

26-Ezekiel-13-Transcript

0:39 Well, greetings brethren and welcome to another Wednesday night Bible study where together we'll study the scripture line upon line this evening.

0:47 God willing, we will cover Ezekiel chapter 17.

0:52 And well, let me open with a word of prayer and then I'll check the chat to make sure that I'm coming through loudly and clearly, I don't think that Pastor Murray will be with us.

1:01 This evening, he has a visit that he's taken care of so he, he may join but a bit late.

1:09 or I, I don't know if you'll be able to join at all.

1:11 So hopefully someone else will be there to just ensure that I am coming through loudly and clearly, let's go ahead and open with a word of prayer and then get into Ezekiel chapter 17.

1:23 Loving Father.

1:24 Thank you so much, Lord, that we can come before you in a time of such great instability, which I think father, everybody on the planet realizes the chaos and the instability that humanity is facing.

1:39 we realize it as well.

1:41 What we know that they don't is the solid rock is Jesus Christ and your word and in your prophetic word.

1:49 And so father, we just thank you so much that we can have this stability and pray.

1:54 Lord, that you will continue to deepen our understanding, our insights into your word and also our faith.

2:00 We ask your blessing in Jesus name.

2:03 Amen.

2:04 So very, very good.

2:09 Let me just make sure that I am coming through loudly and clearly and audio and video are good.

2:18 Thank you, Sister Rosebud and greetings brethren.

2:21 Quite a well, very good to see Brother Ian Palmatier is here.

2:25 Sister Rosebud.

2:27 I forget who RDP J is but RDP J.

2:30 They welcome Merlin.

2:33 Sister Christy.

2:34 Brother Jeff, brother Chuck Sigfried.

2:39 Hope for the Kingdom.

2:41 Carlotta.

2:42 Very, very nice.

2:43 Oh, Brother Gary Monks.

2:44 Good evening.

2:45 Good, good night there.

2:46 It's quite late.

2:47 Great to have you join us.

2:49 That's pastor Gary Monks over in the UK Sister JD.

2:53 Sister Petty Milk, Donna Banta.

2:57 Very, very nice.

2:58 Good to see all of you.

2:59 Pep Square.

3:00 Well, quite a few of you logged in Cha Jaws and Sister Denise.

3:04 Very, very nice.

3:05 Dw Mac Brother Nathaniel.

3:09 great to see all of you and I know many of you don't actually log in but you're there with us.

3:14 So that's that's really wonderful.

3:16 Let's get into Ezekiel chapter 17.

3:21 And what I wanna mention at the outset here is, is these are a set of oracles that the scribes have put together for us to, to form the scroll of Ezekiel.

3:36 And it's important that we understand that and that we don't have the expectation that it is always in chronological order.

3:43 And I think we'll see clearly with this part of the oracle or this oracle or this part of the scroll.

3:49 This is out of order.

3:50 We're going back in time to before King Nebuchadnezzar actually took Jerusalem hostage and besieged the city.

4:02 So let's go to chapter 17 and we have this oracle that the prophet received and the word of the Lord Jehovah came unto me saying, son of man, put forth a riddle and speak a parable unto the house of Israel.

4:23 Now we've talked about the house of Israel or, or Ezekiel's use, sorry, I should say God's use of the phrase the house of Israel in the scroll of Ezekiel and in context very clearly, and we've proven this several times as we've been reading line upon line in context, he's referring to the house of Judah.

4:44 But the house of Judah is what is left of the covenant relationship that Israel had with God because the Northern kingdom had been devastated and destroyed by the King of Assyria.

4:58 And so God and God divorced them.

5:00 but God remained in covenant with the house of Judah and, and the house of Judah represents through DNA.

5:08 and also symbolically represents the house of Israel through covenant.

5:13 So this is not a parable or a riddle to the northern tribes very clearly.

5:21 We'll see very, very clearly in indisputable.

5:24 It's inarguable that the house of Israel refers to the house of Judah.

5:30 And, and the the prophet is to put a riddle to them, which is also an allegory or a parable.

5:38 And, and so let's read this riddle for this allegory and say thus saith the Lord God, a great eagle with great wings, long wind full of feathers which had diverse colors came unto Lebanon and took the highest branch of the cedar.

