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GLENLOCK BIBLE CAMP - 2002

EZEKIEL - THE MAN OF SIGN

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Study 5: Exhortation - His Visit to Jerusalem to Behold the Image of Jealousy

Readings: Ezekiel 8 and 11

Thank you brother James, and good morning my beloved brethren and sisters in our Lord Jesus Christ.

Well, b&s, you know, as quite often is the case, in a series of studies up here at Glenlock, or wherever, it seems almost providential that you happen to find the section for the Sunday morning, admirably suited to the exhortation. This morning is no exception to that! We could not have chosen in these studies, b&s, a better section upon which to base our words of exhortation. It's the scene of the judgment seat! It's a very sobering scene, b&s, and one well calculated to send us to the emblems in a very thoughtful manner. Now we talked last evening about the seat upon which the image of jealousy was sitting. It had become, b&s, entrenched; it had been entrenched there since the days of Manasseh, when through His prophet Jeremiah, had told Jeremiah, 'Jeremiah, from that day I had determined that was it!' that's how long that it had been there. It was absolutely rooted in the minds of the children of Israel. We introduced that background last evening, so we can come to verse 6 of chapter 8, and take the rest of the story from here.

You see, Yahweh said to Ezekiel, He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committed here, that **I should go far from My sanctuary**'. Now the RSV renders that last sentence, 'that they **should drive Me out of My sanctuary**'; Yahweh, b&s, was **reluctantly leaving His people**. He had no delight whatever in that! It is Yahweh's glory and pleasure to dwell among us. He said, 'Son of man, they're driving Me out of this place! and He was preparing everything ready for to leave. They're driving Me out, so I want you to see what it is that's driving Me out of this place'. What an empty camp this would be, b&s, if we all knew for positive that Yahweh was nowhere near us. We might as well disperse to every corner from whence we came and hide our heads in shame and fear, if we believe that Yahweh was being driven out of his place. It would be an absolute tragedy of the greatest magnitude! and we can only hope and pray, b&s, and we are certain, that being together as we are in the truth, with the emblems of His Son with us, that God is here! and pray God will always be here until the end.

Now He said, 'Come Ezekiel and have a look at what it is that's grieving My heart'. In verse 7 of chapter 8, 'He brought me to the door of the court; and when I looked, behold there was a hole in the wall'. Now, b&s, if there was a hole in this wall (now Rotherham's translation, the Emphasized bible, Rotherham has some very interesting footnotes often at the bottom of the pages, when he's commenting on some of the Hebrew expressions here, and he picks up the peculiarity of the word 'hole' and he says, it indicates something very mysterious, it was a **certain** hole!) God said, 'have a look in here, look at this place that they've got hidden away', and there was something in this temple that they had hidden away which they wanted to keep a mystery! What was it?

Well, in verse 10, 'I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about'. Now, b&s, it was an **Egyptian practice** and you'll see it whenever you pick up a book on Egypt, you will see all the frescoes on the wall and the murals that the Egyptians would paint; it was an Egyptian practice, b&s, to portray strange and abominable creatures on the wall. Cats and crocodiles, snakes and jackals, were all portrayed up there indicating certain gods that the Egyptians worshipped, as abominable beasts and creeping things. The reason then that that was kept secret, was because there was back in the Land, back in Jerusalem, an Egyptian party intriguing with Egypt against Babylon. Now what I'm going to do this morning, b&s, is to take you repeatedly back to Jeremiah. So I want you to put a slip of paper or something when we go back to Jeremiah because we're going to go often, and you'll see the remarkable, remarkable coincidences of the record here with Jeremiah. Because this prophecy and Jeremiah's prophecy is talking about the same thing, the invasion of the Babylonians; and here was a party in Israel that were keeping themselves secret, because they were intriguing in Egypt.

Now come back to Jeremiah 37 (and keep something in Ezekiel 8 because this is where we're going repeatedly this morning for all the proofs of this record, that we might understand what's going on here). In Jeremiah 37 in verses 6 to 9, 'Then came the word of Yahweh unto the prophet Jeremiah, saying, Thus saith Yahweh, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto Me to inquire of Me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith Yahweh; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart'. So they had this thing going in Israel, where there was the Egyptian party intriguing with Pharaoh against Nebuchadnezzar and they kept it close and secret because they knew that there would be reprisals until the Chaldeans (in their view) would get out of that city. Now God says, 'Son of man you come and have a look at this!' Now why would that upset God? It would upset God because Yahweh had said through His prophet, that the Chaldeans would take that city. Zedekiah had made **a league with Nebuchadnezzar**, which Yahweh held him to, as an oath, that he should honour even though it was with an heathen king; and he had before Almighty God taken that oath that he would give his

allegiance to the king of Babylon, and Yahweh said it was right that he should do that! But there they were, b&s, intriguing behind the door, intriguing with Pharaoh. 'Son of man, come and have a look at this', and they think they're going to get away with that!

