

26-Ezekiel-02-Transcript

0:38

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

0:42

We're together, we study the Scriptures line upon line this evening.

0:47

God willing, we're gonna finish off chapter three of the book of Ezekiel.

0:50

We got about halfway through the chapter.

0:53

So God willing, we finish that chapter.

0:55

And then hopefully we'll also cover chapter four.

0:59

I'll open with a word of prayer and then I will check the chat to make sure that I am coming through loudly and clearly our loving heavenly Father.

1:09

We pause as we always do as is our custom to acknowledge you and to thank you father for your word again, is just every week, the darkness in this world, it grows darker, the chaos, the confusion.

1:25

And yet every week, father, you bless us with the study of your word, the sermons.

1:31

We hear the studies, the podcast, just the study that we do on our own.

1:37

We thank you father for the access that we have to your word, to your spirit, to our savior Jesus, to you, to each other in the midst of this very perverse and crooked generation.

1:53

And now father, as we study the scroll of Ezekiel, an ancient text, the big text.

1:59

we praise you father and thank you for your work with Ezekiel and pray Lord that you will help us as we study it, line up online to understand it, to understand it in context and also to understand father, how it applies to us today.

2:15

We praise you.

2:16

We just thank you so much, Lord.

2:18

And we ask your blessing.

2:19

Now in Jesus most holy name, amen.

2:22

Let me go ahead and just confirm that I am coming through loudly and clearly see Rosebud is on Pastor Murray is on Lisa, sister Lisa is on Sister Denise, sister Rose, brother John JD.

2:40

Beautiful.

2:41

I'm just trying to see the sound.

2:44

Yes, audio and video are good.

2:46

Thank you so much and thanks for the greetings all the way from Ottawa and Brethren all around the world.

2:54

We appreciate all of you.

2:55

And we look forward to continuing our study of the book of Ezekiel.

3:03

And as I mentioned, this evening, God willing, we just want to finish off chapter three and then get into chapter four as well, difficult text.

3:15

We'll just take it line by line.

3:17

Let me open up the scripture here and let's get into the text for this evening.

3:23

I'll just go back a little bit to pick up the context you'll remember last week.

3:29

God gives the prophet a scroll, tells him to eat it.

3:34

He eats it.

3:35

It's, it's sweet to the taste.

3:37

It's, it's sweet what he received.

3:40

But he's told by God to fully digest the message and to take it to the house of Israel.

3:47

And then we come here and whether they're here or not you deliver this message.

3:52

And he's told as well that God is going to make his forehead as, as hard as flint and he's not to back down.

4:01

And this is, he's talking about the covenant community.

4:04

God is basically saying these are nasty people.

4:07

They are completely under demonic influence.

4:10

They, they have totally rebelled against me and I have raised you up to work with me to represent me and to go to them and to warn them.

4:20

So now we go to we'll just pick up verse 11.

4:24

We, we, we got to verse 15, but well, I'll just pick up a verse 11 and he says, and go and get you to them of the captivity.

4:32

So remember that not everybody was taken captive, but those that were taken captive, you go to them 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 forbear to hear, you just tell them this is from me.

4:56

Then Ezekiel says, the spirit took me up and I heard behind me a voice of a great rushing maybe like the sound of a, a big waterfall.

5:07

And I heard behind me, a great of a voice of great Russian similar to what John heard in, in his vision saying blessed be the glory of the Lord from his place.

5:20

Holy holy holy is the Lord.

5:22

There is no fault with the Lord.

5:25

The Lord is righteous and he does righteousness.

5:28

The fault is with his people.

5:30

I heard also 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.

5:39

So he's trying his best to articulate to us what he experienced.

5:45

So the spirit lifted me up the same way.

5:47

He saw the spirit operating with these beings is now the spirit is lifting him up and it took me away and I went in bitterness in the heat of my spirit.

6:02

So he, he's obviously expressing here a very, very deep, intense emotion that once he came to understand what's going on here, he see this vision of the glory of the Lord.

6:18

He digests the message from the Lord.

6:21

Ultimately, he understands the the outcome for Israel and the glory of Israel.

6:28

And this is sweet as he understands them.

6:30

But then there's a bitterness to the message and it's to do with the rebellion of his own people and the consequences for the rebellion against the covenant.

6:42

And that he has been selected to warn them and to expect that they're not going to listen in fact, they're going to fight against him.

6:52

So this is hard, this is heavy on his soul that he has to do this, that he has to deal with these people, these rebels, he, he goes in bitterness and in the heat of his spirit.

7:03

I implying for me anger, he's very upset to be put in this situation may be very upset on behalf of the Lord.

7:12

You know, when, when you, when we hear God's name being blasphemed, when we hear people claiming their, their, their religion is endorsed by Jesus Christ.

7:23

And it's full of pedophilia.

7:25

This, this should enrage us.

7:27

We should be like, do not associate the name of our holy God with inequity.

7:34

And so we would go in the heat of our spirit representing God.

