

## 26-Ezekiel-20-&Q&A

0:38 Well, greetings brethren and welcome to another Wednesday night Bible study.

0:43 We're together, we study the Scriptures line upon line this evening.

0:48 God willing, we're going to cover the final chapter in this section on Jerusalem or in Judah, the Judgment on Jerusalem and Judah and also God willing, Pastor Murray will be joining us for a live Q and A where we will answer the questions that you have submitted to us.

1:09 And I, I think I'm gonna take about 40 maybe 45 minutes just to finish chapter 24.

1:15 We'll take the balance of the time for the Q and A.

1:18 If we don't get through all the questions, that's fine.

1:21 We'll also use next week for Q and A as well.

1:25 If we do get through the questions, then God willing.

1:28 Next week, what I would like to do in preparation for Passover is begin the Epistles of John.

1:36 So we begin the epistle of First John.

1:39 God willing, if not, we'll do that the following week.

1:42 Let me begin with a word of prayer.

1:45 Let me check the chat last time.

1:47 I'm glad I checked the chat.

1:49 I was I was right, you know, hoping the prayer ready to start and we had some terrible technical difficulties last week.

1:55 So hopefully, that's not the case.

1:57 This week, we've resolved those technical difficulties and we'll be able to finish off this section of the scroll of Ezekiel.

2:05 Following this section, there is a series of chapters that now pronounce judgment on the surrounding nations of Judah, which ties in completely with the Torah Deuteronomy 30.

2:19 Is this the sort of go to scripture in terms of the prophetic outline that Moses laid down, which all of the prophets repeat, amplify detail, add texture to add color to.

2:34 But that's really the prophetic outline and very clearly, Moses outlines there that once his people finally get it and repent, even though God has used these gentile nations, they, they go too far and then God, once he reconciles with his people, he then judges the surrounding nations, which is what we're going to see in Ezekiel.

2:58 And then finally, after all of this judgment, the one of the great themes in Ezekiel is judgment.

3:04 After all of this judgment, we will then see the gospel, we will see the good news and the good news is in the context of all of the bad news.

3:13 So let's say a word of prayer.

3:16 I'll check the chat and then we'll get into the study for this evening.

3:20 Our loving heavenly Father, we pause as we always do as is our custom to acknowledge you to thank you, Father.

3:28 What a great privilege it is for us to pick up these ancient scrolls, to study them line by line, to see things that perhaps we have not seen before, that we've read over or not read in context.

3:41 And we just thank you God for this vital understanding, especially now as the world is changing so rapidly and, and, and being set up for this final conflict between your people, the faithful remnant and the beast power.

3:59 Thank you father, that we can be alive at this time.

4:02 Thank you so much for your holy spirit.

4:04 Thank you for faithful brethren and thank you God for Jesus Christ and his sacrifice in whose name we pray.

4:12 Amen.

4:13 Ok.

4:13 Let me just make sure that I'm not talking to myself and OK, Pastor Murray, audio and video are good.

4:20 I can see Carlotta Rosebud, Donna Bruce, Merlene, Merlene Rosebud, Pep Square, Judy and Chuck JDR four.

4:33 Jeff flem Siegfried A impaler Griselda Christy Romine.

4:42 Wonderful.

4:43 Welcome all of you who have logged in.

4:44 I know a lot of you don't log in, but you're with us faithfully every week and we certainly appreciate that.

4:51 Let's get into this final S a chapter in this section.

4:58 It is Ezekiel chapter 24.

5:02 We've God.

5:03 God has been detailing, I was gonna say for us detailing for Judah, the extent of their criminal, unlawful activity and now, we are seeing the judgment that the righteous judgment of God, maybe it would be better or more accurate for me to say the faithful judgment of God that everything that God does.

5:25 And as He pronounces judgment is completely in accordance with His law.

5:30 In fact, God would be unfaithful if He did not act, if He did not judge the way that he judges, that this judgment demonstrates the, the absolute precise faithfulness, covenant faithfulness of the Lord.

5:45 So let's begin in chapter 24 and I have the complete Jewish Bible just open on the side in case the King James language is just a little bit cumbersome and not as clear.

5:57 We can just pop over to the complete Jewish Bible and see if it provides a bit more clarity.

6:04 He says again in the ninth year, in the 10th month and the 10th day of the month and again, as Eel is counting, he understands from the moment his ministry begins, he understands how much time is left in the timeline in the 70 year prophecy.

6:19 that was revealed to Daniel.

6:21 The word of the Lord came unto me saying, son of man, write you the name of the day, even of this same day that the complete Jewish says, write down today's date.

6:37 This is how precise God is that the king of Babylon will set himself against Jerusalem this very day.

6:45 So this is we're seeing here, the, the judgment that the people, the exiles who are with Ezekiel did not believe they just truly believe this is, we're dealing with the city of God.

6:58 We're dealing with the people of God.

7:00 We're dealing with the covenant of God, the chosen people, you know?

7:04 Yes, we're having a little bit of hardship now, but everything's gonna be fine.

7:08 We're gonna have peace and the faithful prophets, Jeremiah Ezekiel, Daniel, all the faithful prophets.

7:17 No, there's no peace.

7:20 And this is, this is a real sign of a faithful prophet is they just deliver God's work without apology, without excuses.

7:29 And God is not a respecter of persons.

7:33 So you don't get this type of messaging that, oh you Jews, you're the best of mankind and the rest of mankind are just dogs that you can go ahead and destroy their lives and you can rape them and you can take them, make them slaves because you're the best of mankind.

7:52 And your prophet is really the super best of mankind and you should really worship your prophet.

7:59 This is satanic bit weirdness and, and narcissism and it's got nothing to do with the God of the Bible, the God of the Bible speaks and then he is faithful to his word and he never has to back down from his word because he is God.

8:16 He doesn't have to guess he doesn't have to finagle the prophecy to try to make it fit he doesn't have to abrogate his word because he got it wrong.

8:26 This all comes from the devil.

8:29 The word of God is righteous.

8:32 And he says to the prophet, like write down the very day so that these exiles that are with, you, understand my judgment.

8:39 And there is no more hope for Jerusalem.

8:41 It's going down.

8:42 And then this is a cycle because when we read the prophecies of Ezekiel, it's very clear the language that he's using the language that Isaiah uses the language Jeremiah, Hosea, all these men, their language points to the very end time when his people will be reconciled and redeemed.

9:03 And clearly, we're not there.

9:06 Clearly, we have a people of Judah that hate Jesus Christ.

9:14 They are in rebellion against Jesus Christ.

9:16 And of course, there are exceptions, but the exceptions are so tiny that we can't really speak of it.

9:22 We, we do not have a nation as Moses prophesized what that would happen that is reconciled to God.

9:30 So therefore, what we understand is these judgments are in cycles.

9:34 And so this is the first cycle with the king of Babylon.

9:37 We know it was repeated again with Rome.

9:40 We know even after that it was repeated again with the Arab subsequent Islamic empires who just have repeated this wrath of God upon these people.

9:49 And it's not over.

9:51 In fact, what we're watching now is the world is that we're watching world news.

9:55 What we're seeing is after October 7, which I've said repeatedly.

9:59 This is a trailer, this is a preview of what's coming and, and, you know, shock horror.

10:05 There was incredible sympathy and empathy for, for the nation of Israel after October 7th.

10:13And I would say within a week to 10 days that started to grow cold to the point now where people have all but forgotten the horror that was inflicted upon these people and the evil of Hamas, it's not even mentioned, it's just sort of fallen out of consciousness.