But back in Ezekiel 8 we come to verse 11, and what do we find here! Around these walls all these things were written on them and in verse 11, 'There stood before them 70 men of the ancients of the house of Israel'. Seventy of them! now there were 70 in Jacob's family that went down into Egypt; there were 70 elders of Israel, b&s, who went to the foot of Mt. Sinai when Moses ascended that mount. There were 70 elders which Moses appointed to assist him under the advice of Jethro in the wilderness; 70 was a representative number and what Ezekiel sees in these 70 men, b&s, is that whole nation, that whole nation back in Jerusalem and some of them in captivity were all in this together, that's why there's 70 of them! There standing in the middle of them was Jaazaniah, who's he? I'll tell you who he is, b&s, we're going to talk about him a little later in more detail because he comes up again. He's a **traitor**! he's an absolute traitor, that's who he is, and among those back in the Land who were abominable, that fellow was a leader. The thing that made it doubly worse was that he came from a very, very wonderful family. He's called here the son of Shaphan but over in chapter 11 verse 1, which we won't turn to now, he's called the son of Azur, and I believe, he was the grandson of Shaphan.

Here's a little rundown on his family. Of all that we know about his family, here's a little rundown on what they stood for: his grandfather **Shaphan**, the leader of this family, was the man who with Hilkiah found the book of the Law, in the days of Josiah, buried under the rubble of the temple, and reverently resurrected that book and took it to Josiah, because they were all disturbed about the message of God in that book. He **revered** that book! that was the grandfather. **Ahiakim**, one of his sons, b&s, gave every support he could, to Jeremiah in his difficulty; **Gemariah**, another one of his sons, vigorously protested to Jehoiakim when he burnt Jeremiah's scroll in the fire, he vigorously protested about that before the king at the risk of his life. **Elasah**, his son, was the one that Jeremiah chose to send letters to Babylon with, entrusted him all that way to Babylon with a letter that was highly important, b&s, and he entrusted it to one of the sons of Shaphan. **Michaiah**, the grandson of Shaphan, b&s, was the one that Baruch read Jeremiah's scroll to, and who thoroughly endorsed it; and when Babylon came and cleared out the Land and dragged them all off into captivity, who did they leave in charge of the city? but **Gedaliah**, the grandson of Shaphan, who **carried** Jeremiah home and cared for him. Carried him home! And this creature belonged to that family! He's the Judas of the story, b&s, he's the Judas of the story! What a disgrace he was to his family! Would to God, b&s, that none of us would ever do that! We have a heritage, a legacy, all of us, whether we've been born into Christadelphian families or brought from the world, there is a legacy stretching behind us of very, very, very faithful men, who have lived and dedicated their lives, b&s, to the truth. Never let us disgrace that name, never let us step out of line. Let's take the example of the grandfathers, of their sons, and let their grandsons emulate what's been set before them. This is the Judas of the story, he came from an extremely distinguished family!

There he was in the middle of these 70, b&s, there he was in the middle of them, with his censer in his hand, and a thick cloud of incense went up, and in verse 12, 'God said to me, 'Son of man, hast thou not seen what the ancients of the house of Israel do in the dark?' (They do this in the dark! where do they do it?) 'Every man in the chambers of his imagery'. It's an interesting expression, b&s, 'chambers' really literally means 'an apartment' (2315) a little apartment, and 'imagery', b&s, literally means 'pictures' (4906), so you switch off the light and it's dark, and you're on your own, you turn on a light in your mind, and it opens up a little apartment or opening, and you can see all sorts of pictures. Now you come with me to the book of Numbers, Numbers 33 and here's the Hebrew word, this is what they were doing in their imaginations; now here's the word, b&s, and it's not the only place that the word is found. Numbers 33 verse 52, 'Then ye shall drive out all the inhabitants of the Land from before you; and to destroy all their **pictures**, and destroy all their molten images, and quite pluck down all their high places', that's where the word is found, b&s. You know, when you see a picture, whether it's external from you or whether it's not, but even if it's external from you, when you see a picture of some of the pictures that are around in this world, you might be able to turn the picture off or close the book; but it will be absolutely burnt into your mind, b&s, and it will appear and reappear, and reappear again in the dark, your imagination is a wonderful and a terrible thing! You can imagine with all those abominable creatures on those walls, representative of those men, of all sorts of cults of fertility and other abominable practices, that conjured up in the minds of those traitors here, all sorts of things, b&s, which were not conducive to spiritual thinking.