7:39

And so there's an intense emotion that the profit is experienced unless we just don't care.

7:46

And then we're indifferent.

7:47

God's name is being blasphemed.

7:49

Children are being trafficked, the border is open wide.

7:53

So more and more Children can be trafficked and we're indifferent.

7:56

We what what the the scripture says in the end time, we there will be a people without natural affection.

8:03

So we cannot be in that category.

8:05

We should, we should be emotional, we should sigh and cry over all the wickedness that is done, especially in the covenant community.

8:12

So there's some emotional transparency here, not as much as the Psalms and the Psalmists, but there's a window here into his emotion.

8:21

But the hand of the Lord was strong upon me.

8:24

So there is a real purpose here and he's being taken by the spirit and he's going to do this even though perhaps there's some, some emotion where he might want to resist it.

8:35

But no, he he's going to do it.

8:37

And he says here that he went in the bitterness, which is interesting because it's John when he was given this vision, it was, and he ate the scroll.

8:48

It was sweet in his mouth, but bitter in his belly.

8:52

And Ezekiel had this experience where he said it was sweet in his mouth.

8:55

Here you see in verse three and he said to me, son of man, cause your belly to eat and fill your bowels with this roll that I give you.

9:02

And then he said, I ate it and it was in my mouth as honey for sweetness.

9:07

But now now it's got, now it's being digested.

9:10

Now he fully comprehends and and there's a bitterness so similar to John.

9:14

The sweetness followed by the bitterness.

9:17

Once the full comprehension is there verse 15.

9:20

So this is where we ended last week.

9:21

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

9:28

And I sat where they sat and remained there astonished among them seven days.

9:37

So a whole week maybe there, of course, there'd be a Sabbath in there somewhere, maybe maybe this vision was on the Sabbath and then it, it goes to the following, but he was there seven days before anything happens.

9:51

And seven being the number of completion.

9:54

So we could say God wanted him there to be completely astonished.

9:58

But he's obviously observing his people.

10:01

He, he, he's experienced God and the righteousness of God and being in communion with God.

10:06

And now he's experiencing the covenant community of God.

10:10

And they have their, they're in captivity, but they have their society, they have their, their rituals and their routines and he's there for seven days.

10:20

And as I said, there's a Sabbath in there and he's seeing how they, how they treat the Sabbath when these are the covenant people.

10:29

And so he's just astonished.

10:33

And so seven days I think is a complete cycle.

10:35

So he gets to see the whole life of these people over a complete cycle.

10:41

And it came to pass at the end of seven days that the word of the Lord came unto me saying, so he's there just observing.

10:49

And now the word of the Lord comes to me, comes unto him saying, son of man, I have made you a watchman unto the house of Israel.

11:01

Therefore hear the word at my mouth and give them warning from me.

11:08

So this is his ministry, this is his purpose and he has been set aside for a holy purpose.

11:20

And the holy purpose is to be a watchman So the watchman is at the gate, he's looking over the horizon.

11:28

He's, he's looking for any sort of suspicious activity from the enemy.

11:34

And when he sees it and sees the enemy approaching, his job is to blow the Trump pit and warn the people, some danger is approaching.

11:45

And so keep your eye out for the enemy's approach.

11:48

And when you see it, warn them and what God is saying to Ezekiel is my people have become my enemy.

11:59

So I am in, they are in contradiction to me and they've chosen that path and I'm going to strike them down, but not without warning.

12:09

So I've set you as a watchman and your job is to tell them when I'm coming, tell them when the covenant curses are coming from me.

12:18

So you warn them from me.

12:20

We, we are at odds with each other.

12:22

We're not on the same page.

12:23

We're not on the same side.

12:25

I've recruited you to my side to represent me, but they're on the demonic side.

12:30

And so when I come to inflict upon them, the covenant curses, let it not be without warning, let them know that it's coming.

12:38

And for that purpose, I've chosen you in, we're quite familiar with chapter 33.

12:46

Some, something very familiar scripture where we see the exact same formula and we'll go when we get to chapter 33 we'll get more detail.

12:54

He says, so you o son of man, I have set you a watchman unto the house of Israel.

13:00

Therefore, you shall hear the word in my mouth and warn them from me or, or even warn them about me, warn them about the covenant relationship and how I keep my word in Jeremiah.

13:15

We see a similar relationship that Jeremiah had with, with his people.

13:20

Thus says, the Lord stand you in the ways and see and ask for the old paths.

13:26

Where is the good way?

13:28

So all this progress, no, you want to conserve the old ways and and ask for those old ways that that's what made the society healthy.

13:38

But no, we have to progress people progressive.

13:41

And we want to go into this very modern, modern ways of, of being it's not good.

13:46

That's how Satan can now get in if we're not careful.

13:50

So you go back to the old ways, where is the good way and walk there in that the Torah is the way and there should be no deviation from it.

13:59

And if you do that, you will find rest for your souls.

14:03

But what did they say?

14:04

But they said we will not walk there in no way.