6:03 So this is all symbolic language and as we unpack it, we're going to come to understand is the great eagle is King Nebuchadnezzar.

6:14 And and long wind, long wind just shows the span of his kingdom full of feathers.

6:22 So very, very wealthy, very affluent with diverse colors, implying having rain or spreading his wings over multiple nations, different cultures, different peoples are all under him.

6:37 And he came to Lebanon.

6:40Lebanon was known for its cedar trees and, and in fact, King Solomon built the Solomon with, with contributions from Lebanon's cedars.

6:54And so this king came to.

6:56So Lebanon is symbolic of Judah, it's symbolic of, of Jerusalem.

7:02And so he came to the, the the the Judah to, to Jerusalem, the king of Judah.

7:08And he took the highest branch of the cedar which is the king.

7:11So he, he, he took captive the king, which was at the time king, JJ JIA king.

7:19he cropped off the top of his young twigs and carried it into a land of traffic.

7:28He set it in a city of merchants and that land of traffic is actually it says Canaan, the land of Canaan.

7:34But it the the implication is a land of high merchandise, traffic, commerce, business.

7:41And this is symbolic of Babylon and taking the young t taking the princes, all, all of the the royal family.

7:48He also took the seed.

7:50He also, he, he took also of the seed of the land and planted it in a fruitful field.

7:58So he took the people captive, but he planted them in a field that they would be able to bear fruit.

8:05And he placed it in great waters and set it as a willow tree.

8:13So he didn't, he, he, he didn't completely devastate them, but he did take them captive, but set them up for success and it grew so under his auspices, it grew and became a spreading vine of low stature.

8:32So I I in Babylon, they're, they're going to grow and do well but not, not to, to like Solomon.

8:43They're not gonna be so glorious that the whole world looks at them.

8:46They're going to be, they're going to remain under the the rule of Babylon, but they will grow.

8:55So it grew and became a spreading vine of low stature whose branches turned toward him.

9:02So they understood that they're a vassal state and, and so they have to give homage to him and, and honor and pay their taxes and, and all of that.

9:12So his branches turned toward him and the roots thereof were under him.

9:18So they have accepted their lot.

9:20So it became a vine and brought forth branches and shot forth Spriggs.

9:25So they're, they're able to lead a healthy life in Babylon, although they are captive and, and Jeremiah, the prophet actually prophesized that this would happen and that this was God's doing in there to settle down and, and have lives in Babylon.

9:45There was also another great eagle with great wings and many feathers.

9:54So this is now another kingdom or nation.

9:59And this actually symbolizes Egypt.

10:02And so this great eagle with great wings and many feathers and behold this find that is Judah did bend her roots toward him.

10:13So even though they've been set up and, and have everything they need to flourish within Babylon under Nebuchadnezzar's reign, he was not like the Assyrians, he allowed them to, to stay together and have a life and they started to thrive, but as they started to thrive, they turned toward Egypt and shot forth her branches toward him.

10:37And, and, and you can see like the vine is not just growing of its own accord or, or you know, just the, the, the natural course of nature.

10:45It's, it's of its sorry issues of its own accord.

10:48It's actually bending itself toward this other eagle.

10:52So the, the vine is having a will of its own and shot forth their branches toward him that he might water it by the furrows of her plantation.

11:05It was planted in a good soil by great waters.

11:08So it, it, it lacks for nothing that it might bring forth branches and that it might bear fruit that it might be a good levi say thou thus saith the Lord God, shall it prosper?

11:29Shall He not pull up the roots thereof and cut off the fruit thereof that it wither?

11:35So if you're going to violate the oath and, and the vow that you've made under this first grade eagle and you start bending toward another, do you think you're gonna get away with this?

11:49Will you prosper?

11:51Shall He not pull up the roots thereof and cut off the fruit thereof?

11:54That is, this is, won't, this won't King ne could never have a reaction to what you're doing.

12:01It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

12:11So if they're maybe making some sort of calculation to say while Babylon is compromised, we can, we can make an alliance with Egypt.

12:18God is saying no, doesn't matter.

12:20King Nebuchadnezzar will have his way with you.

12:23Yes.

12:24Behold being planted, although it's planted.

12:28Do you think it will prosper?

12:29Can you take this for granted.

12:32Can they take their growth and their prosperity for granted?