I don't want to be negative, but this morning, b&s, this is a very, very sober section of the Word. When your son goes to bed at night (and don't tell me I don't know what I'm talking about) because I'm associated very closely to the school of the prophets. The boys have their problems, when your son goes to bed at night, he's got a computer in his bedroom; I don't have Internet, but I'm told that what's on there, b&s, would make what they ordinarily call pornography look like a Sunday School book! When your asleep and it's dark! There are all sorts of pictures available from all over the world uncensored, and they **burn** into the mind. We don't have to have one of those little things in our room, you know, Genesis says that as a result of sin, the thoughts of man's heart was only evil continually, every **imagination** of man's heart was only evil continually! Do you know where that exact expression is found elsewhere in the bible, b&s? We haven't got time to turn all this up, but I want to tell you about it because it will just show you the counterpart to this. How do we get over this problem, of this imagination? When the imagination of every man's heart was only evil continually, well, I'll tell you where that exact expression in the Hebrew is found. When David, having received the news that the life of Bath-sheba and Solomon was in danger, and it was necessary for him to rise out of his death bed (they couldn't even get any heat in the man's body), he was for all good purposes, **gone**, and when he heard of that news, he got out of that bed and in the most stunning and startling fashion (it startled all Israel to see this man standing on his feet, he virtually got resurrected) he called the whole

nation before him, he put Zadok on one side with the priests and Solomon on the other side (Solomon means 'peaceable' (8010), Zadok means 'righteousness' (6659)): first, king of righteousness then after that king of peace; he had the symbolism of the Melchizedek priesthood on his right and left hand, he was holding in his hand, b&s, the blueprints of the temple, that **he, David wrote and drew up**, David did! and he said, 'God inspired me to write this blueprint of the temple; and standing there with the plans of the temple and the king-priest other side of him and the king of Israel in the middle, he said to God, **'keep this in the imagination of the thoughts of the hearts of this people'**. That's exactly the expression in the Hebrew from Genesis 8, and if we, b&s, can come in this morning and see our King-priest, and to know that there is a blueprint in this book, Ezekiel's book, by the Spirit, of the temple; if our imagination is here, then it will be a wonderful thing, and the better the imagination, the better we'll be! If it's not in our hearts, we will be imagining all sorts of pictures. Don't you tell me, any of you, that you don't do that because we all do it. Imagination doesn't stop at spiritual things, b&s, we're all fully aware of that! and these 70 men were in there in the dark, with all their little images and pictures in their mind, and they had nothing to do with God. A very grim warning, isn't it? b&s. I tell you this much, I make no apology for this, it very, very much applies to me! that's not pseudo-humility, I have big, big difficulties with that, and all of us do; we've got to keep our minds here and have those pictures, b&s, of the kingdom of God.

The son of man was shown that, Isaiah said, 'blessed is the man whose mind (and the margin says 'whose imagination') is stayed upon Thee' (Isaiah 26:3). If ever you want to see, b&s, a wonderful imagination; we talk about each other and say, 'ah gee, brother, you've got a marvellous imagination', but I'll tell you something if you ever want to see an imagination par excellence, read the psalms. Just read the psalms and just see David's imagination; David's imagination was phenomenal, the words of David, the pictures that he had in his head were absolutely phenomenal and he committed adultery with Bath-sheba; because the same imagination that could see 'The Lord is my shepherd, I shall not want,. He rode upon the wings of the wind, His righteousness is like a great mountain, and everything else he spoke about, the same imagination causes him to commit adultery with Bath-sheba! So you see, b&s, it's something that we can't get rid of, **it's got to be directed!** It can't be directed in the dark, in secret, it's got to be out in the open in the bible.

See that, son of man, see what they're doing to Me? says God Now in verse 14, b&s, 'He brought me to the door of the gate of Yahweh's house which was toward the north (and you'll notice that it's all towards the north, because this is where the judgments are coming from) 'and behold, there sat women weeping for Tammuz'. The definite article is in the Hebrew **'the Tammuz'**. Now I had a most enlightening experience researching this, a most enlightening experience, and I learnt, b&s, when I researched this matter, that Yahweh the God of heaven **has not been left behind by the times!** I learnt that our heavenly Father is right up with the 21st century; He is not behind the times; because this is what I found.