14:07

No, not interested.

14:09

Also saying to Jeremiah, I set watchmen over you saying hearken to the sound of the trumpet, but they said we will not hearken.

14:20

So this relationship is almost predictable even though God gives them watchmen, even though they're warned of the danger that's coming.

14:29

They're incorrigible.

14:31

They have, they have set their mind to be against God, against their, their, their, their father and against the covenant.

14:39

Isaiah, speaking of the watchmen that they've chosen.

14:46

He says, all you beasts of the field come to devour.

14:50

Yes.

14:51

All you beasts in the forest.

14:53

Why?

14:54

Because His watchmen are blind, they are all ignorant.

14:59

They are all dumb dogs.

15:00

They cannot bark, sleeping, lying down, loving to slumber.

15:05

So this is the condition of God's people.

15:10

Yet in, in God's covenant love, he says, ok, they've chosen watchmen that are blind, they've chosen watchmen that don't know the scriptures.

15:21

They've chosen watchmen that are afraid to speak and they can't bark.

15:26

So what I'm gonna do is I'm going to personally directly intervene and I'm gonna choose my own watchman that I know will be faithful to me.

15:37

And in fact, I will warn Him to fear me, not them.

15:41

So Ezekiel is really breaking through the corruption and the cowardice that is in the covenant community.

15:50

And God is realizing there's nobody in the covenant community that he can work with.

15:54

There's no prophet, there's no priest, there's no king, there's nobody faithful.

15:58

And so he directly is just so the, the chariot coming from Jerusalem and appearing in Babylon, it's like put sirens on it.

16:08

This is an emergency because the destruction is coming upon these people and it's only just begun.

16:14

But God wants to make sure they're warned first.

16:17

And so this is Ezekiel's watchman role in Ezekiel 13.

16:22

He says, again, speaking of the situation to what the the prophets of Israel, which prophesy concerning Jerusalem and which see visions of peace for her and there is no peace.

16:34

Says the Lord God, this, this is the situation anciently.

16:39

It's here for a reason.

16:41

There are patterns, there are prophecies that have duality and there are patterns.

16:46

And so why wouldn't it be the same for the covenant community in the end time?

16:50

Especially when Jesus himself told us iniquity shall abound, especially when Jesus himself told us false teachers will arise, especially when Jesus himself told us, brother will betray brother.

17:04

Why wouldn't we have the exact same situation in the end time prior to his return where there are going to be teachers telling us everything is OK.

17:15

We're good, God's good, the world's OK.

17:18

We're ok, you're good, everybody's OK.

17:21

And then the true teachers are saying no, you know what we've been reading the Torah lately and we seem to be in violation of the Torah.

17:29

And we seem to be complicit with globalism.

17:33

We seem to be cooperating with the demonic host.

17:37

We seem to be giving attention to seducing spirits as, as prophesized.

17:44

And then of course, those who speak such in such ways are considered extremists, fundamentalists, maybe even lunatics, but it's all coming from the word of God.

17:56

And so we as disciples, we need to understand scriptural algebra.

18:05

We, we need to have a little bit of basic scriptural algebra where we have to solve for X, right?

18:13

So what is X?

18:15

And we, we move the algebra around and we figure out wow, X is destruction because the, the conditions for peace do not exist if we are cowards, if we do not speak on behalf of Christ, if we're afraid to put the gospel out there in contradiction to the globalists, because we think they're just too powerful and we think they're more powerful than God, then X is destruction.

18:41

So how can there be peace?

18:42

If we're in violation of the Torah?

18:45

It would be like Ezekiel Himself where God says you'll warn them from me.

18:49

But if you don't, I will destroy you.

18:52

So then if, if, if Ezekiel doesn't warn them, can there be peace in Ezekiel's life?

18:57

This is a simple algebra, you know, two Y plus three X equals 22.

19:04

And so now we have to solve for X and Y and there's a, there's a, there's a way to do this.

19:07

We have to search the Torah, put the scriptures together.

19:10

OK.

19:10

We get it.

19:11

The covenant has been violated.

19:13

So how can these prophets?

19:15

How can these teachers be telling us?

19:17

Everything is OK?

19:18

And there's no cause for alarm.

19:21

So Ezekiel Ezekiel is told, there's no, these prophets are saying peace.

19:26

Jerusalem is God's center, the temple is here, everything is fine.

19:31

We're in covenant, we're God's people.

19:33

He needs us more than we need him.

19:36

So there's peace, surely God is here with us.

19:41

But if we do solve for X, we'll find it in the Torah and we'll find it specifically in Deuteronomy 28 and 20 nine.

19:52

And here and do just to take two verses from Deuteronomy 28.

19:55

If you disobey this covenant, so we're in covenant now and if you disobey this covenant, the Lord shall send upon you cursing vexation and rebuke in all that, you set your hand for unto, in all that you set your hand unto for to do until you be destroyed.

20:14

So if we have true teachers, they can't be saying there's peace on Jerusalem when the assessment of Jerusalem is there in complete rebellion against the Torah and against the covenant.