12:34Is this just gonna continue?

12:37Yeah, behold, being planted.

12:39Shall it prosper?

12:41Shall it not utterly wither?

12:43When the East wind touches it, it shall wither in the furrows where it grew.

12:49Moreover, the word of the Lord came unto me saying, say now to the rebellious house.

12:57So we've established, this is the house of Israel which is really the house of Judah.

13:02The people that are in Jerusalem in Judah, that, that Babylon is going to take captive.

13:08The house of Israel has already been destroyed.

13:10What's left is the the house of Judah and, and Babylon Nebuchadnezzar is going to just devastate them, say no to the rebellious house.

13:21That's the house of Judah.

13:22God calls it the house of Israel.

13:25Know you not what these things mean.

13:27Do you, do you not understand the riddle, the, the allegory that the parable tell them.

13:32 So now he's going to, he's going to decipher it, behold, the king of Babylon is come to Jerusalem and has taken the king thereof and the princes thereof and led them with him to Babylon.

13:50 So he's coming or he came during the reign of Jhon or Draconian and he is going to take him captive along with the royal house and, and all the sea.

14:02 He's only gonna leave the, the, the, the, the, the rabble if I could say that.

14:07 So this is unpacking the riddle So this is what the king of, this is what the great Eagle is going to do.

14:16 And then, and has taken up the king's seed and made a covenant with him.

14:20 And this is the key verse to unpacking the riddle that the way these kingdoms worked in the past was they had the, the overall state, the global state that the, the, the, the leader and then underneath it would be the vassal states and they would make an oath with the leader to say, ok, we will be faithful to you.

14:45 We will give you our taxes.

14:48 If there's a war, we will provide military aid.

14:51 And, and so they could then thrive or, or continue to exist with this agreement in place.

14:58 So the king made this agreement with the king of Babylon and became a Judah, became a vassal state to Babylon.

15:13 And so he took up the king's seed that is the king of Judah and made a covenant with him and has taken an oath of him.

15:23 He has also taken the mighty of the land and then going on.

15:29 He says that the kingdom might be base or that it might be low and that it might not lift itself up.

15:37 So he's the, the king is gonna put in place all of these conditions to make sure that he has a loyal vassal king or vassal state under him.

15:47 And, and that state doesn't rise up to rebel against him.

15:49 Of course, that's just the way politics worked in that time.

15:54 He continues to work today that it might not lift itself up but that by keeping of his covenant, it might stand so.

16:04 And this is what Jeremiah told the people to go to Babylon to don't, don't rebel against the king of Babylon.

16:11 Establish, you know, build houses, have your families establish yourself there.

16:16 God, God is with you and will continue to be with you.

16:20 But instead of following that and, and remaining faithful to that covenant, he rebelled against Nebuchadnezzar in sending his ambassadors into Egypt.

16:32 That's a major violation.

16:34 So now he goes to Egypt to see can they form an alliance with Egypt even though they're in covenant with, excuse me, with Babylon, but he rebelled against him in sending his ambassadors into Egypt that they might give him horses and much people.

16:49 So Egypt will equip him with the ability to rebel against Babylon, shall he prosper?

16:58 So he's using his own leaning on his own understanding of what he thinks he can do for the nation.

17:05 Shall he prosper?

17:06 Shall he escape?

17:08 That does such things or shall he break the covenant and be and be delivered it?

17:14 Can he break his oath and then expect God to deliver him?

17:19 So here is a passage in second kings that describes what actually happened.

17:24 So that was the, the the riddle.

17:26 But here's how we can unpack it using second kings, at least the first part of it here.

17:31 Je Aiam was 18 years old.

17:33 This is second kings 24.

17:34 In verse eight, he was 18 years old when he began to reign and he reigned in Jerusalem three months and his mother's name was Neusa, the daughter of Nathan of Jerusalem.

17:47 And he did that which was evil in the sight of the Lord according to all that his father had done.

17:54 So it's no surprise that when God gives him instruction of how to, how to how to interpret and navigate the situation with Babylon, it's no surprise if he rebels against what the prophet told him to do so he did that which was evil in the sight of the Lord.

18:11 According to all that his father had done at that time, the servants of Nebuchadnezzar, King of Babylon came up against Jerusalem and the city was besieged and Nebuchadnezzar king of Babylon came against the city and his servants did besiege it.