I couldn't find anyone who could tell me what the word 'Tammuz' really meant, but there

were plenty of stories of where this originated from. It started back with the Phoenicians, and there was a love story of Tammuz and Belphi, his beloved; it was repeated by the Greeks whose heroes were Adonis and Venus. It found its counterpart, b&s, in several other cultures of these stories of love, jealousy, of the great dashing beau, the hero, the handsome man taking the wife of another man, of intrigue, passion, adultery, murder, and it always finished with the dreadful death of the hero, either by the hand of a jealous husband, or in the case of Adonis on a hunting expedition, a wild boar took his life, much to the delight of the husband whose wife he'd stolen. **It was all about love stories! of love and passion, murder and adultery, tragedy and death!** and all of those love stories had at the end of them, the women weeping for the death of the Romeo! Does that ring a bell? is that truth? I'm not against, b&s, reading, but you know, the imagination is a tremendous thing. When your light's burning hour after hour in bed, a little teenage girl, with a reading lamp, reading of a Romeo and Juliet; and I've picked up some of those books to have a look, they're not written like the ones we had as kids, there are things in there, b&s, that are absolutely horrendous! But it's appealing to womankind - the Romeo, the dashing young man. That's what this is all about! and I read and read everything I could possibly lay my hands on to find out what that was all about; and every commentator that I read, picked up those stories. Isn't that incredible! Yahweh isn't a wit behind the 21st century, is He? So the libraries were full of these love stories, some of them might be quite innocuous and quite harmless, whatever they are, b&s, the imagination is taken with them! Here's the Bridegroom! He hasn't stolen anybody else's bride, He hasn't acted in any way that's dishonouring to any woman, He hasn't had any ulterior motives and evil intentions with any woman in His life; He was the one that said, 'if you look upon a woman with anything like that in mind, you've already committed adultery', so He didn't do that! Sisters, there's your heroes; you'll never have a better Husband than this One! you won't find one like Him anywhere! and He'll be faithful to you forever and forever if you are faithful to Him. You'll never find yourself weeping for His death, because He's **alive!** and all His enemies will die. That's the greatest love story in history! but that's what they were doing in God's temple.

They had all other heroes, all of them murderers and adulterers, men full of passion.

Son of man, do you see that? They're driving men out of My house, son of man. Verse 16, 'He brought me to the inner court of Yahweh house' (he's in the court of the priests, b&s). Now what did they do in the inner court of Yahweh's house? Joel 2 verse 17, there it says,

Let the priests, the ministers of Yahweh, weep between the porch and the altar, and let them say, Spare thy people, O Yahweh, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?' So the priests, the ministers of God were to stand in that inner court **to pray to God**. Well, that's where they were, well, what were they doing? Well, come back to Ezekiel, he said, 'there they are and they've got **their backs to God between the temple and the porch**', exactly the spot that Joel mentioned where they stand to pray. So Joel says there's a special place, b&s, within that inner court between the temple and the porch where they ought to be praying, but here are men with their

backs to the temple of God and their faces are facing east. Jeremiah 2 verse 27 , was this going on in Jerusalem? Have a look at what Jeremiah says, b&s, about facing the wrong way! Verse 27, here Jeremiah says they were saying to a stock, an inanimate object, 'you're my father', to a lifeless stone, 'you brought me forth: for they have turned their back unto Me, and not their face: but in the time of their trouble they will say, Arise, and save us!'; and they've got their backs to the temple of God, in the very place that Joel said, was specially made for them to face the temple and pray to God. In that very spot! Son of man, do you see what they're doing here?

How many of them were there, b&s? Well, there were 25 of them! we're going to find later on that there were 25 princes, why 25? because you see, when David had ordered that kingdom, he had made 24 courses of priests and he had the 24 princes, and over the priesthood there was the high priest, and there was the great Prince over the 24 princes. There were 25 princes and priests. Here was the priesthood dedicated to turning their back on God and praying this way, to the sun, **in the very spot**, that was specially set forth that men might stand there and face the temple. (We won't turn this reference up but 2 Chronicles 36 verse 14 records that right at the end of that history, one of the main reasons why God destroyed that city was because the priests had polluted the sanctuary.)