20:28

So everything that they set their hand to do will be destroyed.

20:32

And until you perish quickly, why?

20:35

Because of the wickedness of your doings whereby you have forsaken me.

20:39

So they've forsaken God and Ezekiel is studying them over a complete cycle of the week, looking at their rebellion and their arrogance and their rejection of God and, and yet, oh, everything's gonna work out.

20:52

Everything is just fine because God loves us.

20:55

In the next verse, I wanted to quote, we could read the whole chapter but verse 49 because Ezekiel is being set up as a watchman and this is not just a random thing.

21:06

It's because of the covenant the covenant is going to be inflicted upon them for bad, could have been for good, but it's gonna be for bad.

21:14

Verse 49 the Lord shall bring a nation against you from far from the end of the earth.

21:20

As swift as the eagle flies a nation whose tongue you shall not understand.

21:26

So this what, what Ezekiel is being set up to do is to simply warn them about the covenant agreement that their forefathers agreed to that they are the house of Jacob and God is in a covenant with Jacob and with nobody else and the covenant has consequences for good and for bad.

21:46

So now he wants Ezekiel to understand the terms and the conditions of his enrollment as a watchman.

21:54

When I say unto the wicked, you shall surely die and you give him not warning nor speak to warn the wicked from his wicked way.

22:05

Remember Ezekiel is not going to the gentile world.

22:09

This is not a message to just society in general.

22:13

Ezekiel's mission is to speak to the Children of his people, to go to his people, to go to the people of the captivity.

22:21

And later will see he's to go to Jerusalem as well.

22:24

He says, when I say unto the wicked, you shall surely die and you don't warn him nor speak to warn the wicked from his wicked way to save his life.

22:37

The same wicked man shall die in his iniquity.

22:39

This is just spiritual algebra.

22:42

This is cause and effect.

22:44

So this is, this is what will happen.

22:46

The Torah will take effect and he will be punished.

22:49

He'll be judged and punished and he'll die for his iniquity.

22:53

The same wicked man shall die in his iniquity.

22:55

But however, his blood will I require at your hand.

23:02

You, you will be guilty of murder as the watchman if you fell asleep on the job, which by the way, I implies that all those watchmen that are lying down, loving to slumber, sleeping, they can't bark.

23:17

It implies they are guilty of murder because their job was to be a watchman.

23:23

And so God is telling as the watchman, this is your sacred duty.

23:27

And if you don't warn, yeah, the man will die because that's the consequence of the, the Torah.

23:32

However, you will be guilty of murder because He will surely die.

23:36

And you should have warned him and that language, you shall surely die.

23:41

That has echoes of the very first relationship covenant relationship God had with Adam to tell him to warn him in the day that you eat of this tree of knowledge of good and evil, you shall surely die.

23:55

And so this God, God is not mincing words and Ezekiel has to understand this and then warn the people.

24:03

So you've got a wicked man who is engaged in a wicked man, a wicked covenant man in the covenant community, engaged in wickedness, adultery, fornication.

24:17

Lying, stealing covetousness, blasphemy against God, disrespecting parents, all these things in the covenant community, but he has to be warned that way.

24:31

Well, God, you know this emergency operation where the, the, the chariot leaves Jerusalem and comes to Babylon and raises up Ezekiel.

24:40

You really get a sense of how much God loves his covenant community.

24:46

And this warning this, this, this sacred duty that Ezekiel has to warn the covenant community, you get a sense of God's love for the community and that if any of them die, nobody can point to God and say, well, you didn't provide, you didn't give us what we needed.

25:03

God is doing everything He can so the covenant community can be successful, but he's not going to make their decision for them.

25:10

So verse 19, now he says yet if you want the wick, so you, you, if you don't want the wicked, he's gonna die, you're going to be charged for murder.

25:22

If you warn the wicked and he doesn't turn from his wickedness nor from his wicked way.

25:27

Again, this is spiritual algebra.

25:31

He will die in his iniquity.

25:33

However, you will have delivered your soul.

25:36

You, you won't be guilty.

25:38

You, you, you, you took the message from me, you took the warning from me and you urgently passed it on.

25:44

So this, you're clean.

25:47

Verse 20 again, we're talking about the covenant community when a righteous man does turn from his righteousness.

25:57

And I think we have to just sort of pause here and say this happens.

26:03

This is the conquest of the devil that a righteous man can just become complacent.

26:12

Hebrews four just become complacent and not diligent.

26:17

Meanwhile, the demonic activity is intensifying and so it's quite over time.

26:23

You see somebody and we know this, we've seen it all around people who we've looked up to and suddenly they're gone.

26:30

We, this is something, it's not a one saved, always saved.

26:33

Operation we're in, we've got to hold on, hold on, be diligent.

26:38

And beside all this giving all diligence, then we have to add, we have to follow Peter.

26:45

So we have faith, great.

26:46

That's great.

26:47

We're righteous.