10:32And now all that is in view is how evil and horrible Israel is and all of the killing that Israel is doing and, and how far they're taking their revenge, retaliation, what some might just call it judgment that, that Israel is the enemy.

10:50Israel is evil and you know, the Palestine, they don't say Hamas anymore.

10:54They say the Palestinians are, are victims, innocent victims.

10:59And so this is setting up for the prophecy, Matthew 24 specifically, but the all of the nations are going to be against these people and they are going to suffer AAA tribulation, the likes of which the world has never seen, no nation will have ever suffered what's coming.

11:21So all of that to say this is cyclical.

11:24Yes, we're reading kind of historical events, but while we're reading it, it's also prophesying to what will happen immediately before and what will usher in the return of our Lord So he says, write down the very day and Jehovah answered me, oh sorry, this is, I just wanted to take this.

11:43So he used to write this down.

11:45So I just wanted to compare this to Habakkuk, which again, all of these prophets are seeing the same plot line laid down by Moses.

11:53So here in Habakkuk two and verse two, the Lord answered me and said so, so Habakkuk was beside himself with the evil in, in the covenant community.

12:03He couldn't believe it.

12:05And he felt like God wasn't paying attention.

12:07And so he complained to God God, look at all the evil in, in the covenant community and you're not doing anything.

12:13And then God said, actually, I'm doing something.

12:16And so he says, here, the Lord answered me and said, write the vision, write it down and make it plain upon tables.

12:24So God, God wanted this prophecy oo of Babylon and the, the horror that Babylon was going to inflict upon his people.

12:33He wanted it written down because it was never gonna be abrogated.

12:37God was not going to change his mind.

12:39He wanted it written down as a clear warning of the judgment that was coming through the gentile nations.

12:46So he says to hab a great the vision and make it plain upon tables, make a permanent record that he may run that reads it.

12:56And that really, you know, it breaks our heart to, to read these prophecies of what is going to come upon Israel and, and Israel.

13:05And by extension, the nations that have inherited the moral code of the Hebrew scriptures and the nations that have been influenced by the Hebrew peoples that this vision of horror, it breaks our heart.

13:28But we have to publish this in the hope that those who hear this will respond in the hope that somehow this message, maybe it's not us, but maybe someone else will pick up this from where we left on.

13:43It's like, you know, we run our leg of the race and we pass the baton and somebody else picks this up and maybe because of the leg that we ran certain scriptures become clearer.

13:54And then as the the world unfolds and prophecies unfold, they can take what we have.

13:59God has shared and and uncovered for us, they can take it further.

14:04And eventually this Gospel message will be so crystal clear that those who have a heart to repent will be led to repentance, they'll see so clearly that Jesus is their Lord and their savior.

14:18So write it, make it plain that he may run that reads it.

14:21Why for the vision is yet for an appointed time, there's a specific day that God has in mind when this vision will take place at the end, at the end, it shall speak.

14:31So people think, oh God isn't doing anything.

14:33He's not.

14:33No, there's a timeline that God has and He's not deviating it, it will speak and it will not lie.

14:40Although it tarries.

14:42You wait for it.

14:43Don't lose faith.

14:45God is a God of, of his word because it will surely come.

14:49It will not tarry.

14:51Now, this, we can see this prophecy unfold in second kings 25 and let me just read a few verses here just so we can see how Ezekiel's prophecy unfolded.

15:03And it came to pass in the ninth year of his reign in the 10th month and the 10th day of the month, the very day that Nebuchadnezzar king of Babylon came, he and all his host, his armies against Jerusalem.

15:17This is the very thing that the exiles with Ezekiel, that the priest, the, the, the prophets so called the, the leading men describes this.

15:27They couldn't get this in their head there.

15:29We are the people of God.

15:31This is the city of God.

15:33There is absolutely no, no way Jerusalem will fall just a little while.

15:39Everything's gonna be ok.

15:40We're gonna be free.

15:41Jerusalem is gonna free, be free, everything is gonna be restored.

15:44And Ezekiel said no, any, any prophet that is telling you peace, peace, there is no peace, this is the judgment of God.

15:54And so he says here on, on the very day, all all his armies, he came against Jerusalem and pitched against it and they built forts against it round about and the city was besieged until the 11th year of King Zedekiah Ezekiel was telling them this is what's going to happen.

16:14And on the ninth day of the fourth month, the famine prevailed in the city.

16:18This is horrible.

16:20So we're on the verge of economic collapse.

16:23Thank you, Biden administration.

16:26Thank you.

16:27Trudeau administration.

16:29 Thank you to these Western leaders who have sold us out and we have no idea what is coming when our economies collapse.

16:39 But famine, these are just words on the page.

16:42 famine prevailed in the city.

16:44 There, there are, there are lives behind this phrase, famine prevailed in the city that are absolutely devastated, their moral compass and code is completely out the window when they're facing the insanity that comes with famine.

17:00 In fact, they're told in, in Deuteronomy, they'll eat their own Children and there was no bread for the people of the land and the army of the Chaldean.

17:10 So, and this is again the part of the strategy to cut off the supply chain which again we're facing.

17:15 And the army of the Babylonians, the calcs pursued after the king and overtook him in the plains of Jericho and all his army were scattered from him.

17:24 And so this is a very important part of the prophecy that the king himself was taken down.

17:29 So they took the king and brought him up to the king of Babylon to Ribla and they gave judgment upon him and they slew the sons of Zedekiah before his eyes and put out the eyes of Zedekiah.

17:43 What a, what a cursed life.

17:45 So he was living large.

17:46 He had all the wealth was just lapping it up and the tables turn.

17:53 And the last thing he sees before he goes blind is the, the, the slaughter of his sons before his eyes and then he goes blind.

18:02 So that's the last image in his brain and they bound him with fetters of brass and carried him to Babylon.

18:09 And so, so that is what how the prophecy actually unfolded here.

18:15 Ezekiel is telling this is coming.

18:18 She says, utter a parable unto the rebellious house.

18:21 That's how God describes these covenant people.

18:23 And we saw not last week, but the week before when we were in chapter 23 that the Southern Kingdom saw how unfaithful the Northern Kingdom was.

18:33 They saw how God dealt with that unfaithfulness and rather than repent, they doubled down, they doubled down in the immorality and were for they, they in fact made the the Northern Kingdom look righteous and justified because of their absolute debauchery and behavior.

18:51 So God describes them as the rebellious house, utter a parable unto the rebellious house.

18:59 These people who cannot get it into their head that God has left the city, that the glory of the Lord has departed from the temple and the city is under curse.

19:10 They can't get this in there.

19:11 We're the people of God surely God is in this place, utter a parable into the rebellious house and say unto them thus says, the Lord God set on a pot, set it on and also pour water into it.

19:26 So something is going to be brought to AAA boil a furnace level boil and this is all a parable, gather the pieces thereof into it, even every good piece.

19:41 So, you know, they had this sense that they're the choice pieces that you know, they're the best of the, of the people.

19:49 And God is saying, yeah, I'm gonna take the best of the people and I'm putting them in this boiling cauldron to completely devastate them.

19:57 The very leaders are going into the park, gather the pieces thereof into it.

20:02 Even every good piece, the thigh and the shoulder fill it with the choice bones.

20:08 This is all a parable of the, the people who think they're the best in the land.

20:13 Yeah, they're going down take the choice of the flock and burn also the bones under it and make it boil.

20:21 Well, this is judgment that this is suffering, make it boil well and let them see that the bones of it there in wherefore thus says the Lord God or I deny Jehovah woe to the bloody city.