Ezekiel 8 verse 17, 'He said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger; and, lo, they put the branch to their nose'. I had a lot of difficulty with that when I had a look at a branch to their nose; couldn't find much as to what particular idolatrous practice that was. But do you know something, b&s, once again, Rotherham, (I've got a great regard for Rotherham's translation, very, very good) a little footnote at the bottom of his translation says that the original Hebrew wasn't **a branch to their nose, it was a branch to God's nose!** He said, 'son of man, do you know what they're doing to Me? they're turning their back on Me and they're picking up a branch and tickling My nose with it, as an act of absolute contempt'. That's how God saw it, b&s. When we turn our back upon God, we may not do that deliberately, but we do it. When we turn our back upon God in the chambers of our imagery and we're off in another world of which God is never there, and our back is to Him, b&s, it's almost as if we pick up a branch and tickle His nose and say in contempt, 'I don't care what you think about this'. A very dangerous practice! it would be like going up to a ravenous lion and punching him on the snout! Beware, b&s, when people put a branch to God's nose like that! Son of man, see what they're doing? This was the vision he saw on the plain, now he knows, b&s, why God said I don't want you to be a reprover of this people; he's beginning to understand like he never did before, b&s, what's going on here, there's no doubt about that!

So we come to chapter 9, 'He cried also in mine ears with a loud voice', who's 'he'? Well, if you go back through the record and find the context, the 'he', b&s, is the man on that throne, the man who's got the fire from loins downward and loins upward. The one from Adam who sits upon the cherubim, as the King of Yahweh's glory, He's the one

crying with a loud voice, **a loud voice**, and who's He talking to? He's talking to the people who have charge over the city, and Ezekiel hears this loud voice, 'Cause them that have charge over the city to draw near', who's got charge over the city? Jeremiah 32 verse 28, 'Therefore, thus saith Yahweh, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it'. Cause them that have charge of the city to come', so here they come! and the cherubim, b&s, have got to come, and this time they're going to ride upon the wings of the wind, because it's going to be the Babylonians who are going to be God's chariot, and He's going to be above them in the cherubim, the angelic host by God's providence is going to chain that Babylonian host to the chariot and He's going to **ride it into that city, b&s, and He's got charge of it**. That's who's got charge of the city! and back in Ezekiel, He calls them to draw near, 'every man with **his destroying weapon in his hand**'. 'Cause them to draw near, He said, every one with his destroying weapon in his hand', and they came from the north, b&s, Jeremiah 6 verses 22 and 23, 'Thus saith Yahweh, Behold, a people cometh from the **north** country, and a great nation shall be raised from the sides of the earth. They shall lay hold on **bow and spear** (everyone with his weapon in his hand); they are cruel, and have no mercy; their voice roars like the sea; and they ride upon horses, set in array as men for war against **thee, against thee**, O daughter of Zion'. So here they come, b&s, these men that are coming and there are 6 of them!

Ezekiel 9 verse 2, 'And, behold, 6 men came from the way of the higher gate', so there were 6 of them, b&s. They came from the way of the higher gate, do you know what happened? These 6 men came with their slaughter weapons in their hands and they came by the way of the higher gate which leads to the inner court; do you know how many Babylonians came down to that inner court to execute judgment? 6 of them, Jeremiah 39 verse 3, 'All the princes of the king of Babylon came in, and sat in the middle gate' (and they're all named there, b&s, and I won't attempt them, because I may not pronounce their names properly) **but there are 6 of them**, and when Ezekiel was talking about those 6 men that came from the north to the inner court, b&s, he wasn't talking about angels because he used the word 'enosh', that is never applied to angels. There were 6 weak mortal men that came with the slaughter weapons in their hands, and when they divided that city, those 6 Babylonians sat there in the inner court to divide that city up. There's no doubt about it, what was going to happen to that city, and there were all these people in captivity who were being taunted by those who said, 'we're in Jerusalem or our compatriots are, and so therefore, we're the people of God'. But they were all going to see, b&s, that Jeremiah was a **faithful prophet**, that every single word that he had said, was going to come to pass. Because this whole chapter and the one before it is **full of Jeremiah!** of all that he told those people that was going to happen to them. When they came from that east gate, b&s, it says, 'it lieth towards the north'; it lieth towards the north, and we won't turn this one up, but in Jeremiah 1 verse 13, God said to Jeremiah, 'what do you see? he said, 'I see a **seething pot**', he saw something on the boil, b&s, and God said, 'turn it towards the north'. Turn the pot towards the north, for from there is coming all the trouble that is going to make that pot a seething cauldron in Jerusalem. The exact expression!

