

26-Ezekiel-29-Transcript

0:50 Oh, greetings brethren and welcome to another Wednesday night Bible study.

0:55 It has been a while.

0:57 Welcome back in just a moment.

0:58 When I finish the prayer, I'll go and check the chat to see who came back.

1:03 It's hopefully you had a great feast of tabernacles and you're recharged for the, not just the winter months ahead, but can I say the, the crazy times ahead that obviously, the world is spinning, spinning faster and faster, but there's been some interesting developments and we'll see what God's will is for, not just the world but for us his people.

1:28 So tonight, Brethren, hopefully I'm coming through clearly and I'll check the chat on that.

1:34 I want to cover Ezekiel chapter 33.

1:37 And, we will do that in just a moment.

1:42 Just give me one moment.

1:51 Yeah.

1:51 So let me, just open with prayer and then I'll, I'll check the chat and see where, who's here and what we can do about that.

2:00 Just give me one second here and there we go.

2:04 Ok.

2:05 Let's open with a word of prayer, loving heavenly father.

2:08 We come before you father.

2:10 Just so grateful it's been such a a while now, since we've had our Wednesday night Bible study, but we thank you God for preserving us, for protecting us.

2:19 We thank you Lord for the wonderful Fall Festival season that has recharged us, given us deeper understanding and we pray Lord that we can continue to deepen our understanding through the studies of the, the the scriptures.

2:35 And now we're returning to the scroll of Ezekiel.

2:38 We thank you so much for what we learned, studying the scroll of Zechariah.

2:42 And now father, we pray that you'll bless us as we study the concluding chapters of Ezekiel.

2:50 We pray for more understanding.

2:51 We pray for deeper faith and especially father, we pray that we will be lights in this world of darkness.

2:59 We praise you Lord.

2:59 We ask your blessing in Jesus holy name.

3:02 All right, let's let's see who's here.

3:05 See.

3:06 Oh, wow.

3:06 Lots of brethren are here a summer.

3:12 Ok.

3:12 So Merlene is back.

3:16 Rose Petty is back, sister Carlotta.

3:20 And let's see, Bruce Ellis.

3:23 Welcome, Rosebud, welcome Jeff Flank.

3:26 Welcome Rick four Julie go.
3:29 I don't remember seeing you before Julie.
3:31 Go.
3:31 Welcome.
3:31 Maybe you're just using a different pseudonym here.
3:35 Pastor Murray is here.
3:36 Wonderful.
3:37 And Pep Square, Dave Dev like everybody's back.
3:40 This is wonderful and we know there's a lot that don't sign in, but we got somebody here CG I Burlington.
3:48 I'm not sure who that is.
3:49 But welcome.
3:51 And Dave and Deb Fast to Murray.
3:52 Thank you for audio and video.
3:54 Are good.
3:55 We're back.
3:56 Sister Carlotta Amen and sister Christy is here as well.
4:01 Wonderful.
4:02 This is awesome.
4:03 You know, sometimes when you take breaks like this, sometimes people drop off.
4:07 But that's great that we do not have any drop off.
4:11 So, welcome back again.
4:13 Hopefully you had a great feast.
4:14 Not only are we coming back to our Wednesday night Bible study, but we're coming back to the scroll of Ezekiel and just by way of reminder, we're going to pick up in chapter 33 and chapter 33 believe it or not is really introducing the, the, the gospel, the, the good news.
4:31 This is really a, a turning point.
4:32 There's a little bit of a dire warning here for the people, but it is introducing from this point after chapter 33 we're just gonna see God's grace to the covenant community.
4:45 So, you know, the Ezekiel began with his call to this very peculiar ministry.
4:53 He was made a watchman in chapter three and that's gonna corre correlate with what we're seeing in chapter 33.
5:00 He had a a very symbolic type of ministry where we went through several symbols that the first he, he lay on one side, which was historic.
5:11 It pictured the destruction of the Northern Kingdom.
5:15 So that would have been very clear for them to understand.
5:18 And then he lay on his left side, which was demonstrating, I believe, sorry, his right side, which is demonstrating for 40 days, which was yet future that this is what was going to befall the Southern kingdom.
5:30 And so he's showing the whole history of Israel, North and south.
5:36 And then he begins to explain why, you know, why, why is God being so harsh with his covenant people?

5:45 goes through all of that shows the, the, the fundamental root cause to the kind of a root cause analysis where they were able to, to clearly see God's contention with them, primarily rooted in idolatry.

5:59 And then, beginning in chapter 24 after, you know, he, he lays his case out against the Southern kingdom.

6:08 And then beginning in verse chapter 24 he begins to then judge the surrounding nations or it was, I think it was actually first chapter 25.

6:18 So up to 24 it focuses on Judah.

6:21 Then beginning in 25 to 32 we see the judgment on the surrounding nations that they are not without facing God's wrath and primarily right back to Moses because of what they've done to the covenant people.

6:37 So he lays out his judgment, his case against the nations.

6:41 And now we're coming back to Judah in chapter 33.

6:49 So I want to go into chapter 33.

6:52 This is gonna be a bit of a longer study.

6:54 There's some other material I want to cover.

6:56 We may not get through all of it tonight.

6:59 So if not, we'll do a part b, if we do get through it tonight, it might just be a little bit of a longer study.

7:04 So we'll just play it by ear and see how far we get.

7:08 And, as I say, we may more, more than likely end up with AAA two parter on this chapter, very pivotal chapter, a chapter that we're all quite familiar with if we've been in the church any length of time.

7:24 Chapter 33.

7:26 So let me go ahead and share my screen and we will jump in to Ezekiel chapter 33.

7:35 He says again, the word of the Lord came unto me saying, son of man, speak to the Children of your people and say to them when I bring the sword upon a land, if the people of the land, take a man of their coasts and set him for their watchmen.

7:55 So, so Ezekiel is being instructed to present this situation, this sort of hypothetical situation to his people.

8:08 Remember he's in exile and there are a, a note there's a community in exile with him that he's communicating to these people.

8:17 And in fact, I want to talk about this particular topic who is Ezekiel speaking to and let's not get confused with the subject who he's speaking to versus the topic what he's talking about.

8:34 So, for example, I'm speaking to you right now.

8:38 Now, in speaking to you, I might say, look, we are all rebellious and this has been our history as a church.

8:47 You know, Daniel included himself in the sin of the people.

8:52 And we might say, you know, most of us have some association with churches that either come out of worldwide or we're in the worldwide church of God.

9:01 Very, very significant movement back in the day.

9:05 And I might say as a church, we compromise.

9:11 And I might say this has been the nature of even our forefathers all the way back when Herbert Armstrong was leading the church, he was grappling and struggling with compromise or compromisers.

9:23 And this is our history.

9:25 Well, I'm talking about the worldwide church of God, but I'm not talking to the worldwide church of God.

9:33 I'm talking to you, but I'm referring to our shared history so that there's context for our behavior today.

9:42 We, we come from a line of compromisers and those of us who want to be faithful to the word to God's commands.

9:50 We're gonna have a struggle internally.

9:53 And I can say this has been the way it has always been.

9:55 So who am I talking to is a separate conversation then?

10:01 Who am I talking about?

10:02 He was talking about in chapters 25 to 32 all the surrounding nations.