20:42 This is Jerusalem.

20:43 He's talking about it's, it's a murderous city.

20:47 These kings that are reigning over the people.

20:51 They are corrupt, they are evil, they are murderous.

20:55 They all have blood on their hands.

20:57 Does it sound familiar?

21:00 You know anybody today, our, our leaders today can put on a suit and tie, they can shave, they can comb their hair, they can put on a bit of cologne or a nice dress and perfume and then they can sit in front of the camera and they can appear most righteous, most honorable God says they are a bloody city.

21:22 You know, I apologize for our American brethren Washington is, is a murderous capital.

21:29 You look at, look at here in Canada where we're, our government is putting our own citizens to death because that the state is assisting in the death and the murder calling it suicide, calling it assisted assistance in dying.

21:44 trying to make it sound noble.

21:46 but the state is murderous and, and woe to any of us if we have our hope in the state, if we think the state is going to save us.

21:55 In fact, God condemns Judah chapter 23 we went through it very charged sexual language, but God in fact, was referring to their political alliances and their political hopes woe to the bloody city.

22:12 It's a city full of murder to the pot whose scum is there in.

22:17 So they're boiling the pot and the scum is coming up and, and God is saying that's a parable.

22:22 These people are full of scum and whose scum is not gone out of it.

22:28 There's a, you know, very crude saying people might refer to someone as a scumbag.

22:33 That's basically, that's what this is.

22:35 These people are scumbags to the part whose scum is there in and whose scum is not gone out of it.

22:43 We just can't get rid of this scum.

22:46 Bring it out piece by piece.

22:48 Let no lot fall upon it.

22:51 Here in the complete Jewish Bible, it says empty it piece by piece without troubling to draw lots.

22:57There's, there's no point drawing lots to see.  
22:59Like maybe somebody can find favor with God.  
23:01No, they're all under condemnation.  
23:04He says for her blood is in the midst of her.  
23:10She's just given herself wholeheartedly to corruption and wholeheartedly to the devaluation of human life.  
23:21Human life means nothing.  
23:22They just kill people left, right and center and they just don't care.  
23:26Her blood is in the midst of her.  
23:29She set it up on the top of a rock.  
23:31So she's, she's actually putting all of this blood on display.  
23:35It's you know, today, maybe we would look at our obsession with abortion and how we parade abortion and we, and we promote it.  
23:46We exalt it.  
23:47We, we put it up on a pedestal.  
23:49Well, this is nothing new.  
23:50They're, they're sacrificing their Children here and they're doing it on the top of the rock.  
23:54They want everybody to see.  
23:56She poured it not upon the ground to cover it with dust.  
24:02So there was no sense of honor for the blood that's being spilled.  
24:06It's just no, they're just slaughtering and the blood is pouring everywhere and they just, they have no sense that wait a minute.  
24:13These are human beings made in the image and likeness of God.  
24:18Their life is in the blood.  
24:20We need to be very careful about bloodshed.  
24:22In fact, if you look at the Torah here in Deuteronomy 12 and beginning in verse 20 this is dealing with the animal sacrifices.  
24:34And her brother Deacon Jan has been going through a series on the sacrifices in Leviticus and the whole holiness code.  
24:43But here we'll see in Deuteronomy 12 and verse 20 dealing with the, the tithe and the sacrifices when the Lord, your God shall enlarge your border.  
24:53So Moses did tell them they'd be blessed.  
24:56And so when they are blessed as he has promised you, and you shall say I will eat flesh because your soul longs to eat flesh.  
25:06And you're just like, wow, I just really would love to have a, a nice barbecue here.  
25:11some barbecue lamb or whatever it is, you, you have this lust for it because your soul longs to eat flesh.  
25:17You may eat flesh.  
25:19This, this is not Buddhism, this is God.  
25:21God wants them to enjoy themselves.  
25:23Whatever your soul lusts after only be sure that you eat not the blood.  
25:30So this nation was to be very sensitive about the life force that's in the blood.  
25:37Be sure that you eat.  
25:38Not the blood.



25:39For the blood is the life that you may not eat the life with the flesh.  
25:45So this is a nation that should be highly sensitized to bloodshed and to the the power of blood and that for them to live, they have to kill.  
25:55So something has to die in order for them to live.  
25:59And there must be a sense of great honor with this.  
26:01That this is just by God's grace.  
26:05We live at the expense of other other animals, other, other parts of the creation have to die in order for us to keep living.  
26:12But there's a real great sense of honor of what God has created and that its life is in the blood.  
26:19He says in verse 24 you shall not eat it.  
26:22You shall pour it upon the earth as water.  
26:26So just put it on the earth as water, don't eat it.  
26:29Verse 25 you shall not eat it, that it may well go well with you and with your Children after you, when you shall do that, which is right in the sight of the Lord.  
26:39So if the righteous, if the nation was following this holiness code, they would have a great sense of honor when blood is shed.  
26:47But in fact, they've reverted to Cain and the moral code of Cain here in Genesis four and verse 10, Cain said, oh God says, to Cain, what have you done?  
26:59The voice of your brother's blood cries unto me from the ground.  
27:05And so you can only imagine in Jerusalem when they're sacrificing their Children to Baal and to Moloch and they're shedding innocent blood, you can only imagine the cry that's going up to God.  
27:20He says here, your brother's blood cries unto me from the ground.  
27:24And now you are cursed from the earth which has opened her mouth to receive your brother's blood from your hand.  
27:32And again, the state, our, our governments have betrayed us.  
27:39They are systematically killing us.  
27:41Sounds hyperbolic but check the, check the record.  
27:46but all of this bloodshed.  
27:49God is going to hold them accountable after Ezekiel 24 verse eight.  
27:56So he says this, this bloodshed that is they're just being one to with it.  
28:00They just don't care.  
28:01They're being completely irreverent.  
28:03this bloodshed that it might cause fury to come up to take vengeance.  
28:08God is not ignoring this.  
28:10I have set her blood upon the top of a rock that it should not be covered.  
28:15This is, this is what they're doing.  
28:16God says, OK, this is gonna be a judgment against you.  
28:19This is evidence against you.  
28:20Let's make it plain.  
28:22Therefore, thus says, Adena yehovah woe to the bloody city.  
28:28W woe means absolute cursing.  
28:31And God is gonna bring this about through the king of Babylon.

28:34He's gonna bring it about through the, the Roman Empire he's gonna bring it about through the Arabian Empires woe to the bloody city.

28:42I will even make the pile for fire.

28:44Great.

28:46So they're, they're just setting themselves up for the judgment of God in this absolute devastation.

28:52All according to the faithfulness of the Torah God, God, to the Torah, to the covenant heap, pa would kindle the fire.

29:01This is all parabolic language.

29:03So the, the wooded are the people.

29:06This is, they're just bringing this judgment upon themselves.

29:09It's going to be intense, kindle the fire, destroy the flesh with the fire, let it consume it and spice it well and let the bones be burned.

29:21There's just, there's no mercy here.

29:24They have brought this upon themselves according to the covenant terms and conditions then set it up empty upon the coals thereof that the brass of it may be hot and may burn, that the filthiness of it may be molten in it that the scum of it may be consumed.

29:42So, you know, we're dealing with such filthiness in the nation that after all of this boiling and burning is done, then then take the pot itself and, and just heat it up with the most intense fire so that we can actually purify the pot from having to have dealt with all of this scum.

30:05Verse 12.

30:06She has wearied herself with lies.

30:09I mean, again, it's, you know, we're talking of this ancient nation, but don't we see our own nations here, don't we see our own leaders lie to us whenever they're on camera they're reading from a script that's full of lies and, and people have just lost faith.