Back in verse 1, b&s, the Hebrew word that's used there for 'drawing near to the city' is the word 'visitation' (7324?) so these 6 enosh, with their slaughter weapons in their hands coming out of the north, are coming there because the city has come to the time of its visitation. Five times in Jeremiah's prophecy, he used that expression, let's just turn one of them up in Jeremiah 8 verse 12, 5 times Jeremiah uses that expression; verse 12, 'Were they ashamed when they had committed abomination? no, they were not at all ashamed, neither could they blush: there shall they fall among them that fall: in the time of their **visitation** (6486) they shall be cast down, saith Yahweh', and 4 other times in that prophecy he used that expression. The Hebrew word in verse 1 is about that visitation! The Lord Jesus Christ rode into the city of Jerusalem, Luke 19 verse 44, and He topped the rise and came around the brow of Olivet; Olivet to His right, He came over the bottom brow, curved up over the brow and when He got to that point, He looked straight down on that city, He looked right unto the walls of it, and He stopped there and burst into tears, and said, 'If only, if only you knew, the day of your visitation! That they shall lay siege against you, they will build a trench against you'. He spoke in words what Ezekiel is doing in sign about that day of visitation. The Romans, b&s, as well as the Babylonians were Yahweh's chariot, the chariots of war; they didn't know it, they had no idea! The divine arrangement had hold of them, b&s, and He rode them into those cities and burnt it to the ground! That's what Ezekiel saw in his first vision, wonderful as far as he was concerned of his own future in the kingdom of God, **terrible** for the city of Jerusalem. And here he is, being told all this, b&s, in Ezekiel 9.

But among those men in verse 2, was another man. It says in verse 2, 'These 6 men came from the way of the higher gate which lieth toward the north, every man with his slaughter weapon in his hand; and **one man** among them'. Ah, he's singular! ah, there's just this one singular man that's among them, and he's not 'enowsh', he's 'ish', he's a **mighty man**, he's the director of the armies of heaven, he is, b&s, as far as we're concerned, the Lord Jesus Christ. He's the one man, the man of one, He's the one man clothed in linen; He's righteous, for fine linen is the righteousness of the saints, that's who He is! and He's got a writers' inkhorn by his side, b&s, a scribe's inkholder, as Rotherham has it, and the word symbolizes a 'cup', so he's got writing equipment alongside of him, and He's going to make a mark, **before it's too late!** It's the Lord Jesus Christ we're talking about! and He stood, the one man was among them, and they went in, and the 6 men stood beside the brazen altar. Imagine that! the brazen altar was in the Outer Court; it was not in the Inner Court, and those 6 men are standing there, and when those 6 Babylonians came down, the walls fell flat, they knocked them over, broke through to the city, and the city finally fell, those 6 Babylonians went to the middle of that city and held court, (I don't know if it was by the brazen altar or not) but it says they went to the inner city and held court as to what was going to happen. All those 6 Babylonians, the 6 enowshs sat there and determined the fate of that city. There are these 6 men standing alongside the brazen altar because **Yahweh is going to make a sacrifice of His people, and it's going to be an absolute negative offering**. There's going to be nothing positive about it! it's going to be completely negative, b&s, He's going to slaughter His people as if they were sacrificial victims and

not one shred of positive things in them.

That's where they stood, the man with the inkhorn was there, and while all of this was going on, **behind them in the Holy place, the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house'**. So do you see what's happening, the drama of this? Brethren and sisters, a brother this morning delivered me the daily paper, do you know that Israel has invaded the Gaza strip en masse. They have surrounded the house of Yama Arafat, there has been another terrorist incident again, last night, how long, b&s, before this scene is going to have its reality? When the angels come, 'thither cause thy mighty ones to come down' (Joel) and they operate upon the minds of European leaders, and the Russian leaders, b&s. When the world decides it's time to step in and to call a halt to this aggressive Israel, and God brings down all those men with their slaughtering weapons in their hands, and how is He standing alongside today, b&s, the altar, ready to sacrifice many in this world because of their abomination because they've stuck a branch in His nose? Our great Prince is here, (I say this reverently) ready to put a mark on our foreheads, if we haven't already been marked, who will escape that, b&s? While all this is going on here, in God's city, the cherub is preparing to depart behind them. Very, very dramatic!

So in verse 4, 'Yahweh said to this man', notice now that Yahweh is speaking, and He's speaking to the man with the ink horn, **Father to Son**, 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations, that be done in the midst of it'. Now you know, b&s, we can take a lot of heart in that, because I don't know a brother or a sister that you could go to at this camp or anywhere, with a genuine spirit, who doesn't sigh and cry for all the abominations that are done in the world! We all do that! the only tragic part of that is, that for some if not many of those abominations for which we sigh and cry, we have a natural, a natural affinity; that hurts! The very things we want to get rid of, b&s, and which we hate are the things which in turn, sometimes almost get rid of us. But at least we have this, at least we can say with the apostle; Paul said, 'the things I hate are the things I do, the things I want to do, I can't do it; we have this consolation, that we really hate the things we do, and we sigh and we cry, b&s, for the abominations that are done. We hear about the corruption in high places, little children molested by religious leaders, men of the cloth; judges of the high court living bestial and unnatural lives. I hate it, and you hate it, we pray God that the mark is up here, because we hate it with all my soul. We pray for the day, b&s, when they will come with their slaughter weapon in their hand, and rid the world of that! God has gone out of this world, as far as that is concerned, He wants nothing to do with it, He's ready to depart this city because of all that was going on here.