10:10 He wasn't talking to them, but he was certainly prophesying about them.

10:14 So let's not get confused with who is he talking to?

10:18 And who is he talking about?

10:20 Sometimes he's talking about the people he's talking to.

10:23 But other times he's talking about other people surrounding nations, enemy nations, their forefathers, even though he's talking to them.

10:32 So there's a community in exile with him in Babylon and there's a community remaining, there's been several exiles, but there's still a community remaining in Jerusalem.

10:47 And so we have these two Jewish communities from the Southern kingdom, one in exile with him in Babylon and another in Jerusalem, which the the the northern tribes are gone.

11:01 They, they've been shattered by Assyria at this time.

11:05 So the word of the Lord came to me saying, Son of man speak to, this is the word of God, speak to the Children of your people.

11:14 So this is an audience that's right there that he can have a conversation with.

11:18 And he's to say unto them speaking, quoting God when I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their watchman.

11:31 If when he sees the sword come upon the land, he blows the trumpet and warns the people.

11:36 So that's the purpose of having this, the tower and and having a good view of the landscape.

11:43 And when you start to see enemies approaching to invade your job as the, as the watchman is to blow the trumpet and set the alarm and get everybody ready to face this challenge.

11:56 So when he, if he does this, he fulfills his duty, then whosoever hears the sound of the trumpet and doesn't take warning, the trumpet is blasting and you choose to ignore it.

12:08 If the sword comes and takes him away, his blood is upon his own head, he heard the sound of the trumpet and he didn't take warning, his blood shall be upon him.

12:21 But he that takes warning, shall deliver his soul.

12:25 So this is the situation now, that's if the the watchman is faithful.

12:30But if the watchman sees the sword come and doesn't blow the trumpet and the people are not warned, if the sword then comes and takes any person from among them, he is he is taken away in his iniquity.

12:45So the the reason the sword is coming to the in the land to the land is because of their iniquity.

12:51So he'll be taken away in his iniquity.

12:53However, his blood will I require at the watchman's hand.

12:58It is the watchman that will be guilty of, of murder.

13:03But if so so this is, this is the challenge.

13:06Now, this dynamic is not new to the scroll of Ezekiel.

13:12We saw it in chapter 18, he says here he wants, he wants to warn the wicked.

13:18So the wicked will repent.

13:19And in chapter 1821.

13:21He says, if the wicked will turn from all his sins that he has committed and keep all my statutes and do that, which is lawful and right.

13:29He shall surely live and not die.

13:30Th this, this, this dynamic is, is the character of God.

13:35And it goes all the way back to the Torah Moses, in fact said the very same thing, all his transgressions that he has committed, they shall not be mentioned unto Him in his righteousness that He has done.

13:48He shall live.

13:49So you can clearly see God, God is driven towards life and he wants his covenant people to live and to make the right choice.

13:56And he's willing to forgive His mercy endures forever.

14:00Verse 24.

14:02But when the of chapter 18, when, but when the righteous turns away from his righteousness and commits iniquity and does all does according to all the abominations that the wicked man does.

14:14Shall He live?

14:14Does this make sense to you?

14:16Is God is God supposed to put up with this?

14:19All his, even though he has a, a righteous track record in the past, he's done some wonderful things.

14:24All his righteousness that he has done shall not be mentioned.

14:28So you have in one case, there's true repentance, all that wickedness that iniquity will not be mentioned.

14:33But in the, in this case, there was righteousness, but then there's a turning away, there's a trespass, there's a rebellion.

14:40Well, and, and this is prophesized for us in the end time.

14:42So we need to understand God's character, how he thinks it's all revealed here, all his righteousness that he has done shall not even be mentioned in his trespass, that he has trespassed and in his sin that he has sinned in them, shall he die?

14:56So this, this dynamic is not new.

14:59It, it's, it's this character of God and we see it, we, we're even gonna see it even before chapter 18 of the scroll here in Baptist chapter 33 verse six.

15:10But if the watchman sees the sword come and doesn't blow the trumpet and the people are not warned.

15:17If the sword come and takes any person from among them, he's taken away in his iniquity, but his blood will I require at the watchman's hand.

15:25So this is the dynamic.

15:27So you o son of man, I have set you a watchman unto the house of Israel.

15:36Therefore, you shall hear the word at my mouth and warn them from me.

15:43So this is where we now have a point of investigation, let's say, or confusion or disagreement because it's right here.

15:57If you see the the the text here in verse seven, Ezekiel God says, I've sent you a watchman to the house of Israel.

16:07So therefore hear the word at my mouth and warn them from me.

16:11So when I came into the church, I didn't know anything.

16:14I had no religious training and so I learned that it will Ezekiel was a prophet to the house of Israel, but Israel had already gone into captivity.

16:24And therefore these prophecies were intended for the end time.

16:29And you know, in the end time, the most powerful nation, of course, is America.

16:33So this, the house of Israel is America and the, these, these prophecies are for America.

16:38Let's be careful that certainly the prophetic text is for the end time.

16:46And certainly we can lift the prophetic text and apply it to the end time.

16:50But before we do that, we need to understand the text in its proper context and in its proper context, this whole passage so far has been about Ezekiel having a conversation with the people that are with him, that he, he's to convey this message to them.

17:06And as we read a bit further, we're actually gonna see he, he's having a real conversation.

17:10These words were not given to him in vain.

17:13It wasn't, you know, son of man, I'm giving you these words, but you're not gonna be able to do anything with them.

17:17And so figure it out.

17:19You're just gonna have to see how can you be faithful to me when you cannot?

17:22It's not possible.

17:24No, he's giving him words and this is a public ministry.

17:28So he is to pronounce these words publicly to the people and we're going to see that.

17:32So then who is this house of Israel who is this prophecy to is to the house of Israel, who is the house of Israel?

17:40Let's just go over something that we went over before who is the house of Israel that Ezekiel is speaking to in second chronicles 11.

17:49Here in verse verse four, thus says, the Lord, you shall not go up nor fight against your brethren.

17:55Return every man to his house for this thing is done of me and they obeyed the words of the Lord and return from going against Jeroboam and the priests and the Levites that were in all Israel resorted to him out of all their coast.

18:13 This is to the king in Judah for the Levites left their suburbs and their possession and came to Judah and Jerusalem.

18:22 So we're seeing a mass migration here of, of the Levites.

18:27 They're all over Israel, they're all over the northern kingdom and because of Jeroboam and the path that he's going down, they're abandoning Jeroboam and they're coming into the South.

18:37 So we see now the Levites joining the tribe.

18:41 So in the south, we have Judah, we have Benjamin and we also have Simeon.

18:45 Simeon was a, a major, was given a major portion of land right beside Judah in the South.

18:51 So we have those three tribes and then we have the Levites now coming down into Judah for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord.

19:04 So they're not able to serve.

19:06 So they're leaving the North, they're coming to the South and, and Jeroboam ordained him priests for the high places and for the devils and for the cows which he had made.

19:14 So he's replacing the Levites, the levites are then abandoning him and coming to Judah.

19:19 And after them, that is after the Levites have done this out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel.

19:29 They also came to Jerusalem to sacrifice unto the Lord God of their father.

19:34 So they're realizing the North is gone.