30:27No, nobody believes these people anymore.

30:30At least nobody with half a brain.

30:33She has wearied herself with lies and her great scum went not forth out of her.

30:40So as much as all of this boiling, the scum is still there.

30:43I can't get rid of it.

30:44Her scum shall be in the fire in your filthiness is lewdness because I have purged you and you were not purged.

30:55So after all of this, we still can't get rid of the corruption.

31:00You shall not be purged from your filthiness anymore.

31:03So you've committed to this corrupt way of life, OK?

31:08You're gonna stay on that path.

31:09Then Isaiah says that or through God says through Isaiah that seeing they will not see and hearing, they won't hear until.

31:19So they, they are going to be subject to this judgment and at the most intense peak of this judgment, their eyes will finally be opened, but God is trying to perch them, but they won't be perched.

31:30You know, it's really amazing that Jews do not preach this Jews have this inflated sense.

31:39And I I'm I'm speaking generally, but if you look at the, the, the rabbis today, their leaders, they have this inflated sense of importance.

31:51 They, they have AAA way of looking down on gentiles, they despise Jesus Christ again.  
31:59 I'm speaking generally there are exceptions and, and God through everything they've been through, they are still not purged.  
32:09 And so more judgment is coming and, and more intensely and why, why don't we hear Jews ever preaching this, you know, fellow Jewish brethren?  
32:18 I'm a Jewish.  
32:19 If I'm a Jewish rabbi, I was studying Ezekiel and I realized we are under God's judgment.  
32:26 We're, we're, we're not better.  
32:27 Yes, God has chosen us, but we have failed.  
32:30 We have violated the covenant.  
32:31 Why?  
32:32 Why do we never hear this instead?  
32:34 What we hear is we're the chosen and nobody will defeat us because we're the best.  
32:41 He says, God says He's tried to purge them but they were not purged.  
32:46 You shall so you shall not be purged from your filthiness anymore until I have caused my fury to rest upon you.  
32:54 So we still have a nation called Israel today and I wouldn't describe them as the whole, you know, on the whole, that God's fury rests upon them entirely.  
33:06 No, because the cycle is not complete and yet what we know from prophecy is God's fury must rest upon them entirely entirely down to the smallest DNA speck.  
33:23 And it, it is then that God says to them, you're not going to see me again until you shall say blessed is He who comes in the name of the Lord?  
33:30 They're certainly not saying that yet.  
33:34 God says I, the Lord have spoken it.  
33:36 It shall come to pass and I will do it.  
33:41 I will not go back.  
33:42 There's no abrogation here.  
33:44 I will not go back.  
33:45 Neither will I spare.  
33:47 Neither will I repent according to your ways and according to your doings, shall they judge you?  
33:55 Says the Lord God.  
33:57 So Babylon came in and, and we, we saw in the second kings 25 the very king of Jerusalem of Judah was judged by, by the gentiles.  
34:09 And we're seeing right now the setup the nation of Israel is being judged by the gentiles.  
34:15 They, they are being portrayed as the most evil of people.  
34:20 Verse 15.  
34:26 Now he has another oracle from God.  
34:30 Also the word of Jehovah came unto me saying, son of man, behold, I take away from you the desire of your eyes with a stroke.  
34:44 The complete Jewish Bible says with a single blow.  
34:49 I'm about to deprive you of the delight of your eyes.  
34:54 Ezekiel was a very serious man, very serious priest and prophet, no joking around.

34:59He was intense, but he was also very clearly a very loving man with a, with a wonderful marriage that, that brought him a lot of joy.

35:11Hi, his wife.

35:12God.

35:12God describes his wife to him as the delight of your eyes, the desire of your eyes.

35:21So God saw the relationship he has with his wife and this is how God characterizes their marriage.

35:30And yet he says, I'm gonna take her with a single blow just like that by just, just suddenly.

35:38And when I take her, he says yet, neither shall you mourn nor weep.

35:46If this is the love of your life, you are in such a deep covenant relationship with her.

35:54And when I take her suddenly, don't do the normal traditional mourning and weeping, which is part of the grieving process, which is very healthy.

36:04So any of you out there who have lost loved ones, make sure you grieve.

36:09It's, it's not healthy to, to, to not grieve.

36:13You have to process your grief.

36:15It's, it's, it's very difficult if you're just trying to hold this in and trying to be super spiritual and, and then you have this with you for the rest of your life because you haven't processed it.

36:26We have to process intense emotions, whether it's grief, anger, the sense of loss, whatever it is, we have to process it so that we can be healthy so that we're not stuck.

36:42But God wanted Ezekiel stuck in this grief.

36:46He says, you shall neither mourn nor weep, neither shall your tears run down like just hold in your grief, forbear to cry, make no mourning for the dead.

36:59This, this is, this is shocking.

37:02This is the love of your life and you're to carry on as if nothing happened, bind the tire or the the turban of, of your head upon you and put on your shoes or your sandals upon your feet and cover not your lips and eat, not the bread of men.

37:20So don't, you know, normally there's a practice of breaking bread together to help with the grief pro the grieving process don't do that.

37:28Carry on.

37:29Just go about your business.

37:31So he says, verse 18.

37:34So I've spoken to the people in the morning and in the evening, my wife died and then the following morning I did as I was commanded.

37:45So this is just caught.

37:46Everybody by surprise, his wife just died suddenly the next morning, he carries on business as usual as if nothing happened.

37:56And the people said unto me, won't you tell us what these things are to us that you do so that you're acting this way.

38:04So they know he's a prophet.

38:05They know that he, he many of his messages are in symbols.

38:10They've seen this already and now they, they don't understand this.

38:14Ezekiel, what are you doing?

38:16What does this mean?

38:18 Then I answered them, the word of Jehovah came unto me saying, speak unto the house of Israel.

38:25 And we've said this many times, I'll just say it again for the record.

38:28 The house of Israel is the Southern kingdom.

38:32 The entire house of Israel is represented in the house in the Southern kingdom.

38:37 And God as, as part of the the remaining house of the covenant.

38:41 God refers to them as the house of Israel.

38:44 So Ezekiel, these people are actually having a conversation with Ezekiel.

38:48 These are the exiles that are with Ezekiel that God refers to as the house of Israel.

38:56 And when, when his wife died, they came to him, the house of Israel did and asked him what is going on, what are you doing?

39:04 And so God says, say to the house of Israel thus says, the Lord God behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes and that which your soul pities and your sons and your daughters whom you have left shall fall by the sword.

39:31 So again, their theology, their ideology, their entrenched perspective was everything's gonna be OK.

39:40 We're dealing with the city of the Lord.

39:41 After all, we're dealing with the people of God of Jerusalem is gonna rule the whole world, the whole world is gonna look to do everything is gonna be fine.

39:51 And now the loss of Ezekiel's wife, the desire of his eyes and that he just had to go about his business was assigned to them that the temple.

40:04 So what what they have prided themselves upon was in fact going to collapse and all their sons and daughters which they left behind when they were taken into exile, they're all going to be destroyed by the sword and you shall do.

40:21 Ezekiel says to the house of Israel again, he's, he's having a real conversation with these people.

40:26 You shall do as I have done you shall not cover your lips nor eat the bread of man.

40:33 And your turban shall be upon your heads and your sandals upon your feet.

40:37 You shall not mourn nor weep, but you shall pine away for your iniquities and mourn one toward another.

40:45 So this is gonna be so devastating and it's gonna be so relentless that you won't have time to, to mourn over this.