This man goes around setting a mark on their foreheads; now we know what that mark is! It's in Revelation, it's the name of the Father! with the Father's name on their forehead. No one! look, we might get killed somewhere, it doesn't matter, b&s, whether we're killed or die, it doesn't matter! there's no way in the world that a person with, **He who will be**, is ever going to go out of existence. Because up here it says, He who will

be, no one with that in their forehead is ever going to go out of existence, and believe me, to have that name written there, it may not be entirely essential, b&s, to know all the ins and outs of the 4 constants of the divine name, and of the vowel points that give you the pronunciation, though that is very helpful, what will be necessary is that we know **the import of the name**. When God says, **I will be you**, and if we have any difficulty, it will be simple minded folk, who haven't got the ability sometimes to discern these things for themselves, we worry, b&s, about whether we are really in the truth because of the divine name, which to us sometimes is so complex; if you have any difficulty with that, let me tell you this confidently, absolutely confidently, it's the simplest thing in the world! If you can understand, b&s, that all that is saying, is that God is saying to you, 'I have a great desire to see My own character, the way I think and feel, reflected in you'. If you know that, you know as much about the divine name as any brother alive, because that's the be-all, end-all of the name. That's what that man was doing, putting marks in people's foreheads, because they just wanted to be like their God. He was sighing and crying for the abominations, and so were they, not because He was sighing and crying for the abominations, but they were doing it because they hated it as much as He did! So it wasn't just a question, that I do what God does, because He does it, but it's a question, b&s, that I do and think like God because that's just the way I do and think! and when we get to that stage in our life, then it's written up there, **He who will be**, and there's no way that that person is going to go out of existence. So away went the man to put that mark on their foreheads.

Without turning this up, you know in Revelation 7, when the judgments of God are going to fall upon Catholic Europe, and the vials are going to be poured and so forth, 'Hurt not the trees, the land and the grass, says the Revelation, until I mark those men in their forehead. 'Wait, wait, said the angel, hold back the winds of judgment, until God gets all His people properly inscribed with the mark'. Every day, b&s, people are coming into the truth, and others are learning more about what they already know, and the mark of God is in their head. Now the interesting thing is this, when that mark was put upon them, the Hebrew word is 'tau', so what? that's the last letter of the Hebrew alphabet, and it's the main letter of Torah, the Law. So do you see what's happening? the **last letter** on their forehead - mark -tau, because here are people that know the import of God's law, here are people who discerned that! and it goes upon where? their foreheads, of course, because it's all in their thinking! Now if you haven't got a mark on your forehead, b&s, you're in big trouble!

Look what's going to happen to families! Chapter 9 again, So He says to this man, 'you go and put the mark on them, and to the others(now isn't this interesting, verse 5, who are the others?) it's the 6 enowshs, to the Babylonians! They don't know this, b&s, they haven't got any idea that this is being said to them, but Almighty God in heaven is determined what they're going to do! So in the symbolism He turns to these 6 men with the slaughtering weapons and He says, 'and you, you follow Him; go after Him through the city and smite'!

Now do you see what's happening? b&s, it's not as if God is saying to this man, put a mark on their foreheads, and we will decide sometime in the future when this is going to

happen', NO, He said, **follow right on his heels!** Now this is how quick it's going to be! this is how rapid it's going to happen, that when the marking has been finished, when the last letter has been put on the forehead of the last saint, b&s, **right on the heels of the man marking them**, will be the slaughter men following him through the city. Can you imagine as He went through the city, down this street, 'are you finished now? yes, then, whack, whack, whack, women's blood, children's blood, men's blood! Next street - the same thing! and look who copped it?