18:28 And Jehoash, the king of Judah went out to the king of Babylon.

18:32 He and his mother and his servants and his princes and his officers and the king of Babylon took him in the eighth year of his reign.

18:40 And he carried out from there, all the treasures of the house of the Lord and the treasures of the king's house and cut in pieces, all the vessels of gold which Solomon King of Israel had made in the temple of the Lord.

18:52 As the Lord had said, this is, this is quite something, you know, I'm sure that during the reign of Solomon that that Israel would have thought we are established forever.

19:03 Like how, how could we fall from such height and yet they did?

19:07 And I think that's really a lesson for us today when you look at the the American Empire and the height that there's no empire that has achieved the heights, the wealth, the power, the influence as the American Empire, it feels like it might last forever.

19:23 And yet we're watching it completely unravel and, and same now with the, the, the house of Judah coming out of the Holocaust and the Second World War to see what they've built with the nation of Israel in the midst of all their enemies.

19:38 And that might have felt like it would last forever.

19:41 And we're quickly watching everything unravel.

19:46 He says.

19:48 So the king went in and cut in pieces, no regard at all.

19:53 Just getting the money, all the vessels of gold which Solomon King of Israel had made in the temple of the Lord as the Lord had said, and he carried away all Jerusalem and all the princess and all the mighty men of valor.

20:05 So this is what the middle is showing even 10,000 captives and all the craftsmen and Smiths, none remained, none remained except the poorest sort of the people of the land, the people who really the king saw no value in them and he carried away Jeakin to Babylon and the king's mother and the king's wives and his officers in the mighty of the land.

20:24 Those carried he into captivity from Jerusalem to Babylon and all the men of Might.

20:317000 and craftsmen and smiths 1000.

20:34All that were strong and apt for war.

20:36So again, he wants that, that covenant with the vassal state for, for taxes, but also for military support.

20:44So he took all the strong and they were evil apt for war.

20:47Even then the king of Babylon brought captive to Babylon and the king of Babylon made Matania his father's brother king in his stead and changed his name to Zedekiah.

20:59So we'll see now how Zedekiah fulfills the riddle.

21:03In fact, let's, let's look at Jeremiah 37 that talks about Zed Zedekiah's reign and king Zedekiah, the son of Josiah reigned instead of Konia or Jehoash, the son of Joe, who Nebuchadnezzar king of Babylon made king in the land of Judah.

21:22But neither he nor his servants nor the people of the land did hearken unto the words of the Lord.

21:28So they were told just follow, you know, settle down in Babylon and you'll prosper there and they were to be there really for, for 70 years and, and just build houses, have families, in fact, pray for the peace of Babylon.

21:44That was the instruction but this family, they just were evil.

21:49They, they, they just were very arrogant and, and rebellious.

21:54And so now the ki neither he nor his servants nor the people of the land did hearken unto the words of the Lord, which he spoke by the prophet Jeremiah.

22:05And Zedekiah, the king sent Jehu, the son of Shemiah and Zephaniah, the son of Messiah mass Messiah, the priest to the prophet Jeremiah saying pray now unto the Lord, our God for us.

22:24Now Jeremiah came in and went out among the people for they had not put him into prison.

22:31So he's still right free.

22:33Then Pharaoh's army was come forth out of Egypt.

22:38And when the Chaldeans, that's the Babylonians that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

22:46So they seem to be in a sort of a weakened position that here Egypt is coming.

22:50So they left Jerusalem, then came the word of the Lord unto the prophet Jeremiah saying thus, saith the Lord to the God of Israel.

22:59Thus, shall you say to the king of Judah that sent you unto me to inquire of me?

23:06So this is the response to the king behold Pharaoh's army which has come forth to help you shall return to Egypt into their own land.

23:17So it's, it's not gonna bear fruit for you.

23:20And the Chaldeans, the Babylonians shall come again and fight against this city and they're going to be successful and Egypt will not be able to help you.

23:29They're going to take it and burn it with fire.

23:33Thus says, the Lord deceive not yourselves saying the Chaldeans shall surely depart from us for they shall not depart.

23:42So they're just figure just a bad calculation, a human calculation of what they think they can do really in rebellion against what God told them to do through the prophet Jeremiah.