40:55 This is just gonna happen suddenly and relentlessly and intensely and, and you're just gonna have to get used to this.

41:03 For thus says, the Lord, oh sorry, this is now Jeremiah.

41:07 Just a quick verse from Jeremiah just to talk about this lack of mourning in Jeremiah 16 verse five for this says, the Lord enter not into the house of mourning.

41:18 So this judgment is coming, but don't enter the house of mourning.

41:22 Neither go to lament nor bemoan them for I have taken away my peace from this people.

41:30 These are the people of God.

41:32 The false prophets are saying everything's gonna be ok.

41:35 Peace, peace.

41:37 And God is saying I've taken away my peace from this people.

41:40 You know, Christ told us in the end time, there will be many false prophets.

41:46 And and when we look into the scripture, the false prophets were those who were preaching a false good news, a premature good news.

41:57 And they were telling the people peace, peace.

41:59 When there is no peace, the conditions for peace do not exist.

42:03 And So, if that was true anciently and Christ didn't come just making up a whole new theology, he was in fact fulfilling the ancient prophets in the Torah that we would expect them that these false prophets who will deceive many are going to be preaching a false gospel, a false good news, an optimistic outlook and the people who are following the path of Ezekiel and giving the scripture undiluted and just this is the word of God.

42:40 Of course, they're going to be demonized.

42:42 They're going to be taken as heretical and, and just hyperbolic and don't take them seriously.

42:49 But the word of God is the word of God.

42:52 Jeremiah says, thus says, the Lord enter not into the house of mourning, neither go to lament nor bemoan them.

42:58 So there's incredible devastation coming, don't lament for them for I've taken away my peace from this people says, the Lord, even loving kindness and mercies.

43:09 And again, this is the covenant.

43:10 This is one of the terms and conditions of the covenant that He he here are the blessings and here are the curses.

43:20 Well, removing his loving kindness is has said and mercies, this is one of the curses back to Ezekiel 24 just rounding this up.

43:31 Thus, God says, thus, Ezekiel is unto you a sign.

43:38 So Ezekiel's behavior to the people who were with Him.

43:43 This is not a message that he's not delivering to anybody.

43:47 He he's doing all of this but nobody's hearing him, he's talking, but nobody's having he's actually in real conversa real time conversation with the house of Israel.

43:56 And then in addition to what he tells the house of Israel, God tells them, wake up, Ezekiel is assigned to you.

44:04 What you just saw Ezekiel do with your own eyes.

44:07 This is assigned to you according to all that he has done.

44:11 Shall you do everything you just saw him do, you're going to do.

44:17 And when this comes, you shall know that I am Adoni Jehovah, I'm the Lord God.

44:27 And this is called the recognition formula.

44:30 This, this identification of God tied to his word implies his word must be preached just as Ezekiel was preaching his word.

44:43 So that when it comes to pass, people can say this is exactly what Ezekiel said.

44:46 Ezekiel said this would happen and then it happens.

44:49 So there has to be a faithful preaching of the gospel, not a false gospel, not a gospel of peace, peace.

44:57 When there is no peace, the conditions of peace don't exist.

45:00 But there have to be people who are saying this is what the Lord God says.

45:04 This is what's going to happen.

45:05 It's going to be a very unpopular message.

45:08It's gonna be a message like all those guys are crazy.

45:10What are they talking about?

45:12And yet when everything comes to pass, exactly, we're not saying our own words.

45:18We're saying the words of God.

45:19We're reading from the scroll.

45:21And when it comes to pass, God says, that's when they will know.

45:25That means they don't know now.

45:27But when it comes to pass with such precision, that's when they'll realize this, this is from God.

45:35We, we are in the wrong, we were wrong to believe in our leaders to think that they could save us because this is happening.

45:43Exactly as God said, it would happen.

45:45So that's when they'll know.

45:46Finally, it means that there, that's what again, Isaiah says, seeing, you won't see and hearing, you won't hear until.

45:55Well, this is the until that, that when when this devastation occurs and the faithful preaching is there, they'll realize, ok, well, the faithful preaching also includes good news.

46:08It says that it said exactly this is what's going to happen.

46:11But then it also said there's light at the end of the tunnel.

46:14Let's let's turn toward that light because this accurate, this, this preaching is accurate.

46:19All of the other preaching is false.

46:21This preaching is accurate.

46:24He says also you son of man, shall it not be in the day when I take from them, their strength, the joy of their glory, the desire of their eyes that whereupon they set their minds, their sons and their daughters.

46:39So there's this sudden collapse.

46:41And that again is what we can expect a sudden collapse that he that escapes in the day shall come unto you to cause you to hear it with your ears.

46:53So they're, they're actually gonna run to you and say this is what's happened.

46:57Well, this really reminded me this.

46:59He that escapes, reminded me of job.

47:03And I personally, I did a study on job years ago, maybe over a decade ago.

47:07And I personally see job his whole life as a metaphor for Israel.

47:13Job is Israel and his self righteousness represents the self righteousness of Israel.

47:20And his suffering represents the devastation that Israel must be subjected to in order to come to know the Lord God and then to be set on high.

47:31As a result.

47:32I think the job is a great metaphor for Israel.

47:36And here, just as God says, through Ezekiel that when this all happens and they, the ones that escape will come to Ezekiel and say they'll tell him what happened here in job 116.

47:48He says, while one of the sons was yet speaking, there came also another and said, the fire of God has fallen from heaven and has burned up the sheep and the servants and destroyed them.

47:59 And I only have escaped alone to tell you, I, I escaped so that I could give you this bad news while he was yet speaking.

48:06 There came also another and said, the Chaldeans made out three bands and fell upon the camels again.

48:14 The Chaldeans, the Babylonians and have carried them away.

48:17 Yes, and slain the servants with the edge of the sword again.

48:21 Ezekiel told them this is gonna happen with the edge of the sword and I only have escaped alone to tell you.

48:27 So again, I really do think there's a great metaphor in the story of job with the, the life story of Israel.

48:36 Finally, Ezekiel 24:27.

48:39 In that day, shall your mouth be opened to him, which is escaped?

48:47 So, so you will have an answer for them.

48:50 So they're gonna come to you and tell you what's happened in that day, your mouth will be open to Him, which is escaped and you shall speak and be no more dumb and you shall be assigned unto them and they shall know that I am Jehovah.

49:08 This, this is you know, this language which is just repeated throughout Ezekiel.

49:15 They shall know that I am Jehovah.

49:19 It is chilling.

49:21 It's like do not enter into covenant with this God if you're not going to take Him seriously because He is dead serious about covenant.

49:32 We may not be serious about covenant.

49:34 We may take covenant lightly.

49:35 God does not take covenant lightly and that's what these people have to learn that He is Jehovah because He doesn't take covenant lightly.

49:45 He doesn't enter into covenant lightly and every word he speaks.

49:49 That's why, you know Christ says to the covenant community that every vain word will be judged because we have to learn the power of the word and that God does not take lightly.

50:03 People who make a covenant, who make a vow, who say one thing but do another.

50:07 And God is just not like that, what He says He does.

50:12 And this is what the covenant community has to come to realize.

50:15 So that brings us to the end of this section.

50:20 It's been a very deep focus on Judah, a very intense a very scrutinizing look at this nation, followed by intense judgment.

50:35 And now after this, when we come back to Ezekiel, God turns his judgment upon the nations and we'll see that.

50:44 So let me stop there and I will also check the chat to see if there's anything that I should be paying attention to there.

50:54 But what I really wanna do right now is bring in my brother and companion as the Murray.