19:37 It's like what's happened in America where the left has abandoned the Democratic Party.

19:43 It's like they've just gone too far and they've given this victory to, to the former President Trump in a landslide that oh it's neck and neck and no, no, it's not.

19:54 They've just gone too far.

19:55 And so the left, even their own people are abandoning them.

19:58 That's what we see here.

20:00 Even Jeroboam's own people in the North.

20:03 All the tribes of Israel who are faithful to God who want to seek the Lord God of Israel.

20:08 They came to Jerusalem to worship there in Second Corinthians 15 and verse nine.

20:14 And he gathered all Judah and Benjamin and the strangers of them with them out of Ephraim and Manasseh and out of Simeon for they fell to him.

20:23 This is the king of Judah out of Israel in abundance.

20:27 This was no small migration.

20:30 These tribes of Israel in the north are coming.

20:34 And I believe this is Josiah, this time when they saw that the Lord God, his God was with him.

20:40 So these Israelites are seeing that God is, in fact in Judah, he's not in the north and so out of these various tribes, they come in abundance.

20:49 Not, it's not a small migration.

20:51 It's a massive migration.

20:52 They come to the South.

20:54 Second Corinthians 30 verse 18 for a multitude of the people, even many of Ephraim and Manasseh is a car and Zebulun had not cleansed themselves yet.

21:07 Did they eat the Passover otherwise than it was written.

21:09 But Hezekiah prayed for them saying the good Lord, pardon everyone that prepares his heart to seek God, the Lord God of his fathers.

21:20 Though he be cleansed according to the purification of the sanctuary and the Lord hearkened to Hezekiah and healed the people.

21:27 This is the King Hezekiah.

21:29 And I said, Josiah, maybe it was Hezekiah earlier and the the Children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness.

21:40 So they're in the South and the Levites and the priests praise the Lord day by day singing with loud instruments unto the Lord verse 25 and all the congregation of Judah with the priests and the Levites and all the congregation that came out of Israel and the strangers that came out of the land of Israel that dwelt in Judah rejoiced.

22:05 So it should be very, very clear to us with rightly dividing the word of truth.

22:12 That when we say Judah, what we really mean is the Southern kingdom.

22:16 The same way the northern kingdom be became, came to be known as Ephraim because Ephraim was the most powerful tribe in the north.

22:22 So Ephraim became shorthand for the North Judah was the most powerful tribe in the South.

22:28 So Judah became shorthand for the South.

22:31 But all the tribes of Israel from a DNA perspective were represented in the South by Judah.

22:38 So we have the kingdom of the South and the kingdom of the North, but the king of the North because of Jeroboam went sideways and left, departed from God and those who are faithful, came to the South.

22:52 And so all tribe, all 12 tribes of Israel, we call them Jews today.

22:56 But we will find the DNA of all 12 tribes in the South.

23:00 So says the scripture, no, why is it so important that we acknowledge that God is speaking through Ezekiel to Judah.

23:15 Israel is gone.

23:17 He's speaking to Judah.

23:19 Look at Romans three.

23:22 What advantage advantage then has the Jew or what profit is there?

23:27 Of circumcision much every way there's a huge profit.

23:32 This is, this is no small thing to be a Jew, a physical Jew, a circumcised Jew.

23:37 This is a big deal and there's many, many advantages and big profit.

23:42 In being a physical Jew.

23:43 So this, this hatred that is in the religious world towards the Jew.

23:51 And this anti-semitism that can even creep into our own worldview.

23:57 It's not from God, it's not from God.

24:00 God's heart is extended to the Jew.

24:02 And we're gonna see this through Ezekiel.

24:05 There's a huge profit in being Jewish.

24:08 Now, there are many reasons, many, many reasons why this is so profitable for them.

24:12 But I'm gonna give you the chief reason says Paul, because that unto them were committed the oracles of God.

24:21 So who, who is God speaking to through his prophets?

24:24 Why would Ezekiel just speak to the Jews Jews in quotes the Southern kingdom, Judah because God is, even though He's talking about all the nations and he's talking about, of course, he's talking about Israel in the future that we see as we're gonna come to Ezekiel 37 when Israel and Judah will be resurrected and brought together and united and, and, and all of these prophecies.

24:48 Well, well, everything that we covered in the scroll of Zechariah, all of these prophets, their prophecy is given to the Jew because God is committing the oracles of God to them.

25:03 If it were not for the Jews, we wouldn't have the scriptures.

25:06 So who is he speaking to?

25:08 He's speaking to Judah and he's committed, even though he's prophesying about the whole world, all the nations, even even the northern tribes, he's prophesying about but he's, he's speaking to, he's giving these scriptures this revelation to the Jews because that unto them were committed the oracles of God.

25:31 Look now at Ezekiel chapter 20 before we get back to 33 and verse one.

25:37 And it came to pass in the seventh year, in the fifth month, in the 10th day of the month that certain of the elders of Israel, these are the elders of Israel came to inquire of the Lord and sat before me.

25:51 He's in exile.

25:53 They're in exile.

25:55 They all come from the Southern kingdom.

25:58 And yet Ezekiel refers to them as the elders of Israel, even though they're all Jews, but they're referred to as the elders of Israel.

26:08 Then came the word of the Lord to me saying son of man, even God himself refers to these Jews.

26:15 These Jewish leaders speak unto the elders of Israel and say unto them.

26:21 So I have to be very, very careful when, when these terms are used.

26:26 Ephraim, Judah, the house of Israel, the house of Judah.

26:32 We have to be very, we can't just be superficial and say, oh this, this is what that is.

26:36 We have to read it carefully and say in this particular situation, who is he referring to?

26:42 So clearly, the Jewish leaders are referred to by Ezekiel and by God himself as the elders of Israel and say unto them.

26:53 Thus says the Lord God, have you come to inquire of me So they're coming to Ezekiel, they're acknowledging he's a prophet of God and they want the word of the Lord because they're in distress.

27:04 They've been exiled from Jerusalem and God calls them the elders of Israel as I live says, the Lord God, I will not be inquired of by you.

27:15 So hopefully, this is clear, Ezekiel has an audience.

27:23 Chapter 33 unlike chapter three is a public proclamation, it's a public message.

27:32 It's to the entire audience that will hear him.

27:35 Whereas chapter three was a private message to Ezekiel, we'll come to Chapter three in a little bit.

27:41 So here in verse seven, God says, so you o son of man, I've sent you a watchman unto the house of Israel.

27:51 These are the people that are right there with him, that he is their watchman and the people in Jerusalem, he's their watchman as well.

27:59 And we're gonna see that messages were going back and forth between those in exile and those in Jerusalem.

28:07 So these messages that Ezekiel is receiving in Babylon are not, it's not impossible for these messages to reach the Jews in Jerusalem.

28:17 And we'll see that even messages in Jerusalem come back and reach Ezekiel in Babylon.

28:22 So there is a, a AAA message line back and forth between Jerusalem and Babylon.

28:30 So God says, I've sent you Ezekiel and he even told him this in chapter three.

28:35 But here, now it's publicly being stated, Ezekiel is the watchman to you people.

28:41 Therefore, you shall hear the word at my mouth and you shall warn these people have a conversation with them from me.

28:49 When I say unto the wicked, oh wicked man, these are the Jews.