23:55But they've made this calculation that Egypt will help them.

23:57They'll be able to throw off the yoke of the Babylonians.

24:00And the message from God is, don't deceive yourselves for though you had smitten the whole army, even if you had smitten the whole army of the Chaldeans that fight against you and there remained but wounded men among them.

24:14So so even if you were to join forces with the Egypt, and you were to successfully fight against the Babylonians, and you really had, you know, a real slaughter that only the only men left of the Babylonians were wounded men.

24:27God is saying, look, this is from me.

24:31I told you what was going to happen and I told you how to behave and conduct yourself and navigate based on what was going to happen.

24:38But I actually have a will for Judah, I have a, I have a plan.

24:41And so even if you were to successfully put down the Chaldeans and only wounded men remained yet, should they rise up every man in his tent and still be able to burn this city with fire because this, this is what God is saying will happen.

24:59And it kind of speaks to today the, the sort of false sense of security and success that Benjamin Netanyahu has today in, in Israel that they're going to be successful and, and they will overcome their enemies and put down and, and God is the, the scripture is spoken, the prophecy has is there, They need to study the prophecy and, and obey and be in alignment with God and truly repent rather than carrying on with their idolatry, carrying on with their rebelliousness and still thinking they can be successful and somehow outmaneuver God's will.

25:43So God is saying this is going, this is decreed from, from me.

25:48And it came to pass that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army.

25:54So they, they retreated.

25:56Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin to separate himself there in the midst of the people.

26:04And when he was in the gate of Benjamin, a captain of the ward was there, whose name was IA the son of Shemiah, the son of Hanani.

26:16And he took Je Jeremiah, the prophet saying you fell away to the Chaldeans.

26:22Then Jeremiah said it is false.

26:25I have not fallen away to the Chal Chaldeans, but he hearkened not to him.

26:31So I took Jeremiah and brought him to the princess, wherefore the princes were angry with Jeremiah.

26:40They think he's a traitor and smote him and put him in prison in the house of Jonathan the scribe.

26:47So he wasn't conforming to the party line.

26:50The, the the false teachers and the false prophets were saying peace, peace with, with Egypt will be fine.

26:56And Jeremiah was saying, no, you won't be fine.

26:58And so they took him as a as a traitor.

27:01And this is sort of significant to us because in the end time, we know there will be many false prophets.

27:07And the purpose of the false prophets is to give this false sense of security and to say peace, peace when there is no peace.

27:14 And so we if we're preaching God's word and maybe God's word is not available to most, we'll be seen as traitors because we're not toeing the party line wherefore the princes were angry with Jeremiah and struck him and put him in prison in the house of Jonathan, the scribe for they had made that the prison.

27:34 And you would think that Jonathan the scribe would be able to say actually Jeremiah is saying what's in the word of God, but his home was the prison and that's where Jeremiah was imprisoned when Jeremiah was entered into the dungeon and into the cabins and Jeremiah had remained there many time, many days.

27:54 Then Zedekiah, the king sent and took him out and the king asked him secretly in his house and said, is there any word from the Lord?

28:04 So, so something's going on with Zedekiah and he's not 100% confident in his strategy and he knows Jeremiah is a prophet from God.

28:13 So now he's bringing him secretly to find out.

28:15 Do you have anything?

28:17 And Jeremiah said there is for, said, he, you shall be delivered into the hand of the king of Babylon.

28:25 So these prophets don't joke, they don't speak to please people, they just speak the word of God.

28:30 So here he is speaking truth to power and, and maybe Zedekiah is hoping because he's the king that Jeremiah will try to find something sweet to say.

28:38 Yeah, there is a word from the Lord.

28:40 You'll be delivered into the hand and, and that's, that's not pretty, that's not gonna be fun for you, but you're going to be delivered into the hand of the king of Babylon regardless of your alliance with Egypt.

28:52 Moreover, Jeremiah said unto King Zedekiah, what have I offended against you or against your servants or against his people that you've put me in prison.

29:02 What did I do wrong?

29:03 Exactly.

29:06 Where are now your prophets which prophesized unto you saying the king of Babylon shall not come against you nor against this land.

29:14 And this is again, Christ tells us there's going to be many false teachers, many false prophets, false preachers in the end time that are going to be saying peace peace when there is no peace.