26:47

We have faith, we, we're justified.

26:50

Then we have to add to that faith, knowledge, add to the knowledge, temperance, add to the temperance, patience, add to the patience, godliness, add to the godliness.

27:02

this brotherly kindness, add to the brotherly kindness, agape.

27:06

And then that's if with these things in us and abound, they make that we shall never fail.

27:11

But if they're not in us, if they're not abounding, if we're not paying attention, if we're not giving all diligence, well, a righteous man can turn, especially when Satan turns up the heat and, and, and it's all out full court press of his demonic devices.

27:26

So when a righteous man does turn from his righteousness and commit iniquity, and I lay a stumbling block before him this is, this is the scripture.

27:35

God will lay a stumbling block before him.

27:38

2nd, 2nd Thessalonians and he shall die because you did not give him warning.

27:48

Well, he's going to die in his sin and his righteousness, which he has, which he had done shall not be remembered.

27:57

This is this is heavy.

27:59

However, we get all that's just spiritual algebra, but there's a new layer you as the watchman, his blood will I require at your hand, you will be guilty of murder.

28:12

Verse 21.

28:13

Nevertheless, if you warn the righteous man that the righteous sin not and he does not sin.

28:22

So he's, he's listening, he realizes this is real.

28:24

So, you know, again, this sort of preaching that we have today where everything is ok and righteous men no longer fear God because God's wrath is not taught.

28:40

Instead, we're teaching this sort of soft Jesus that just tolerates everything.

28:45

And then the righteous man feels no conviction and gets caught up in inequity.

28:53

We must preach God's wrath.

28:55

God's wrath, in fact, is intensifying and it's going to be unleashed on this earth and he's going to begin his judgment with the covenant community.

29:08

So we have to preach God's wrath.

29:09

Oh I, I don't want to listen to that preaching.

29:12

I wanna hear soft things.

29:14

No, the righteous, we need to clean up our act.

29:18

We need to get our act together.

29:21

We, we need to separate ourselves from the filth.

29:25

That's all around us.

29:28

So if you warn the righteous man, so that he stops sinning, he sins not, and he doesn't sin, he shall surely live.

29:36

Because he was warned.

29:38

Also, you've delivered your soul and the hand of the Lord was there upon me.

29:46

So this is, this is the message that this is, this was the urgency.

29:50

This is why God moved from Jerusalem, came to Babylon, raised up Ezekiel with this great sense of urgency because this thing is coming and it's coming in in a very intense way.

30:05

And every man now has to decide what is his covenant relationship with God going to be like.

30:12

And Ezekiel has to stand up and represent God.

30:15

And the hand of the Lord was there upon me and he said, unto me, arise, go forth into the plane and I will there talk with you.

30:28

So he's talking to him by the river.

30:30

Now he's telling him to go into the plane and I will talk with you there.

30:34

Then I arose and went forth into the plain and behold the glory of the Lord stood there as the glory which I saw by the river of Kar.

30:45

And I fell on my face.

30:46

So this never gets old.

30:48

It's not like you say, you know, and I saw the glory of the Lord and it looked just like what I saw at the river.

30:54

And so I was able to comprehend it and, and it was just I was used to it now.

30:59

No, it's like this is the glory of the Lord that has now appeared again.

31:04

And his reaction is the same falls on his face.

31:07

Then again, the same thing, the spirit entered into me and it, I, I didn't stand up, it stood me up, it, it my muscles just moved.

31:19

And then suddenly, II, I was on my face prostrate and the spirit came unto me and suddenly I'm standing up before the glory of the Lord and spoke with me and said unto me, go shut yourself in your house.

31:36

So go and shut yourself in your house.

31:39

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

31:53

So there's now now that you represent me, Ezekiel expect a very hostile relationship from my people.

32:02

This is, this is what's so stunning.

32:03

We're not talking about the world.

32:05

Expect a hostile, expect hostility from my people.

32:10

And you know, if we were to talk in today's language, you would say they're going to deplatform you, they're going to shut you off from communicating.

32:18

They, they don't want my message to get out.

32:21

It's unpalatable.

32:23

So they're going to bind you up and shut you up.

32:26

Same with Ezekiel.

32:28

Ezekiel, sorry with Jeremiah.

32:30

Same with Jeremiah 32 3 for Zedekiah King of Judah.

32:34

The leader had shut him up saying, why do you prophesy?

32:39

And say, thus says, the Lord, why are you saying?

32:42

Thus says the Lord behold, sorry.

32:46

Let me say, why are you prophesying and telling us what the Lord says?

32:49

Why do you prophesy?

32:50

And say thus says, the Lord behold, I will give this city Jerusalem into the hand of the king of Babylon and he shall take it.

32:59

So, so he's saying like why are you saying this?

33:01

So, so he locks him up, stop saying this.

33:04

We're fine.

33:06

There's peace here.

33:07

We're the people of God.

33:09

We're blessed by God.

33:10

God can't do without us.

33:12

Why are you prophesying against us?