50:59 How are you, sir?

51:01 Good, good, good.

51:02 How are you?

51:02 Great.



51:03 You're coming in loudly and clearly.

51:05 Thank you so much for joining.

51:07 Is there anything in the chat that we should be respond to?

51:12 Let's have a quick look.

51:13 It did not on a different platform here.

51:17 So I'm just looking at brother Jeff's comments about the attitude of, of the, of the Jews.

51:22 It's unfortunate.

51:24 Yeah, material success.

51:25 Yeah.

51:26 Yeah.

51:27 Nothing other than greetings and well, greetings to everyone.

51:31 Now, brother, we had some questions that came in.

51:36 Yeah, a couple of questions, a couple of comments before before we do I wanted to make a quick comment on something you touched on today and,, just kind of harken back to Jan's message, this, the deacon Jan's messages pass Sabbath when you mentioned,, in a round verse 15 where God took,, Ezekiel's wife and told him to sigh, sigh silently and not mourn it harkens me back to what Jan had brought up from the Torah in Leviticus.

52:00, 21 verse 10, that the priesthood who was on his duty was banned from leaving and burying even the closest of his families, the father, his mother, his wife and his immediate family.

52:12 If he was in service, The Torah banned him from leaving his service and going to, to mourn or bury his dead.

52:21 So I don't know if there's a connection there.

52:23 But obviously, Ezekiel being a priest who is a priest who was on duty is not just a lesson, an important lesson that Israel was to want to face, but also in accordance with his to, to I remember when I was listening to the sermon that I, I thought of it.

52:37 There was the part I was thinking of was when there were certain exceptions that the priest could make, but the wife was not included in those exceptions for mourning.

52:49 And so I was trying to see if there was a fit there.

52:51 But the idea here would be the expectation of everyone was that the priest that this is totally normal and acceptable for him to mourn for his wife.

53:02 But when he doesn't, that's what creates the shock.

53:06 So, so I think there, there is something in the holiness code in Leviticus, but I don't think it's a direct tie to what deacon Jan was covering because of the fact that God's expectation of everyone was that it would be completely strange that he did not mourn for his wife.

53:25 And then he said to them, he's assigned to you.

53:28 It's gonna be completely strange when, when what you set your pride upon and the desire of your eyes is gone like that and you don't have a chance to mourn.

53:39 Yeah, I agree.

53:40 Yeah.

53:40 Good, good, good analogy.

53:41 And, for sure.

53:43 So,, I did not get a chance to go into detail on the questions that were asked, but,, I do have them here.

53:51 Do you want me maybe to read this first one?

53:54 And then if you don't mind, responding and then I can add my.

53:59 So I think it's, it's a great question.

54:00, it's by our brother Tom and he says,, how do you understand and teach from the Bible?

54:09 Well, so I teach from the following verse and its second Corinthians 521 which I'll bring up in a moment here.

54:16 But he says, what does it mean?

54:18 And how does it relate to other biblical text?

54:20 Thank you for your thoughtful consideration.

54:23 So I, I think this is a really great question.

54:25 Let me bring it up here.

54:29 Second Corinthians 521 and I do have some thoughts on this one.

54:39 Just share my screen.

54:45 Second Corinthians 521 for He has made him to be sin for us.

54:51 Who knew no sin that we might be made the righteousness of God in Him.

54:57 So our brother Tom is asking what, what does this mean that God made Him to be sin for us when he knew no sin, that we might be made the righteousness of God in Him.

55:11 And also how does it relate to other text?

55:14 Sure.

55:14 So just a couple of thoughts to, to start out obviously, you know, this verse has caused issues.

55:21 does Christ actually become sin in so far as forcing the father to walk away from him and being being made sin itself?

55:32 When you look at Isaiah 53 and verse six, there's a bit of a, there's a connection there to Isaiah 53 and verse six where the prophet says the last half of the Lord and the Lord has laid on him the iniquity of us all.

55:48 So combining those two, it, it makes it look like he actually becomes sin.

55:54 But how does that play in with other scriptures if you could pull up if you don't mind the same verse.

55:59 Second Corinthians 521.

56:01 But in the complete Jewish Bible, I think this offers a different perspective.

56:06 Well, it, it clarifies it a little better.

56:10 where, where God made this sinless man a sin offering on our behalf, so that in union with Him, we might fully share in go in God's righteousness.

56:19 So how again, how would God, how would the Father lay the iniquity of all of us on, on Him?

56:27 Obviously, looking back into Leviticus four where Deacon Jan was on the, on, on the Sabbath with regard to the sin offering, it's also repeated in numbers numbers 15, I believe as well.

56:40 And then Hebrews 922 if we can just go there for the last scripture for me, and then I'll, I'll turn it over to you for comment, Hebrews 922.

56:51 The Torah coming straight from the Torah.

56:53 In fact, according to the Torah, almost everything is purified with blood.

56:56 Indeed without the shedding of blood, there's no forgiveness of sins.

56:59 So, while the scripture does link up to if it is Isaiah 53 to indicate that God lays all of the sin on Christ, all of our sins.

57:11 It's really when you combine that with, with the Torah and the explanation of the sin offering and how Paul pulls, pulls all of that in here.

57:19 I think the complete Jewish Bible has a better rendering there when it says He he, he will be made a sin offering for us all so that his blood covers all of our sins rather than, you know, one bull or one man, which is really how, what, what that, that was back in the Torah.

57:37 That's kind of some thoughts from me.

57:39 I'm curious, brilliant.

57:39 Love it, love it very much.

57:42 I also love the, the Jewish Bible bringing in a bit more clarity that really like how you went to Isaiah 53.

57:49 And that makes it so clear that God has laid on Him, the guilt of all of us.

57:54 I just had a couple of scriptures.

57:56 There's a few scriptures that I went to here.

57:58 I won't go through all.

57:59 I won't belabor it.

58:01 because I think you covered what I love what you covered, but I did want to go to Isaiah because if we go just, you know, here Isaiah, sorry.

58:12 Second Corinthians 5:19, God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them and as committed unto us, the word of reconciliation.

58:25 Now, then we are ambassadors for Christ as though God did beg you by us.

58:32 We pray you in Christ's stead, be you reconciled to God.

58:36 I think this language in Christ's stead.

58:38 You've sort of touched on this that, that God came.

58:41 Christ came to earth representing Israel in order to fulfill the requirements of Torah.

58:48 So that Israel could receive the blessings promised in the Torah in the covenant.

58:52 But what he also did was took upon himself, the curses of the law so that all of the curses that Israel has incurred legally.

59:03 Now, he has taken it upon himself and legally, he's giving the blessings which he satisfied.

59:10 those who come into Him can receive those blessings without God breaking the law.

59:16 So God was kind of in a quandary of a sense that is like how do I resolve this where I cannot break my word?

59:23 And I have promised how I will curse these people if they break the covenant.

59:28 And I cannot just, I cannot just say, OK, well, you know, it's all, it's all in the past.

59:33 So I think it's very important and you brought this out in the passage that you shared that God laid on Him, the guilt of the covenant people and those people who then accept Him as their personal savior, they can then legally and in compliance with the Torah receive the blessings.

59:53 So now as apostles, they are working in, as ambassadors of Christ begging them.

1:00:00 And by us in Christ's stead be reconciled to God.

1:00:06 And it's important here that he's speaking to the covenant community.

1:00:09 This is not, yes, each man in his own order, Christ came for Israel and he's got to reconcile Israel first for he has made him to be sin for us who knew no sin and us is the covenant community.