29:26 And, and at the time when they're saying the, the, the smooth things and Jeremiah saying the rough things, Jeremiah looks like the traitor.

29:35 But now Jeremiah is saying, well, well, where are your profits now?

29:38 Why, why are you calling me?

29:40 Why don't you call them?

29:41 You liked their message.

29:43 Where are now your prophets which prophesized unto you saying the king of Babylon shall not come against you nor against this land.

29:51 Just you know, kind of today.

29:53 People are saying the church will go to a place of safety or the church will be raptured and the church will not have to suffer.

30:02 Well, when the suffering comes, which Christ promised that all those who desire to, to live Godly in Christ shall suffer persecution.

30:12 This is a promise.

30:13 This is, this is part of our calling.

30:15 But when the suffering comes, those people that believed in rapture that believed in place of safety that believed no harm can come to them because they're the church.

30:24 Go to your false teachers.

30:26 Don't, don't come to us who are preaching rough things that maybe didn't fall so nicely on the ear but were coming straight from the word of God.

30:34 Go to the false teachers.

30:36 So here Jeremiah saying you, you go to them, they, they, they, they assured you that you'd be fine.

30:45 Therefore here now I I pray you, I'm begging you.

30:50 O my Lord, the king, let my supplication, I pray you be accepted before you that you cause me not to return to the house of Jonathan, the scribe.

31:02 That's the, the prison that he was in.

31:04 He's described as the word of God.

31:06 He should know better.

31:07 But if I return there, I'm going to die and I haven't done anything wrong.

31:10 I've just given you the word of God.

31:12 So I'm pleading with you.

31:13 Don't, don't send me back over cause I'll, I'll die there.

31:17 So something within Zedekiah to call Jeremiah to know that he's a true prophet and then to honor this request, then Zedekiah, the king commanded that they should commit Jeremiah into the court of the prison.

31:31 So don't go back to Jonathan, the scribe's house and that they should give him daily a piece of bread out of the baker's street until all the bread in the city was spent.

31:42 Then Jeremiah remained in the court of the prison.

31:45 So that's sort of the, the back story so that we can see this riddle, this allegory that God used the symbolism, how it actually transpired in reality back to Ezekiel 17 in verse 16, as I live says, the Lord God.

32:07 So this is we can take this to the bank.

32:11 As I live says, the Lord God surely in the place where the king dwells that made him king.

32:18 That is Nebuchadnezzar made him king surely in the place where the king dwells that made him king, whose oath he despised and whose covenant he broke even with him in the midst of Babylon, he shall die.

32:34 So this is the prophecy.

32:35 So the king will now die in Babylon thinking he could get away with this.

32:40 No, he's gonna die there.

32:43 Neither shall pharaoh with his mighty army.

32:46 So pharaoh is this growing power, neither shall pharaoh with his mighty army and great company make for him in the war by casting up mounds and building forts to cut off many persons.

32:57 So that alliance will bear no fruit.

33:00Why?

33:01Seeing He despised the oath by breaking the covenant.

33:06Now, this is really, really fascinating, God is offended that the king of Judah broke his oath with the pagan king, Nebuad Messer.

33:19That when we make oaths, God is the God of oaths.

33:26God is the God of covenant.

33:28And he expects us to understand the power, the binding nature of oaths and covenants.

33:36So here's a king that just thinks, oh, well, it's an oath with a heathen, a pa a pagan, I can break this oath.

33:44And this again differentiates the God of the Bible from the God of the Koran, which actually encourages lying and deception and the breaking of oaths.

33:55If you, if you make an oath and a better oath comes along well, break the oath and, and, and, and take the better one.

34:02That's the God of Islam.

34:04That's not the God of the Bible.

34:06When you swear, you swear to your own heart.

34:09When you make an oath, when you enter a covenant, you better keep it.

34:13Even now, in this case, the covenant was, is, is with a AP, oh, well, it's with a pig and it doesn't matter, you know that they, they're not in the covenant community.

34:24So I don't have to keep this off.

34:25We better think twice about that.

34:28You better think twice about that.

34:29God is showing us his character, his personality, his values right here in this situation.

34:38So he will have absolutely no success.

34:42He'll be put to death for violating this oath.

34:46That's how God feels about this.