28:54 God says they're wicked people.

28:56 Oh wicked man, you shall surely die.

28:59 If you do not speak to warn the wicked from his way, then that man absolutely will die in his iniquity, but his blood will I require at your hand.

29:10 So the audience he's gonna hear just how serious this is and why Ezekiel is not going to back down from warning them.

29:21 Nevertheless, if you warn the wicked of his way to turn from it, if he does not turn from his way, he'll die in his iniquity.

29:31 But you've delivered your soul.

29:33 So you have a very heavy burden and you've got to decide Ezekiel, do you fulfill your duty in the face of incredible opposition?

29:43 Because if you don't, there are incredible consequences.

29:47 And so this is the dynamic God is setting up verse 10.

29:51 Therefore, because of this dynamic, oh you son of man, speak unto the house of Israel.

29:59 And again, we can just say, as I learned when I came into the church, the house of Israel wasn't present, they had already gone, They had already gone into oblivion really because of Assyria that they were scattered and they did, they didn't exist as a house anymore.

30:15 Therefore, Ezekiel was talking to nobody.

30:18 Therefore, this house of Israel is, is today.

30:22 We need to be careful, we need to be careful.

30:27 In fact, again, a careful reading of the scripture shows that God does not have a relationship with men outside of covenant.

30:38 He has no relationship with mankind outside of covenant, beginning with Adam and the Adamic covenant, Noah and the Noa covenant, there's always mosaic covenant.

30:49 God has no relationship with man unless it's within the context of a covenant.

30:55 And so careful reading the scripture, we know God divorced the Northern kingdom.

31:03 He divorced them.

31:04 They're out of covenant.

31:07 The South saw what the North did to end up being divorced and scattered and they, they, they witnessed the, the shattering and scattering of the North.

31:18 But they saw that and they doubled down in their iniquity.

31:22 They didn't change, they didn't repent, but nowhere does God say and therefore I divorce them also.

31:29 He says that in fact, they are so bad that the North is more justified than the South.

31:38 But nowhere you can read the scripture backwards and forwards and, and, and between every line, you'll never see where because of their rebellion, God divorced them.

31:48 So the only covenant he has right now is with the Southern kingdom and then the new covenant that has been renewed with them that you know, I've heard, I've heard people say I don't need to be grafted in to the covenant because I'm Israel, I'm Israel So I'm, I'm just, I don't need, I don't need this grafting in.

32:11, you, you could be Israel all you want.

32:14 If you're speaking of the northern tribes, they were divorced, there's no covenant.

32:20 So, in fact, sort of the mystery today is a lot of the brethren in the church are actually from the northern tribes.

32:29 You could probably search the DNA.

32:30 You'll see like, wow, most of the brethren in the church come from the northern tribes.

32:35 But the only way they can have relationship with God is through a covenant.

32:39 And the only way they could come back into the covenant today is to be grafted in is to be grafted in until God joins the house of Israel with the house of Judah.

32:49 So that they become one stick.

32:51 The only way in today is to be grafted into the remaining covenant people that God has renewed this covenant.

32:59 And now he opened it up to the gentiles to be grafted in.

33:02 And many of these gentiles actually don't even know who they are and many of them are from the North.

33:06 So there's no saying I hate the Jews.

33:10 They're horrible people.

33:11 I have nothing to do with them and I don't need to be grafted in to their covenant.

33:16 Be careful.

33:17 Let's read the scripture carefully.

33:19 Therefore, o you o Son of man, oh you son of man, speak to the house of Israel, have a conversation with them.

33:26 They're right there.

33:26 In front of you and say this to them.

33:29 If our transgressions and our sins be upon us and we pine away in them.

33:34 Oh, sorry, let me read this, let me read, reread this.

33:39 This is the verse 10 shows us.

33:43 Ezekiel is actually having the conversation with these people.

33:47 So God tells him what to say and now God is telling them what they're going to answer.

33:53 So therefore, oh you son of man speak unto the house of Israel.

33:57 Tell, tell the house of Israel this, they're right there with you.

33:59 Tell them this, this is what you're saying.

34:03 So he's now quoting the house of Israel, that's right there in front of Him and, and is responding to his ministry.

34:11 And he's saying this is what you're saying.

34:12 God, God is telling him, tell them, I know what they're saying.

34:15 Thus, you speak, saying this is what the house of Israel is.

34:18 This is their back talk.

34:20 If our transgressions and our sins be upon us and we pine away in them, how should we then live?

34:29 How does, how is this gonna work?

34:31 So, OK, let, let's say that God is right and we're going to die in our transgressions.

34:38 Well, how do we then as the covenant people that God has made all these promises to, how do we survive?

34:46 So, in this conversation, so Ezekiel declares his his proclamation to them.

34:52 They respond basically saying, well, God is gonna break his promise if we die in our transgressions.

34:59 Then what happens?

34:59 How, how, how does the House of Israel continue when God says he's going to be the God of Israel forever?

35:07 Look at, look at Jeremiah Jeremiah six to see the same dynamic verse 16.

35:15 Thus says, the Lord stand you in the ways and see and ask for the old path.

35:19 Where is the good way and walk there in and you shall find rest for your souls.

35:24 But they said, we will not walk there in.

35:26 It's the same rebellious people.

35:29 It's just, it, it, it seems to be in their psyche deep into their culture.

35:33 He says, also I set watchmen over you.

35:35 So even in the time of Jeremiah who preceded Ezekiel, I said watchman over you hearken to the sound of the trumpet, but they said, we will not hearken.

35:46 So this is not new, but God wants them to hearken.

35:51 And this is why He says, if they do repent.

35:54 So they're saying, well, how can we live?

35:55 Well, the way that you can live is to repent.

35:57 And this goes back to what Moses taught in the Torah, in Leviticus 26 and verse 40 if they shall confess their iniquity.

36:06 So God is going to, when you'll see in Deuteronomy 30 the first seven verses there, that the overall the summary of prophecy that God is gonna bring this affliction upon them to get them to repent.

36:18 And, and here in the Torah Leviticus, if they shall confess their iniquity 26 verse 40 the iniquity of their fathers.

36:25 So this is why when Ezekiel is speaking to them, he's gonna tell them about their fathers.

36:30 So they can just be ashamed that this isn't new that this adversarial relationship with their father, with their shepherd.

36:40 This adversarial relationship is, is generations in the making.

36:45 It's like when Christ said to them in, in, in Matthew 23 0, you are the Children of your fathers that slayed the prophets by your own mouth.

36:54 You've confessed that you're, you're, you're, you're from this line.

36:59 So here Moses is talking, I is sharing or God is talking through Moses to say they've got to confess their iniquity.

37:09 So he's speaking to them, but also the iniquity of their fathers, which are dead.

37:13 So he's not speaking to the dead fathers.

37:15 But he's showing that this is the context of who you are with their trespasses, which they trespassed against me.

37:23 And that also have walked contrary unto me and that I also walk contrary unto them.

37:29 This is the covenant.

37:30 You, you, you've chosen the adversarial nature of the covenant and have brought them into the land of their enemies, have taken them out of the promised land.

37:37 If then their uncircumcised hearts be humbled.

37:41 This is exactly what we see in Deuteronomy 30.