1:00:22 This is not generic Greek philosophy.

1:00:24 This is, there is something that's happening here with God reconciling these evil people back to himself.

1:00:33 So he's made him to be sin for the covenant community, even though he knew no sin.

1:00:38 But he is a representative of Israel is the holy one of Israel that we may be made, the righteousness of God.

1:00:43 We Israel might be made the righteousness of God in Him, Christ.

1:00:49 And then it just goes on then and there should be no chapter break.

1:00:53 We then as workers together with Him beg you also that you receive not the grace of God in vain for He said, I have heard you in a time accepted and in the day of salvation have I succored you behold.

1:01:09 Now is the accepted time.

1:01:11 We just, we were just reading in Ezekiel the curse that's upon these people.

1:01:15 But now he says, I've heard you in a time accepted in the day of salvation.

1:01:19 I've comforted you behold.

1:01:21 Now is the accepted time behold.

1:01:23 Now is the day of salvation.

1:01:24 And that actually is pointing us back to when you went to Isaiah brother.

1:01:30 It's taking us back to Isaiah here in Isaiah 49 verse seven.

1:01:34 And I, I'll stop here.

1:01:35 But I think it's an important passage thus says, the Lord, the redeemer of Israel, that's, that's who he is his holy one to him, whom man despises to him, whom the nation abhors to a servant of rulers.

1:01:52 Kings shall see and arise.

1:01:53 Princes also shall worship because of the Lord that is faithful and the holy one of Israel, that's who he is.

1:02:00 He's the representative of Israel and he shall choose you.

1:02:04 Thus says the Lord in an acceptable time.

1:02:06 Have I heard you and in a day of salvation, have I helped you?

1:02:10 You being Israel and I will preserve you and give you for a covenant of the people to establish the earth to cause to inherit the desolate heritages.

1:02:20 And then he says here that you may say to the prisoners, go forth to them that are in darkness, show yourselves.

1:02:29 They shall feed in the ways and their pastures shall be in all high places.

1:02:33 They shall not hunger north or these are the people that are under curse.

1:02:37 Neither shall the heat nor the sun smite them for he has mercy on them for he that has mercy on them shall lead them.

1:02:45 Even the springs of water, shall he guide them.

1:02:48 And I will make all my mountains away and my highway shall be exalted, behold, these things shall come from far and lo these from the north and from the west and these from the land of sin.

1:02:59 And so they're all gonna be gathered s heavens and be joyful o earth and break forth into singing o mountains for the Lord has comforted his people.

1:03:09 This is what it's all about.

1:03:11 He's done it and he will have mercy upon his afflicted and Zion can't understand it.

1:03:16 They said he's forsaken me.

1:03:18 He says, no, I have graven you upon the palms of my hands.

1:03:22 So, and there's some other scriptures here in Galatians that and, and in Jeremiah, I won't, I won't go through it.

1:03:29 Now, in, in Romans we're gonna be covering first John where he talks about the propitiation.

1:03:34 But I really, I think if I can do something, I think Galatians would be a good one just to just to quickly touch on.

1:03:41 just because it, it backs up what you said about the curses.

1:03:45 You.

1:03:46 Yeah, just Christ has redeemed us from the curse of the law being made a curse for us.

1:03:50 So rather than him being made sin, which is one of the explanations.

1:03:54 It backs up what you've said with.

1:03:56 It's actually the curse.

1:03:58 So his shed blood becomes the offering that that covers the sin.

1:04:02 But, but he took upon himself the curses for of for the sin, not the actual sin.

1:04:08 That's a really good clarification because I think sometimes we're coming from the Torah.

1:04:13 So we might just automatically assume people understand this is about an offering, a sin offering.

1:04:18 But just making it clear, it's not that he's sin, it's that he's taken upon himself the earth, right?

1:04:24 The law.

1:04:25 Because at the end of the day, you'd have to actually ask your, ask the question if Christ became sin until his death, where does the sin?

1:04:34 So where does the sin go?

1:04:36 Who, who's going to die to take Christ's sin away?

1:04:39 You know, the sin of Christ?

1:04:41 So he can't, in my opinion, he can't be made sin itself because then where's the, where's the perfect?

1:04:47 So I think it, I think it's a better explanation that you brought in here and it's backed up here in Galatians where it's really the curse, the shed blood becomes the offering to remove this to, to take, to remove the curse, not the very good.

1:05:02 And I think brother that a lot of the confusion comes when we separate ourselves from the Torah and we, we fall into this Roman Greco, Roman type of Christianity that then gets into all of these philosophies.

1:05:16 But I do want to just go back to what you raised here and I, I'm just gonna favor the, the King James translation.

1:05:27 If I can find it here.

1:05:28 Where is this?

1:05:29Where is it so wrong one?

1:05:37Where did I go?

1:05:38King James, let me do it here.

1:05:44Yeah, just like what you brought out in Isaiah 53.

1:05:47So if you don't mind, I just want to return to that.

1:05:50Yeah, just maybe just let's go back to what you, what you brought out here.

1:05:55So, this is Israel, we've all turned away again, this is Israel, this is the covenant people and the Lord has laid on him the iniquity of us all.

1:06:05And that's that I think this is the key to unlocking that passage.

1:06:10Yes.

1:06:10Yeah.

1:06:11And, and again, the use of the word iniquity, just remind everybody to Con Jan sermon on, on sin transgression and iniquity.

1:06:20the blood of an animal could always forgive sin or unintentional, unintentional sin, but intentional transgression and intentional iniquity was such that, that this, this was what Christ brought to the equation here.

1:06:35Basically, no hope for these people, right?

1:06:37And therefore, there's no hope for the world because the prophetic word shows that the world will be reconciled to God through Israel.

1:06:45And so if there's no Israel, there's no salvation, which is why the devil wants to destroy that very, very good.

1:06:53Let me just close this up.

1:06:56I think we have time for another one here.

1:06:59This is from sister Jane and I, I forget exactly what I was saying here.

1:07:06But let me just read what she says and see what your thoughts are.

1:07:10I completely understand the meaning behind the quote.

1:07:12I don't know if you remember what the quote was, brother and I fully agree with it regarding people relinquishing responsibility.

1:07:19You then talked about submitting to authority and stated that we have a choice of who we give authority to in the liberal sense.

1:07:27I voted conservative in the federal election.

1:07:31But I'm now subject to a corrupt government that I didn't vote for.

1:07:35I don't feel like I have a choice.

1:07:38Now.

1:07:39You also quoted Romans 13 and, and Pastor Murray, you actually gave great sermon on Romans 13.

1:07:45But I did quote Romans 13 regarding every soul being subject to the governing authorities.

1:07:50I guess I missed the previous discussion of that matter and I'm confused because those two things seem to be contradictory.

1:08:00Yeah, I don't, I think this came out.

1:08:02I think this question if I remember correctly came out of a keeping watch episode.

1:08:05 Not a, not a Bible study because we, we were referencing back to my sermon on, on Romans 13 and we just sort of hit it, hit it briefly and perhaps, perhaps sister Jane didn't see this, that sermon.

1:08:18 So, yeah, this was referencing, I think keeping watch episode.

1:08:21 Thanks.

1:08:21 Thanks for that.

1:08:22 Let me just finish off the last sentence here.

1:08:24 And yeah.

1:08:24 So thanks for that clarification.

1:08:26 Yeah, that I remember this now, I get that we should never bow down to a corrupt government.

1:08:32 But where do we draw the line on rendering unto Caesar?

1:08:36 Is it simply just down to the line between subjugation and worship?