34:49So he says here that pharaoh will not be able despite all of pp Pharaoh's power and wealth and prowess, he's not gonna be any help to the king.

35:02Why seeing He despised the oath by breaking the covenant when low, he had given his hand and has done all these things.

35:14God says he shall not escape.

35:16Therefore, thus says the Lord God, as I live surely my oath that he has despised and my covenant that he has broken even will it even it will I recompense upon his own head.

35:30So this whole situation that transpired with Nebuchadnezzar was actually from God and that relationship between Babylon and Judah was actually from God and in violating his oath with Nebuchadnezzar.

35:47God is saying you, you violated the, the agreement that I actually put in place with Judah to give them a future and a hope.

35:56Therefore, thus says, the Lord God, as I live, surely my oath that he has despised and my covenant that he has broken even it while I recompense upon his own head, and I will spread my net upon him and he shall be taken in my snare and I will bring him to Babylon and will plead with him there for his trespass that he has trespassed against me.

36:19Well, isn't that something he trespassed against Nebuchadnezzar?

36:22 God is saying you trespassed against me because I, I have a will for Judah and, and, and, and I'm putting this situation in place to carry out my will and you've actually violated it and all his fugitives with all his band shall fall by the sword and they that remain shall be scattered toward all winds and you shall know that I, the Lord have spoken it.

36:47 And again, I think today if we sort of bring this up to our situation where the American Empire or administration has an oath with Israel with, with the, the nation of Israel and, and they're now turning their back on this nation and that's a violation of this oath.

37:10 And we can see from this passage how seriously God takes oaths and, and Israel herself.

37:19 Well, in desperation, no doubt she will turn, she'll break her oaths and turn whoever she thinks is the, the, the mighty that can help her.

37:27 And God takes oaths even though we're in the covenant and others may not be, if we make oaths, we have to honor those.

37:37 So he says all his fugitives and all his fugitives with all his band shall fall by the sword and they that remain shall be scattered toward all winds and you shall know that I the Lord have spoken it.

37:51 No, let's see the ultimate fulfillment.

37:54 Just sort of fast forward in the story now in Jeremiah 52 to see, you know, the rest of the story that helps us unpack the riddle.

38:07 Jeremiah 52.

38:08 And verse one, Zedekiah was 21 years old when he began to reign and he reigned 11 years in Jerusalem.

38:16 And his mother's name was Hamutal, the daughter of Jeremiah of Lina.

38:21 And he did that which was evil in the eyes of the Lord to this family, according to all that Jehoash had done.

38:27 So Jehoash was the father, he had Jeah kin and he had Zedekiah and the whole family is just rotten for through the anger of the Lord.

38:37 It came to pass in Jerusalem and Judah till he had cast them out from his presence that Zedekiah rebelled against the king of Babylon.

38:47 And it came to pass in the ninth year of his reign in the 10th month and the 10th day of the month that Nebuchadnezzar king of Babylon came, he and all his army against Jerusalem and pitched against it and built forts against it round about So the city was besieged until the 11th year of King Zedekiah.

39:12 And in the fourth month and in the ninth day of the month, the famine was sore in the city so that there was no bread for the people of the land.

39:23 Then the city was broken up and all the men of war fled and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden.

39:35 So, so they're besieging the land, they're cutting off the the food supply.

39:38 They're starving the people out.

39:39 The people are trying to escape.

39:41 Now, the Chaldeans were by the city round about and they went by the way of the plain, but the army of the Chaldeans pursued after the king and overtook the Zedekiah in the plains of Jericho.

39:54 So God promise you're gonna be, you're gonna die in the land of Babylon.

39:58 So they caught him in the plains of Jericho and all his army was scattered from him.

40:03 Every man run for your life and they took the king and carried him up unto the king of Babylon in Ribla, in the land of Hama where he gave judgment upon him.

40:20 And the king of Babylon slew the sons of Zedekiah before his eyes and slew also all the princes of Judah in Riblon.

40:29 That was not a good idea for him to rebel against the king of Babylon and try to make an alliance with Egypt.

40:37 Bad idea goes against the council of the prophet Jeremiah.

40:42 So now he sees the fruit of his unfaithfulness.

40:46 Then he put out the eyes of Zedekiah.

40:49 So the last thing Zedekiah saw was the slaughter of his sons and the slaughter of all the princes of Judah.