37:45 The reason for this punishment is for them to be humbled.

37:49 It's not to destroy them, to remove them to eliminate them.

37:52 So they're asking, well, how can we live?

37:53 Well, the whole point is that you'll be humbled if then their uncircumcised hearts be humble, humbled.

37:59 And they accept the punishment of their iniquity, then will I remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham while I remember and I'll remember the land.

38:12 It doesn't mean that God forgot this, this sense of this, this phrase or this idiom to remember means I will activate, I, I will put it back in place, put it back in place.

38:26 So so but it depends upon their, how will we live, we repent and then God will remember the covenant and bring you back to the land.

38:35 This the land also shall be left of them and shall enjoy her Sabbaths while she lies desolate without them and they shall accept the punishment of their iniquity.

38:45 Because even because they despised my judgments and because their soul abhorred my statutes.

38:53 And yet for all that, when they are in the land of their enemies, I will not cast them away.

39:00 So he, he passed away the north, but he cannot cast away the south.

39:06 He cannot, why?

39:07 Because he cannot lie.

39:09 And so he has to fulfill precisely his word.

39:16 And so these people that remain.

39:17 And this, this is why Satan is so adamant on turning the world against these people to destroy them so that they cannot return to the land so that God's word cannot be fulfilled.

39:30 I will not cast them away.

39:32 Neither will I abhor them to destroy them utterly.

39:35 So I'm gonna punish them, but I don't want to destroy them utterly.

39:37 How, how will we live?

39:38 Well, it's not never God's intent to destroy you utterly and to break my covenant with them for, I'm the Lord, their God, but I will for their sakes.

39:45 Remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen that I might be their God.

39:53 I am the Lord.

39:55 These, this is Torah and this is the prophets and we as preachers of the gospel, as ministers of Jesus Christ.

40:05 We have to be accurate.

40:07 We can't be sloppy, we can't be superficial.

40:10 We need to rightly divide the word of truth back to Ezekiel 33.

40:16 Say unto them as I live.

40:20 So here the ho how how can we live if, if, if we're, if we're iniquitous, if we're as iniquitous as you say, and we're gonna be then punished because God is faithful to His word.

40:31 Well, then how will we live?

40:33 How does this work?

40:34 Well, Ezekiel, how does, so you're speaking to them?

40:37 They're talking back to you.

40:39 Now you say this to them.

40:40 It's a conversation, it's really happening.

40:44 It's not that Ezekiel received this message and had nowhere to go with it.

40:47 And oh, well, I guess maybe someone else will take up the mantle because I certainly can't fulfill what God is commanding me to do.

40:52 No, he did exactly what God commanded him to do.

40:55 And then when he did that, they're responding and then when they respond, God tells them what their response is and he tells Ezekiel how to, how to address that response.

41:06 So they're saying, well, how, how will we live?

41:08 Say unto them as I live, says the Lord God, I have no pleasure in the death of the wicked.

41:14 It's not my intent.

41:15 Go back and read the Torah.

41:17 It's not my intent for you to die.

41:19 That's not why I'm bringing these punishments upon you.

41:21 That's not why I'm bringing the sword upon the land.

41:24 I have no pleasure in the death of the wicked but that the wicked turn from his way and live, turn you turn you from your evil ways.

41:34 For why will you die o house of Israel?

41:39 He's talking to the, the Southern Kingdom, which is referred to here as the House of Kingdom.

41:45 sorry, the house of Israel, which we have no trouble understanding why when we saw the mass migration of all the Israelites to the south.

41:55 And so this is the House of Israel.

41:57 This is what remains of the house of Israel verse 12.

42:06 Therefore, you son of man, say unto the Children of your people have this conversation with them.

42:15 The righteousness of the righteous shall not deliver him in the days of his transgression.

42:22 So you might have a history of being righteous.

42:25 But if you're going to rebel, this righteousness of the past will not deliver you as for the wickedness of the wicked, he shall not fall thereby in the day that he turns from his wickedness.

42:37 So that this is all in answer to the question, how then shall we live?

42:41 And it has to do with your obedience to Torah.

42:46 If you reject the Torah, you reject righteousness, you reject holiness, you're not gonna live.

42:51 But even if you've done that historically, and now you're going to repent.

42:56 Even the Torah itself tells you this is how you'll live as for the wickedness of the wicked.

43:02 He shall not fall thereby because of that wickedness in the day that he turns from his wickedness.

43:08 Neither shall the righteous be able to live for his righteousness in the day that he sends.

43:12 So this text that we're very familiar with is part of a conversation.

43:17 This conversation is really happening.

43:19 And so they have this, I don't know if it's a genuine inquiry, but it's an inquiry that they think they have a point.

43:26 Well, how are they gonna live?

43:27 This is the answer to their question when I shall say to the righteous that he shall surely live.

43:34 If he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered.

43:41 But for his iniquity that he has committed, he shall die for it again.

43:45 We're seeing the character of God and, and this is why, you know, some people believe in this once saved, always saved doctrine that hey, you know, once you accept Christ, once, then it doesn't matter what you do.

43:55 After that, you could go and murder, you could kill, you could steal, you could rape, you could commit adultery.

43:59 Once you're in Christ, it's all good.

44:01 That's not the character of God.

44:04 The Holy Spirit is given to us so that we will obey God again.

44:10 When I say unto the wicked, you shall surely die.

44:13 And they're saying, well, if you say that, then how then will we live?

44:16 Well, if I say to the wicked, you shall surely die.

44:18 Here's the answer.

44:20 If he turns from his sin and does that, which is lawful and right that that's how he's going to live.

44:27 Now, just before we get into the next part, I want to go back to chapter three when Ezekiel received his ministry.

44:37 But this was receiving it privately here in chapter 33 it's public, everybody's hearing this and it's a conversation he's having with the, with the public audience.

44:46 But here in chapter three, verse 16, it came to pass at the end of seven days that the word of the Lord came unto me saying, son of man, I've made you a watchman unto the house of Israel.

44:58 This, this is his ministry.

45:01 Therefore hear the word at my mouth and give them warning from me.

45:05 When I say to the wicked, you shall surely die and you don't give him warning nor speak to warn the wicked from his wicked way to save his life.

45:12 That same wicked man shall die in his iniquity.

45:14 But his blood will I require at your hand yet if you warn the wicked and he turns not from his wickedness, nor from his wicked way, He shall die in his iniquity.

45:23 But you've delivered your soul again when a righteous man does turn from his righteousness and commit iniquity.

45:29 And I lay a stumbling block before him, he shall die because you've because you have not given him mourning, he shall die in his sin and his righteousness, which he has done shall not be remembered, but his blood will I require at your hand.

45:42 Nevertheless, if you warn the righteous man that the righteous sin not, and he does not sin, he shall surely live because he was warned and also you have delivered your soul.

45:54 So this dynamic, this, this principle of how they can live.

46:00 Ezekiel was informed of this at the beginning of his ministry.

46:04 But now in chapter 33 it's being made public and because it's being made public, he's actually having a conversation with the people that he's publicizing it to and they're called the house of Israel.

46:21 So there he's answering the question, how will we live?

46:23 Verse 15?

46:25 If the wicked restore the pledge, give again what he has robbed, walk in the statutes of life without committing iniquity.

