this Sabbath, we, I started a, a sermon last week called The Sound of Silence.

43:52: And God willing, I'll, I'll conclude that this coming week when we do the Sound of Silence part two, and usually that's where I stop, but you never know I might end up part 3.

44:03: I know I'm, I'm, I'm joking.

44:04: So, oh, you never know we're not.

44:08: God willing, you'll be able to join us, brethren.

44:10: We really do appreciate your involvement, your engagement, your interest and your support.

44:16: So thank you, from the bottom of our hearts, and again, Pastor Murray, thank you for all of your support and God willing, you'll be able to join us on Sabbath for the sermon, The Sound of Silence part two.

44:27: God bless.

44:29: God bless.