40:57 And then his eyes were put out.

40:59 So that's the last visual that he had.

41:02 And the king of Babylon bound him in chains and carried him to Babylon and put him in prison till the day of his death.

41:10 Exactly what the word of God said back to Ezekiel 17 verse 22.

41:19 Thus saith the Lord God.

41:23 So that's the, the, the, the, the riddle, the, the parable.

41:28 And now God continues and he says, thus, saith the Lord God, I will also take of the highest branch of the high cedar and will set it.

41:41 So, so God is not done with Judah as, as evil as Judah is God is committed to Judah.

41:48 He's in covenant with Judah.

41:50 And it really doesn't matter that, that Judah is violating the covenant.

41:54 God is not violating the covenant.

41:56 And he wants them to understand this.

41:57 When God enters into covenant, he does not break the covenant.

42:02 And so he's in covenant with Judah, they've broken the covenant, they're being punished.

42:06 They've activated the curses of breaking the covenant with Him.

42:11 But then he says, this thus says, the Lord God, I will also take of the highest of the branch, the highest branch of the high cedar and will set it, I will crop off from the top of his young twigs, a tender one and will plant it upon a high mountain and eminent in the mountain of the height of Israel.

42:38 Will I plant it?

42:40 So something's going on here from Judah.

42:44 So from the, from the cedar from the Royal Line, there's going to be a, a tender one that's going to be set up in the mount of Israel in the height of Israel he planted and it shall bring forth bows and bear fruit and be a goodly cedar and under it shall dwell all fowl of every wing in the shadow of the branches thereof shall they dwell?

43:13 So it's going to this, this this twig or branch, this this tender one that he's going to plant, it's gonna grow and just have this massive spread that all these fowl will be able to be underneath it and be protected and thrive.

43:30 And it's all gonna come from this tender twig and all the trees of the field shall know that I Jehovah, I the Lord have brought down the high tree, have exalted.

43:46 The low tree have dried up the green tree and have made the dry tree to flourish.

43:52 God is always turning things around.

43:54 And so even though Judah will become the dry tree, the the high tree, the Babylonian system, all these other systems are gonna be brought down and, and the dry tree, the tree that we thought we had no hope it's going to flourish through the operation of God.

44:09 He says, I, the Lord Jehovah have spoken and have done it.

44:15 This, this is how it's all going to end up.

44:18 And so a good verse for us to end with here is Psalm two and verse six and in the face of all of God's enemies, God says, yet have I set my king upon my holy hill of Zion so that that tender one is going to be established in the highest mountain in the end time and that, that kingdom is going to spread and all the fowl will thrive underneath it and all the trees will know this is where God is at work, what a beautiful parable and allegory and story.

44:56 And just we truly understand that the word of God is the word of God and, and the power we have to God wants us to understand the power of covenant, the power of oath.

45:08 And so as we go into the, the dark days ahead, we have this solid rock that we stand on and that solid rock is God's word, the immutable word of God that it's impossible for Him to lie.

45:20 It's impossible for Him to break a promise.

45:23 And so we can just watch all of this and know how the story ends.

45:27 God says, declaring the end from the beginning.

45:31 And from ancient times, that which is not yet done, saying my counsel, my plan shall stand.

45:39 Doesn't matter how powerful Egypt is, doesn't matter that that Babylon looked like it was weak.

45:44 God is saying, no, this is what's going to happen.

45:46 And Zedekiah p paid dearly for violating the word of God.

45:52 So brethren that is Ezekiel chapter 17, pray God willing that you'll be able to join us for services this Sabbath and we will be broadcasting live as we normally do.

46:06 God willing at 130 on Sabbath.

46:10 And I believe that Pastor Murray will be speaking with us, then you'll be giving the main message.

46:17 Let me just check the chat to see if there's anything that I need to respond to before we say good night for this evening.

46:29 See a lot of greetings.

46:33 Thank you, Brother Jeff.

46:36 Very, very good.

46:38 Yes, Sister Denise.

46:39 Absolutely.

46:40 It is symbolic of your show 100% who is like our God.

46:45 God bless and be with you all brethren.

46:48 What a great note to end on brother Nathan.

46:52 God bless you all.

46:53 God willing will see you on Sabbath.