46:33 He shall surely live.

46:34 He shall not die.

46:35 So all of this is given in response to the conversation he's having with the house of Israel.

46:42 None of his sins that he has committed shall be mentioned unto him.

46:45 He has done that which is lawful and right.

46:48 He shall surely live.

46:50 It's a conversation.

46:51 Now, God is telling Ezekiel what else they're saying?

46:55 So, so now that He's laid this out for them, which Ezekiel understood all the way back in chapter three repeated in chapter 18.

47:03 Here it is in chapter 33 publicly proclaimed.

47:07 It should be clear now that there is a way that we can live.

47:11 It's just to repent and to obey God.

47:14 Yet the Children of your people say the house of Israel, which are also called the Children of your people.

47:21 This is what they're saying now, now that you've laid this out for them, this is their response.

47:26 The way of the Lord isn't equal.

47:28 It's not fair, this isn't right.

47:32 But as for them, the house of Israel, the Children of your people, the audience, you're speaking to their way is not equal.

47:41 Again, let's go back to chapter 18.

47:44 We can see, see the same dynamic in verse 25 chapter 18, these same Jews say the way of the Lord is not equal here.

47:53 Now, o house of Israel again, he calls them the house of Israel.

47:56 He's having a conversation with them.

47:58Is it my way that's not equal?

48:00Is it not your ways that are not equal?

48:05So this is, this is just the, the, the dynamic of these people that he calls the house of Israel, but they're right there.

48:11He's having a conversation with them.

48:13Verse 18, when the righteous turns from his righteousness and commits iniquity, he shall even die thereby.

48:20But if the wicked turns from his wickedness and does that, which is lawful and right, he shall live thereby.

48:27And yet you say the way of the Lord is not equal.

48:31Oh, you house of Israel, I will judge you every one after his ways.

48:36This is, this is the the character of God.

48:39So don't think you can hide.

48:41Don't try to play these word games with me.

48:43I'm gonna judge you all individually according to what is in the Torah verse 21.

48:50And it came to pass in the 12th year of our captivity in the 10th month in the fifth day of the month.

48:59Listen, that one had escaped out of Jerusalem and came unto me saying the city is smitten.

49:09So this shows you that even though there were Jews in or the Southern kingdom, the house of Israel in exile and the house of Israel in Jerusalem, there was communication going back and forth, these major prophecies and revelation, no doubt were being communicated back to Jerusalem.

49:29And what's happening in Jerusalem is being communicated back to Babylon.

49:33That's just the way human beings work.

49:36You know, today would be all over social media.

49:38They didn't have social media, but there's gonna be people who are so dedicated that they're gonna figure out a way to get these messages back and forth.

49:45So whatever is happening in Jerusalem is being communicated back to Babylon and these revelations from God and these warnings and what Ezekiel was doing, laying on one side and then laying on the other, you can be guaranteed that that news reaches Jerusalem.

50:02So here news from Jerusalem comes to Ezekiel that finally Jerusalem has fallen.

50:11He's been warning about it warning about it, warning about it.

50:14No doubt, the warning is reaching them.

50:16It's, it's certainly reaching the tho those in exile with him.

50:19And now finally it happens, this is the culmination and this is why now after this, we're going to see a very positive tone in the scroll of Ezekiel because the the the warning has now happened a a and so now that this has been accomplished, now we're gonna start to see the prophecies of, of Jerusalem's future because God is the God of covenant and the covenant is eternal.

50:46But the news comes to him.

50:47Now Jerusalem has fallen.

50:49Now something is going to happen here now that this has reached him in terms of his ability to prophesy.

50:58Why, why, why is it happening?

51:00Like this.

51:02In verse 26 of chapter three, we see that God made Ezekiel mute.

51:09I will make your tongue cleave to the roof of your mouth that you shall be dumb and shall not be to them.

51:17A rep prover for they are a rebellious house.

51:19He's been in, in chapter three, he's been set a watchman, but he's not able to speak to his people to warn them the way that God wants him to warn them until we come to chapter 33.

51:30Then he's finally given this ability to proclaim verse 27.

51:37But when I speak with you, I will open your mouth.

51:40I'm gonna give you the ability to prophesy to them and you shall say unto them.

51:43Thus says the Lord God, he that hears, let him hear and he, that forbears let him forbear for they are a rebellious house and he calls them the house of Israel.

51:55In chapter 24 we see this.

51:59This is when Ezekiel's wife dies suddenly and he's not to mourn her because she, in fact, is a symbol of the desire of Judah, the house of Judah's eyes also you son of man.

52:15Shall it not be in the day when I take from them, their strength, the joy of their glory.

52:21So this is prophesized Jerusalem is going to fall.

52:24God is gonna take it from them and the desire of their eyes.

52:28And that whereupon they set their minds, their sons and their daughters.

52:31So the people are gonna be slaughtered.

52:34Verse 26 of chapter 24 that he that escapes in that day shall come to you to cause you to hear it with your ears.

52:45So this is what's gonna happen in that day?

52:49Shall your mouth be open to him which is escaped and you shall speak and be no more dumb and you shall be a sign unto them and they shall know that I am the Lord.

53:00So this is what kicks off Ezekiel's public proclamations in chapter 33 it's that the city finally falls and then God opens his mouth and now he's able to have this conversation with them.

53:13So back to Ezekiel 33 it came to pass in the 12th year of our captivity.

53:18In the 10th month, in the fifth day of the month that one had escaped out of Jerusalem came unto me saying the CID men.

53:25Now the hand of the Lord was upon me in the evening before he that was escaped, came and opened my mouth until he came to me in the morning and my mouth was opened and I was no more dumb.

53:39Then the word of the Lord came unto me saying, son of man, they that inhabit those wastes of the land of Israel speak.

53:49So so first he shared with them what the exiles with him were saying and how to have a conversation with them and what they're gonna say.

53:57And how he should reply.

53:58So that was a real time conversation that Ezekiel was going to have with the exiles that were with him.

54:05At the same time, God is telling them, telling Ezekiel, this is what the people who are left in Jerusalem who escaped the exile and stayed in Jerusalem.

54:18And now Jerusalem has been shattered there and they're inhabiting there.

54:22 This is what they have to say, son of man, they that inhabit those wastes of the land of Israel speak, saying Abraham was one and he inherited all the land, but we are many, the land is given us for inheritance.

54:39 This is, this is really something.

54:42 What, what, what are they saying here?

54:43 What's the logic?

54:47 What they're saying is the Jews that have been exiled that have been taken out of the land and they're no longer in the land, they no longer have a claim on this land that they're the ones who remained in the land and therefore the inheritance is theirs.

55:06 And the logic they're using to justify this is Abraham was only one man and he inherited and he inherited the land.

55:15 We are far more than just one person even though there's not, you know, many of us have been take him into exile, those that remain where there's still a lot of us that are here.

55:26 And if one man can inherit all the land, how much more can a whole community of us have this as our inheritance.

55:33 So this is our inheritance.

55:35 Those that have gone into exile, they're out, they're no longer a part of this here in Ezekiel 11 we see again, this is not a new attitude.

55:49 This is something that just seems to be in their, their psyche, excuse me, Ezekiel 11 and verse 15, son of man, your brethren, even your brethren, the men of your Kindred and all the house of Israel holy.