33:14

And so he locks him up and here God is telling Ezekiel, they're gonna, they're gonna lock you up, they're gonna shut you up.

33:23

And so you're not able to spread your message among them and I will make your tongue cleave to the roof of your mouth so that you can't talk.

33:34

They don't wanna hear from me.

33:35

They're not gonna hear from me.

33:37

You'll be down and you shall not be to them.

33:40

A rep prover.

33:42

So for they are are rebellious house.

33:45

So when God takes away reproof, that is a curse.

33:51

If you're in AAA congregation where there's no reproof, pardon me?

33:58

For saying this, your congregation is cursed.

34:02

We, we as human beings, we need reproof.

34:06

That's why the role of elders is to reproof.

34:10

That's part of, that's part of what we do Paul tells young Timothy as he's setting him up to say, don't you, you reprove and don't let in, don't, don't let anybody hold, hold you back.

34:23

That's part of your job.

34:26

And then if we have a healthy environment, it's like, growing up in any family, if there's a family with no reproof, the Children are being brought up with no reproof, that family is cursed.

34:37

That's why God says to or through Paul explaining to Timothy when it's time to find elders and Titus, you, you make sure that they can manage a household.

34:48

You make sure there's peace in the household.

34:51

Because if there's no reproof in the household, how is there going to be peace in the, in, in the church of God?

34:55

How can, how can they manage the, the, the congregational home if they can't even manage their own home?

35:03

So we, we, we welcome Reproof.

35:06

We, we need that spiritual maturity to say we accept reproof because if God takes it away, that's a curse and he takes it away when he sees.

35:14

Ok, I I'm gonna put it in instead of reproof, I'm gonna put a stumbling block in front of them.

35:19

I'm gonna give them what they want because they're a rebellious house.

35:24

But when I speak with you, so you're gonna be shut up, they're gonna shut you up.

35:29

I'm gonna shut you up because I'm gonna give them what they want.

35:32

They don't want you.

35:33

They don't want reproof from me.

35:34

Ok?

35:35

I'm gonna close, close your mouth so they can have what they want.

35:38

They can continue in their sin.

35:39

However, when I do speak with you, I will open your mouth and you shall say unto them.

35:47

Thus says the Lord God, this is a thus saith the Lord he that hears, let him hear and he that forbears from hearing, let him forbear for they are a rebellious house.

36:01

How many times does God say this?

36:03

These people are intensely rebellious, but I'm gonna speak to you and you need to speak to them and you better not be afraid of them.

36:12

You better not be a coward.

36:14

Because if you don't pass on this message, I'm gonna hold you account.

36:18

I'm still gonna slaughter them, but I'm gonna hold you accountable for every single one of them that I slaughter.

36:23

So you make sure you deliver this message when, when you go home, they're gonna be very angry with you.

36:30

They're gonna lock you in your home and then I'm gonna make you dumb.

36:34

But eventually I'm gonna speak with you and then you tell them what I told you and whether they listen or not that's on them because they are a rebellious house chapter four.

36:46

You also son of man, take the attire and lay it in front of you and portray upon it, the city, even Jerusalem.

36:58

So a little bit of artistic work.

37:00

Now you take a tile and begin to map out the city on this tile.

37:07

So you can imagine.

37:08

Now as he's doing this, the people would be quite interested.

37:11

What's he doing?

37:11

Oh, he's painting Jerusalem.

37:12

That's us fascinating.

37:15

That's really, really good art.

37:17

We're very proud of our city.

37:19

Oh, look at the detail that he's putting in it.

37:22

And then once you've portrayed the city on the tile, even Jerusalem then lay siege against it and build a fort against it and cast a mount against it.

37:34

Set the camp also against it and set battering rams against it round about.

37:40

This is my message to them and that I'm entrusting you to take to them.

37:45

So they're gonna see Jerusalem.

37:47

Beautiful.

37:47

Oh, that's a great representation of Jerusalem and then set siege against it.

37:53

Moreover, take unto you an iron pan and set it for a wall of iron between you and the city and set your face against it and it shall be besieged and you shall lay siege against it.

38:12

This shall be assigned to the house of Israel.

38:18

And this and I mentioned last week, House of Israel, the these are real people.

38:24

The these are the people he's to go to and warn.

38:27

These are the people that can see what he's drawing.

38:30

And God refers to them as the house of Israel.

38:32

We tend to think of it as Judah.

38:33

But as I mentioned, last week, all of the tribes were in the southern kingdom, there was Judah Simeon Benjamin Levi, and then those of the North who saw the faithfulness in the South and they themselves were faithful in abundance in droves.

38:51

They came down to the Southern Kingdom because they wanted to get away from their rebellion.

38:56

And so the House of Israel is now being represented in the covenant community is now being represented by the Southern Kingdom.

39:03

And these people are to watch this artwork that is a is doing and, and to understand what this means to them and this is a sign to them lie also upon your left side and lay the iniquity of the house of Israel upon it.

39:24

According to the number of the days, you shall lie upon it.