1:08:42 So, is that clear Murray?

1:08:45 Yeah.

1:08:45 Yeah, for sure.

1:08:46 I think I just, I would like to just go over, you know, take a few minutes to go over it as a bullet point list of what I covered in the sermon, I think should help clarify that.

1:08:54 So if you can go to Romans 13, 1 to 7, and perhaps this will help.

1:09:00, the message a couple of years ago was called, there is no fear in love if anyone would like to go back and look at that.

1:09:13 So it's, it's easy just to read the first verse and say, you know, God says to whoever is put in power, he, he has authorized and we should obey forever and ever amen everything that they say.

1:09:28 And that's a high level reading of it.

1:09:30 But let's just break this down here a little bit and go through it.

1:09:32 Verse one says, let every soul be subject unto the higher powers for there's, there's no power but of God that the powers that, that be are ordained of God.

1:09:43 So God does allow whether He selects them or allows them, you know, he, you know, puts, put Cyrus in on purpose.

1:09:51 He also allowed Nebuchadnezzar to rule for his own purposes.

1:09:55 And, and you know what we, what you've been covering through the prophets, he will allow whosoever therefore resists the power resists the ordinance of God and they, that resist shall receive to themselves damnation.

1:10:08 So if we just proof text and take that out, it looks very, it seems to say we must obey any power that is, that is any any world government that is in there for us.

1:10:20 But let's break this down a little bit here.

1:10:22 Who are these rulers that he's talking about?

1:10:24 For rulers are not a terror to good works but to evil.

1:10:28 These are the rulers that, that would, that God is saying should get our complete obedience.

1:10:37 Those that are, are a terror to evil.

1:10:40 Those that are the enemy of evil, not those that are an enemy to good works.

1:10:44 We're as, as an example today, we are filled with leaders who hate Christianity.

1:10:49So are to eat.

1:10:49so are these folks terrorist to evil?

1:10:52No, they're actually terrorist to good and, and they are not terror to evil.

1:10:56That's how I that's how, that's one explanation that I would have to render that will you then be afraid of the power do that, which is good and you shall have praise of the same again.

1:11:06Talking verse four continues talking about these leaders for He is a minister of God to you for good.

1:11:12I don't know how many world leaders we have today that would fall under this category that would be ministers of God to us for good.

1:11:20But if you do that, which is evil, be afraid today, you can do that which is evil and be, and be glorified and, and be made rich and wealthy and ha and have no no harm.

1:11:30So there's a pretty distinct, it's pretty good distinction here between what God considers a ma a leader of good and a leader of evil.

1:11:38Just continuing for he bears not the sword in vain for he is a minister of God.

1:11:43oh sorry, just dropped down just a hair there.

1:11:45He's a minister of God of revenge to execute wrath upon him that does evil.

1:11:49These are the leaders God Paul is talking about here.

1:11:52Those that, those that are, are against evil, wherefore you mu you must need be subject not only for wrath, but also for conscious conscience sake for this cause, pay you tribute also for they are God's ministers attending continually upon these things.

1:12:09So if you have AAA leader that is, is good, that is following God's law that is trying to shun evil and, and, and be a purveyor of God's way.

1:12:20They get all of your, your your, your devotion, whether that be faithfulness or, or, or monetarily.

1:12:29Now we get down to verse seven and we'll just, we'll finish here render therefore to all their dues.

1:12:36A and this is where I think we can make this.

1:12:38We can be a little bit of a distinction here between leaders who are evil and leaders who are good.

1:12:43And, and remember that Paul is generally talking about leaders who are good but does, does this, do we, do we render everything to leaders who are evil?

1:12:50No tribute, which is referring to taxes or, or or duties, tribute to whom tribute is due custom to whom customers do.

1:12:59Ok.

1:12:59So that, that's referring to monetarily but fear to whom to whom fear is due.

1:13:05II, I do not fear those that are purveyors of evil.

1:13:08They can have my, they can have my money, they can take my taxes.

1:13:11I'll, I'll, I'll happily pay.

1:13:13Not happily, but I will pay my taxes dutifully and whatever other customs and excise duties are due of me.

1:13:21But honor and fear, those are reserved.

1:13:24If you follow in my opinion, you follow from one to verse 1 to 7, those that are terrors to evil and purveyors of good.



1:13:32 So I think, I think, you know, we talk about having discernment between good, good and evil.

1:13:37 I think this is where the sermon can come in.

1:13:39 That this verse seven is really not a, it's not at all encompassing.

1:13:43 It's almost like a bullet point list.

1:13:45 And if they, if if as I go through it, you know, I will, I will give the evil leaders my taxes, I will give them my customs, but I don't believe I owe them my fear and my honor.

1:13:57 It's funny that you use the word discernment rather because as you were going through that, that's the very word that struck me how discerning you were in, in reading through the text.

1:14:07 I think it's very easy to read this talk, this text in a superficial way.

1:14:12 In a sloppy way and then, and then just sort of a broad brush application to it.

1:14:16 Whereas I found you were reading it very carefully and applying discernment.

1:14:21 And I think that's absolutely critical for us today because so much is coming at us.

1:14:25 And in fact, our enemies will use God's word against us.

1:14:32 They say, like, don't, don't you believe this?

1:14:34 And this was one of the, rules for radicals from Saul Oinky is to take their enemy's moral code and use it against them.

1:14:43 They don't believe these things, but they hold us to account to them.

1:14:46 Yeah.

1:14:46 And, and if we're not careful in how we read the text, then we think that we, we all fear to evil, evil leaders.

1:14:54 So I love that.

1:14:54 It's very, very good.

1:14:55 Hopefully sister Jane is on and that is satisfying for her.

1:15:00 Again, what I'll do Brother, if you don't mind, let's come back if you're available next week and then maybe finish off the Q and A and maybe just summarize what we have covered in Ezekiel so far and maybe get your, I, I usually I ask you as well what your thoughts are on what we've covered and I, I forgot to do that.

1:15:21 So it'd be great to get your thoughts on, on what we've covered.

1:15:25 And just to, you know, if anybody has any other questions out there, the last two really are comments, not questions, what we can talk about them and, you know, do a bit of a summary of what we've heard so far and if anybody has any questions, you know, how to, get a hold of us.

1:15:37 Yeah.

1:15:37 And we've covered a lot of ground.

1:15:39, it was Jane was, commenting on keeping watch.

1:15:43 We cover a lot of ground in our sermons in the Bible study.

1:15:46 So, anything that we have covered, we're certainly open to discussing in more detail if you have questions.

1:15:54 Sounds good.

1:15:55 So, thank you so much, brother.

1:15:56 Anything in the chat.

1:15:59 So let's just quickly here just after the comment you made about Jeff.

1:16:02 Jeff continues down here.

1:16:04I think of Daniel and his friends.

1:16:05They refused to obey the government when it, when it clearly opposed the Torah.

1:16:09Great good comment there.

1:16:10Jeff agree with that and then he also quotes Matthew 1028.

1:16:14Do not be afraid of those who kill the body but cannot kill the soul instead.

1:16:17You're the one who can destroy both body and soul.

1:16:20So you very good.

1:16:23All right, brother.

1:16:23Thank you so much.

1:16:24I look forward to you joining me again.

1:16:27, next week, brethren.

1:16:28Thank you so much.

1:16:29God bless you.

1:16:30join us on the Sabbath at Standard time.

1:16:34130 Eastern time and we look forward to seeing you then.

1:16:39Pastor Murray.

1:16:39Thank you so much.

1:16:41Thank you.

1:16:41Thanks God bless