56:09 Are they unto whom the inhabitants of Jerusalem have said.

56:12 So the the all the house of Israel.

56:14 Yeah, these are the ones that have gone into exile and the inhabitants of Jerusalem.

56:19 This is their perception of the situation.

56:22 They're saying to the exiles get you far from the Lord unto us is this land given in possession.

56:31 So, so they, they're saying you guys were exiled from the land.

56:34 It's all ours now verse 24 afterwards.

56:39 chapter 11, verse 24.

56:40 Afterwards, the spirit took me up and brought me in vision by the spirit of God into Chaldea to them of the captivity.

56:48 So the vision, oh, sorry, I didn't want this first.

56:51 I wanted to let me just see if I can fix this.

56:54 I wanted AKI 33.

56:56 That was 11.

56:58 Give me one moment here just to find where I was.

57:02 This should be 24.

57:06 Oh my God.

57:11 Your lessons taken back to 24.

57:21 I think that's all we have to finish.

57:22 OK.

57:32 OK.

57:32 Let me just see, OK, so we just read that.

57:40 So their logic was, hey, Abraham was just one person and he inherited, he inherited all of this land.

57:46 So how much more should it be ours if we're more than one person?

57:51 So clearly, you might say that we have to share it with everybody.

57:54 Well, Abraham didn't share it with anybody.

57:56 So, and we're more than one person.

57:58 So it's all ours.

57:59 And we saw that same logic earlier wherefore say unto them.

58:04 So, so these are the people left in Jerusalem.

58:07 And God is telling Ezekiel to send a message to them.

58:12 The same way, we saw that a message came from Jerusalem to Babylon.

58:16 Now God is saying to Ezekiel take you, you're in Babylon but send a message back to them wherefore say unto them.

58:24 Thus says the Lord God.

58:25 So, so you, you think you Abraham inherited the land?

58:30 He was one, we're many.

58:31 This is definitely our land, send a message back to them.

58:35 Thus says the Lord God, you eat with the blood.

58:38 This is an abomination, this is an abomination.

58:41 The life of the is in the blood.

58:45 And anybody that eats with the blood is to be cut off and yet you eat with the blood.

58:50 And you're saying that the land is yours, you eat with the blood and lift up your eyes toward idols.

58:57 This, this in fact is why Jerusalem had to be shattered and you said blood and shall you possess the land.

59:04 Is this how you think that you can just have the land?

59:09 This is the human psyche.

59:11 Oh, we're the people of God.

59:12 It's all, it's just ours.

59:13 And this is in fact the danger for America that there's this just a sense of we have a right to prosperity.

59:20 Why?

59:20 Because we have prosperity in the past, it's not, we have a right to prosperity because, you know, God promises us if we repent and obey Him, he will prosper us.

59:28 No, we're Americans.

59:30 That's why we should be prosperous.

59:32 So when they say peace and safety, then sudden destruction and that's what happened to these people, you eat with the blood, you lift up your eyes to your idols and you shed blood, you're murderers.

59:45 Shall you possess the land?

59:47 You stand upon your sword, you work abomination and you defile everyone, his neighbor's wife.

59:57 This is what's going on in Jerusalem and shall you possess the land?

1:00:01 You're sending message that the land is yours.

1:00:04 Say thou thus unto them have a conversation.

1:00:06 Ezekiel, this is what they're saying, send a message back to them.

1:00:10 Thus says the Lord God as I live, surely they that are in the waists shall fall by the sword.

1:00:18 So this is why Ezekiel said as a watchman because this is gonna happen and Him that is in the open field, will I give to the beasts to be devoured and they that be in the forts and in the caves shall die of the pestilence for I will lay the land most desolate and the pump of her strength shall cease and the mountains of Israel shall be desolate that none shall pass through.

1:00:48 So God is actually saying this is what I'm going to do.

1:00:51 I'm going to absolutely destroy this land.

1:00:55 It shall be desolate.

1:00:56 And when I do this, he says, then shall they know these same people that are in Jerusalem with a lot of back talk, send the message to them because when this happens, then shall they know that I am the Lord when I have laid the land most desolate because of all their abominations which they have committed.

1:01:16 So they think the land is theirs.

1:01:17 They're going to inherit it.

1:01:18 Bad luck for the exiles.

1:01:20 We're left here in Jerusalem.

1:01:21 God says not so fast.

1:01:24 Also you son of man, the Children of your people still are talking against you by the walls and in the doors of the houses.

1:01:33 This is, this is real time.

1:01:34 This is happening either they're hearing his message, they're then speaking about Him in their homes and God is telling him this is what they're saying and speak one to another.

1:01:44 Everyone to his brother saying, come I pray you and hear what is the word that comes from the Lord.

1:01:51 So they're acknowledging Ezekiel certainly is a prophet of God and he's really hearing the word from the Lord so come, come and come and listen to it and they come unto you.

1:02:02 So this is really happening.

1:02:04 So, so there are people, it's not like Ezekiel is just lost and there's nobody to talk to and oh well, I hope somebody picks up this scripture and, and delivers it because I can't deliver it.

1:02:13 No, he's, he's delivering it to the people, the house of Israel and, and God is saying this is what they do.

1:02:20 They come unto you as the people come and they sit before you as my people remember the the elders of Israel came and they sat before him and they said, can you give us the word of the Lord?

1:02:30 And they hear your words but they will not do them for with their mouth.

1:02:37 They show much love but their heart goes after their covetousness.

1:02:43 This is, this is the dynamic of the audience that Ezekiel is actually delivering his message to.

1:02:50 It's not that he was not.

1:02:51 He was unable to deliver his message.

1:02:53 There's an audience, he's speaking to somebody and God is now evaluating this audience and telling Ezekiel, these people are real hypocrites.

1:03:02 They know that you have my word.

1:03:05 They come and they sit before you to hear my word and they speak nice things, but they're full of covetousness and they do not change and low.

1:03:17 You are unto them, the audience that is listening to you that is hearing your words.

1:03:22 You are unto them as a lovely song of one that has a pleasant voice.

1:03:26 It's impossible for us to read this and say that Ezekiel had no audience because God is telling him that the audience that you're speaking to, you're like pleasant music in their ears and lo you are unto them as a lovely song of one that has a pleasant voice and can play well on an instrument for they hear your words.

1:03:49 You are actually do I told you to go and say this to the house of Israel and they hear your words.

1:03:56 The problem is not that they didn't hear it.

1:03:58 They, there was no audience, that's not the problem.

1:04:01 The problem is they do not do them, they hear your words but they do them not.

1:04:06 So when this comes to pass, lo it will come, then shall they know that a prophet has been among them?

1:04:15 And so we did manage to get through Ezekiel chapter 33.

1:04:20 I didn't, I didn't think we'd get through it all, but God be praised.

1:04:24 We did.

1:04:25 And now that Jerusalem has finally fallen, we're going to see that this is not the end that God is in covenant.

1:04:39 He divorced the North.

1:04:41 In fact, that might be a passage that is worth looking at.

1:04:47 So just have a little bit of time here just to really reinforce this concept that God only has relationship with mankind through covenant.

1:04:58 And if he, if the covenant is, is broken with the Northern Kingdom, then it is just unwise for us to try to persist that God has some kind of relationship with them.