39:28

You shall bear their iniquity for I have laid upon you the years of their iniquity according to the number of the days.

39:37

390 days, you shall bear the iniquity of the house of Israel.

39:43

So in context, now we're seeing Israel was slaughtered the northern tribes.

39:49

So the Northern Kingdom was taken by Assyria.

39:52

But prior to them being taken, they were iniquitous for many, many days.

39:58

And these people, the remnant now must understand where that all came from.

40:03

Why, why were they slaughtered the way they were?

40:05

Well, you, you act this out for them and when you've accomplished them, be the days lie again on your right side and you shall bear the iniquity of the house of Judah.

40:16

40 days again, in context.

40:18

Now he's separating House of Israel from House of Judah.

40:22

But in context, when previously, he's talking about House of Israel, he's talking about the, the the remnant, what remains.

40:29

So you will bear the house of Judah 40 days.

40:32

I have appointed you each day for a year.

40:35

And this is why our brother Tom who wrote to me in Ezekiel 11, why it's significant that it was the 30th year because now there's 40 more years to go to complete the 70 year cycle.

40:49

I have appointed each day, I have appointed you each day for a year.

40:54

Jeremiah here in regarding the northern kingdom in the South.

41:00

He says here in Jeremiah three and verse seven, what God says, and I said after she had done all these things, this is the the Northern kingdom turn you unto me but she returned not.

41:12

And her treacherous sister saw what happened and I saw when for all the causes whereby backsliding Israel committed adultery and I divorced her and gave her a bill of divorce, I put her away and gave her a bill of divorce.

41:27

Yet her treacherous sister, Judah feared not but went and played the Harlot also.

41:32

So the Southern kingdom understood what happened in the North but continued in the iniquity.

41:38

And so now Ezekiel is just acting this out so that these people who remain can understand that the dire consequences that they face.

41:46

Verse seven.

41:52

Therefore, Ezekiel, you shall set your face toward the siege of Jerusalem and your arm shall be uncovered and you shall prophesy against it.

42:05

And behold, I will lay bands upon you and you shall not turn you from one side to another till you have ended the days of your siege.

42:15

So he's just to act this whole thing out.

42:17

And every day these people are trying to go about their business, but he's the talk of the town and they're seeing this thing and they have to acknowledge that the messaging behind all of this.

42:29

And then he says, take you also unto you wheat and barley and beans and lentils and millet and fits and put them in one vessel, mix it all up and then make bread from it.

42:47

So this is not, this is not going to be a pleasant bread.

42:50

This is gonna be a very dense, very difficult bread to digest, very hard.

42:56

So you're gonna make it out of all of this according to the number of the days that you shall lie upon your side.

43:03

390 days shall you eat thereof and, and and your meat which you shall eat shall be by weight 20 shekels a day from time to time, you shall eat it.

43:16

So during this whole thing, there's this portrayal also of a shortage of food.

43:23

What do they call it today?

43:24

Food insecurity, famine.

43:28

There's gonna be like, hey, we're living here you go.

43:31

To your fridge, you get your food, you, you, you're full, you get up the next morning, you start eating again.

43:36

There's food everywhere.

43:37

Well, while there's food everywhere.

43:40

Ridiculous to show them this, this is what happens in the north.

43:43

This is what's gonna happen to you as well.

43:47

You shall also drink water by measure the sixth part of a hen from time to time you shall drink.

43:54

So you've got to really measure your sustenance.

43:57

You're gonna measure how much you eat.

43:58

You're gonna be very careful because there's only so much and you be careful about how much you drink because there's only so much.

44:04

You gotta make sure it lasts and you shall eat it as barley cakes and you shall bake it with dung that comes out of a man in their sight.

44:16

Isn't this something?

44:18

So they're trying to cope up their business and he is this man who we know is a prophet and he's doing these strange symbolic acts and and now God is telling him you're going to burn human dung in order to cook.

44:36

So you're gonna cook your food with human dung so that they can all see this and understand just how desperate the situation is going to be.

44:46

And the Lord said, even thus, shall the Children of Israel eat their defiled bread among the gentiles where I will drive them.

44:55

This is, this is the result, this is what's gonna happen to them.

44:58

You, you tell them from me, this is what's gonna happen.

45:01

And if you don't tell them, I'm holding you accountable.

45:04

So you do all these symbolic acts so they can actually see what you're doing and, and they can't say they weren't warned.

45:12

Then said, I Ezekiel saying, all right, I, I was following you until you got to the human dung part.

45:19

Then said I, oh Lord God behold my soul has not been polluted for from my youth up even till now.

45:29

Have I not eaten of that?

45:31

Which dies of itself or is torn in pieces?

45:35

Neither came their abominable flesh into my mouth.

45:39

I've never done anything.

45:41

I've been very Torah compliant.

45:43

I can't bring myself to do this.