1:05:14 Let's just look at Ezekiel sorry, Jeremiah.

1:05:17 Jeremiah chapter three, they say if a man puts away his wife and she goes from him and becomes another man's, shall he return unto her again?

1:05:30 This is in the Torah shall not that land be greatly polluted.

1:05:35 But you've played the Harlot with many lovers.

1:05:38 He's speaking to Israel here, the Northern kingdom.

1:05:41 And God.

1:05:42 God is saying to them because He's, he's, he's a different type of husband.

1:05:47 He's, he's a covenant keeping God.

1:05:50 So he says, yet return again unto me, says the Lord, this is an eternal covenant that I want to keep with.

1:05:56 You.

1:05:58 Lift up your eyes unto the high places and see where you have not been Laing with.

1:06:05 You're just all over the place.

1:06:06 You're so unfaithful in the ways.

1:06:09 Have you sat for them as the Arabian in the wilderness?

1:06:13 You're just making yourself so available.

1:06:14 You're like a, a merchant, a prostitute and you've polluted the land with your whoredom and with your wickedness.

1:06:23 Therefore, the showers have been withhold and there has been no latter reign and you have had a horse forehead that refuses to be ashamed.

1:06:36 Will you not from this time?

1:06:37 Cry unto me, my father.

1:06:40 You are the guide of my youth.

1:06:42 Will he reserve his anger forever.

1:06:44 Will he keep it to the end?

1:06:45 Behold, you have spoken and done evil things as as you could as you had opportunity.

1:06:51 And then if you come down here, he says, and I said after she had done all these things, verse seven, turn you unto me, even though you've done all these treacherous things as my wife turn unto me.

1:07:04 This is the northern kingdom.

1:07:06 But she returned not, she, she returned not.

1:07:10 And her treacherous sister in the South Judah, she saw what happened in the North.

1:07:15 And I saw when for all the reasons whereby backsliding Israel committed adultery and I divorced her, I put her away.

1:07:25 I gave her a bill of divorce where we you're out yet.

1:07:31 Her treacherous sister, Judah didn't fear but went and played the Harlot also.

1:07:37 So, so Judah saw what happened in the North and how she was divorced.

1:07:42 She's out.

1:07:43 There's no lo no no longer a covenant relationship with her.

1:07:47 And yet Judah saw that and Wyndham played the Harlot also and it came to pass through the lightness of her whoredom that she defiled the land and committed adultery with stones and with stalks.

1:07:59 And yet for all this, her treacherous sister, Judah has not turned unto me with her whole heart, but fein faintly with pretense says the Lord and this turning unto me with her whole heart is what God is after Deuteronomy 30.

1:08:15 When that happens, that's when God will remember his covenant and the Lord said unto me notice verse 11, what the Lord did not say before we say what the Lord said, what he did not say when her treacherous sister Judah saw what happened and she played the Harlot also and didn't, didn't repent what the Lord didn't say unto me is.

1:08:40 And so I gave her a bill of divorce as well.

1:08:43 And so I put her away as well.

1:08:45 That's not what the text says.

1:08:47 So the northern tribe is gone, it's divorce.

1:08:51 There's no covenant relationship with them anymore.

1:08:54 Yet the South is worse.

1:08:57 And the Lord said unto me, the backsliding Israel has justified herself more than the treacherous Judah.

1:09:04And yet she is in covenant, go and proclaim these words to the North and say return you backsliding.

1:09:12Israel says the Lord, I will not cause my anger to fall upon you for I am merciful says the Lord and I will not keep anger forever.

1:09:19So there's come back, only acknowledge your iniquity that you have transgressed against the Lord, your God and have scattered your ways to strangers under every green tree and you've not obeyed.

1:09:31My voice says the Lord turn oh backsliding Children.

1:09:35He's speaking to the North says the Lord for I'm married unto you and I will take you one of a city and two of a family and I will bring you to Zion and I will give you pastors according to my heart, which you shall, which will feed you with knowledge and understanding.

1:09:52So this is ultimately the, the prophecy in the new covenant and in the renewed covenant, there's going to be a path back to them, back back for them.

1:10:02But for now, she refuses, she does not want to acknowledge God.

1:10:08So God doesn't acknowledge her.

1:10:10So the northern tribes are scattered, they're divorced, they're out of covenant.

1:10:14The covenant remains in the South and miraculously many who are descendants of the North are being grafted back into the covenant through the renewed covenant.

1:10:27But the covenant that remains, that's been renewed with Judah, we now have many gentiles but many from the house of Israel who are being grafted back in.

1:10:40So hopefully, that's very clear because I think there's a little bit of confusion about the fact that Ezekiel's prophecy is wide ranging.

1:10:48He speaks about a lot of people, but he's speaking to Judah or what we call the kingdom of Judah, the Southern kingdom, the house of Israel.

1:11:00So hopefully, that's clear.

1:11:01If you do have questions, please submit them.

1:11:03And as always, we will work with you to study the scriptures to rightly divide the word of truth so that we can be accurate and and not a workman that needs to be ashamed when Christ returns this Sabbath, we have a special presentation.

1:11:21We have our regular service at 130.

1:11:23Hopefully you'll be able to join us for that.

1:11:25We also have a presentation at 11 o'clock Eastern time and it has to do with the end times and I I call this presentation signal to noise ratio, signal to noise ratio.

1:11:38And the answer to the question that I'm answering is what is it that we should be looking for?

1:11:44Where should our attention be?

1:11:45There's so much happening in the world today.

1:11:47A lot of it is noise.

1:11:49What is the signal from the scriptures that we should be pursuing?

1:11:53So we are going to broadcast that God willing on our rumble network.

1:11:57That's gonna be at 11 o'clock eastern time signal to noise ratio has to do with what, how do we interpret the world around us all that's happening.

1:12:06How, what are we looking for prophetically?

1:12:08And then at 130 I will also give the sermon and we'll continue where we left off the last time I spoke.

1:12:16So let me go ahead and just check the chat to see if there is anything that I should be responding to today before we close off.

1:12:28Let's just see here we're back.

1:12:31We're good.

1:12:33Ok, so sister Carlotta, thanking everybody for the prayers for her mom and sister down in Florida, lost about 95% of all their stuff, but they're in good spirits and are getting things fixed.

1:12:44Wow!

1:12:44Praise God.

1:12:45Haven't been able to move home yet, but hopefully in the next couple of weeks, you know, this is how fragile life is and, and we just need, we need to be focused on the right things and, and what really matters because we can lose our things, we can lose our lives, we can lose everything.

1:13:01But we're in covenant with God.

1:13:03And so praise God for sister Carlotta and her mom and her sister.

1:13:11Very good.

1:13:12, very, very good.

1:13:13Just checking to see if there's anything.

1:13:17Thank you, Dave and Deb.

1:13:19Thank you sister Rose.

1:13:23Very, very good sister Christy.

1:13:26Very, very good.

1:13:27Yes.

1:13:28Wonderful to be back.

1:13:29God bless you all and God willing, we will be back on Sabbath and again, if you can, we'll be broadcasting at 11 o'clock Eastern time signal to noise ratio.

1:13:42And then again at 130 with our Sabbath service.

1:13:45God bless you all.