45:47

Then he said unto me, all right low, I've given you cow's dung for man's dumb and you shall prepare your bread there with unless of course the climate activists are around and saying, yo, you can't do that, Methane and you're gonna destroy the environment and we need to block out the sun and kill all the cows.

46:08

When God is saying no, use the cow's dung and cook with that instead because that's clean.

46:16

So you're gonna make an oven with cow dung and use that.

46:19

I'll let you do that then.

46:20

But I still want the symbolism.

46:23

Moreover, he said unto me, son of man, behold, I will break the staff of bread in Jerusalem.

46:32

That, that that's what all of this means.

46:34

All of this symbolism that you're engaging in.

46:37

This is the culmination and I want them to know before it happens.

46:41

You're the watchman.

46:42

So you're gonna give them a warning from me.

46:44

This is what's coming.

46:46

So, son of man, the conclusion of all of this, I will break the staff of bread in Jerusalem and they shall eat bread by weight and with care and they shall drink water by measure.

46:58

And with astonishment, this is what I'm going to do to them that they may want bread and water and be astonished one with another and be destroyed for their iniquity right out of the Torah, right out of Deuteronomy.

47:16

I promised we're, we're in, I'm in a sacred covenant relationship.

47:21

I'm going to do my part is what God is saying.

47:23

So they have rebelled against me.

47:27

They've become my enemy.

47:28

OK?

47:29

Activate the curse clauses in chapter 12.

47:34

We, we'll, we'll get there.

47:36

But again, he reinforces the son of man, eat your bread with, with quaking and drink your water with trembling and with carefulness and say to the people of the land.

47:46

You, you have to you Ezekiel, I'm giving this message to you.

47:52

You're gonna go through all these symbolic acts because what you speak and what you do is direct communication to the people who, if they're not warned, I'm gonna be slaughtering them anyway.

48:06

But if they're not warned, I'm gonna hold you accountable, you're going to be charged with, with their blood.

48:12

But if you do all of this and you warn them and some of them repent, that's great.

48:16

But those that don't, at least you're not going to be held accountable.

48:20

So all of these actions, all of these sayings of Ezekiel are to the people that he can communicate with and then he is free of any accountability.

48:29

So in verse 19 of chapter 12, he says, and say unto the people of the land, you you Ezekiel tell him this, thus says, the Lord God of the inhabitants of Jerusalem.

48:40

So so he's the God of Jerusalem and the land of Israel, the whole land, they shall eat their bread with carefulness and drink their water with astonishment that her land may be desolate from all that is there in why?

48:54

Because of the violence of all of them that dwell there in and we really do there.

48:59

There is absolutely applicability of this in the modern time, God knows who his people are.

49:08

He knows how He's blessed his people and he knows how they've rebelled against him.

49:14

And all these nations that have been blessed because of the application of scripture, whether they fully understood it or not is, is secondary.

49:25

They've been blessed by it.

49:27

It's cause and effect.

49:28

It's, it's spiritual algebra A plus B equals C.

49:33

So they, they've done all of this and they've built up this great wealth and blessing and then they rebelled against the very God whose instructions enabled them to have this blessing and now they're trafficking Children.

49:49

What, what's God going to do to these people?

49:55

So that is where Ezekiel chapter four ends with this prophecy that there's gonna be famine and all of this blessing is gonna be taken away and these people are going to be destroyed.

50:09

But Ezekiel's job is to be a watchman and to make sure that he does not back down to make sure that he is fearless and that he delivers the message.

50:20

Let me just check the chat and see if there's anything that I need to respond to here and let me just check here.

50:30

Greetings from South Carolina.

50:32

Good to see you again.

50:33

Sister Carletta Carlotta and, Merle Neen.

50:38

I think that's a new name.

50:39

Good to see you as well and I see Brother Rick is here with us and Griselda 73 from Saint Vincent.

50:48

Wow.

50:49

How about that?

50:51

The time difference still catches you out, Saint Vincent.

50:54

I think that maybe that's an hour or so difference.

50:56

I don't think it's a big difference, but glad you're with us and Dave and Deb Wonderful to have you from Greenville, South Carolina and I'm just seeing if there's anything I need to respond to here.

51:18

Greeting from Wyoming, sister Donna.

51:23

Oh brother Chuck.

51:24

Good to see you on.

51:25

It was wonderful visiting with you and your wife.

51:28

Lovely wife.

51:29

That's lovely.

51:30

Great to have you and very good.

51:34

All good.

51:37

Yes.

51:38

Sister Rose, the violence in our lands.

51:40

Really something very, very good.

51:43

We are all set.

51:45

Let me remind you brethren that this Sabbath, please join us for our weekly Sabbath service at 1
30 eastern time on Saturday.

51:58

And this Sabbath, our brother deacon Jan will be bringing the sermon.

52:03

God bless you all brethren.

52:05

What a wonderful opportunity we have in this end time in this dark time to be the bright lights
of the covenant community, the faithful remnant, there's always a faithful remnant.

52:17

Let that be us.

52:19

God bless you.

52:19

Lord brethren Jesus is Lord.