Verse 6, 'Slay utterly old and young, maids, little children and women; but come not near any man upon whom is the mark and begin at My sanctuary'. Why would He want to slay families? Jeremiah 7 verses 17 and 18, here's Jeremiah in the city, and God said, 'Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?' Just like He said to Ezekiel, 'see what they're doing? and what were they doing? 'The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven'. So the kids are out getting the wood, the fathers are lighting the fire so that the mothers can make cakes to the queen of heaven, **the whole family is in this**, even the kids are in this, brought up idolaters; 'slay the lot of them', says God. It was imbedded and entrenched in them, b&s, by family life; how many families today have kids gathering wood, fathers building fires, and women cooking the dough? How many families are there, b&s, who cooperate together in abominable practices to God of idolatry? You say, 'well, would there be any? I don't know! would there? So the kids do well at the secular education, get embroiled in all sorts of activities, be it sport or academic, higher and higher echelons of education and association, being part of the whole system of things, taken away from the simplicity in Christ; mom and dad in the audience clapping like mad because of the pride of their children, with heads like footballs, because of their children's accomplishments, and then breaking their hearts later on, when the kids see that they're too wise for the bible, too high and mighty to associate with the people of God. But they've all been in it, from top to bottom! There are a 101 illustrations, b&s, of tragedies that have happened, because families cooperate together to go the wrong way. The kids gather the wood, dad builds the fire and mom cooks the dough - get out there, says God, and don't you pity any of them. It was absolutely entrenched in those families!

'And begin at My sanctuary', do you know where the Babylonians began? 2 Chronicles 36, you see, there's a primary application that you can't miss, b&s. 2 Chronicles 36, b&s, the history of the end, verse 16, 'But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of Yahweh arose against His people, till there was **no remedy**. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand'. So where did it start? **in His sanctuary**. Where will judgment start with this world, b&s? **here, right here!** the judgment will start; not just here at Glenlock, of course, I mean! but wherever the brethren are, that's where it will start. Well, Peter says, 'for if judgment first begin at us, where will the wicked end

up?' 1 Peter 4 verse 17, where Peter says that judgment **must begin at the house of God**, and if it begins with us, b&s, where's the wicked going to appear? So the judgment will begin with **us**, we're going to be in the front of the queue, b&s, when He comes, and we sincerely hope that we'll have the last letter, the Father's name, written in Hebrew on our foreheads! Tau, Yahweh! the Spirit of the Law! marvellous, isn't it? if you've got that on your forehead.

'And begin at the ancient men' says Ezekiel, they began with the ancient men, brethren of responsibility. James says, 'My brethren, be not many masters, for you shall receive the greater condemnation', James 3 verse 1. It doesn't mean, brethren, that we should shirk our responsibilities, if we have the qualities for leadership; it does mean that we should be aware that we have a greater responsibility therefore, we will answer for that! 'And they began...' and do you know what they did? in 2 Kings 25 verse 18, 'The captain of the guard took Seraiah the chief priest and Zephaniah the second priest, and 3 keepers of the door: And out of the city he took an officer that was set over the men of war (look who he's taking) and 5 men of them that were kept in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and 60 men of the land that were found in the city:' 72 of them, just 2 more than in the prophecy of Ezekiel. So the first thing that Nebuchadnezzar had done, was to begin at God's sanctuary and then, b&s, he looked around for every single Jew that was in authority in any way shape or form. Whether you were in charge of the army or whether perhaps you were in the inner court of the king's presence or even if you were a scribe, someone who had an important job marking out the bible; he said, 'I want that fellow over there, I want him'. Those 5 there with the king, this chap over there was the marshal in the army, I want these 60 chaps they were leaders of the ecclesia, I want all of them, bring them here! and begin at the ancient men, and that's exactly what happened.

Now here's an incredible thing! If you come back to Ezekiel 11 in verse 10, in this sweep of prophecy that we've been considering, b&s, it says here, 'Ye shall fall by the sword, I will judge you in the border of Israel: and ye shall know that I am Yahweh'. Do you know what they did with those 72 men? do you know what they did with Zedekiah? they went around and picked out all these prominent men and gathered them together, and they took them to the land of **Riblah**. Do you know where that is? Jeremiah says, 'they took them to the land of Riblah', which is right on the **northern** border of the land, and Nebuchadnezzar set up court there, had them all arranged before him and **slew them on the spot**. He stood Zedekiah there, he said, 'have a last look at your sons', Zedekiah turned around, he slaughtered his sons and cut them in ribbons in front of him, and then burnt his eyes out and left him with an imagination of his sons' death burnt into his brain, on the border of Israel in the north. 'I will judge you in the border of Israel'. So you see, b&s, what all that is about, it's the fact that God is telling Ezekiel, the day is going to come when all of these things are going to happen all in order, exactly as Jeremiah the prophet had said, and when they're all standing there seeing it all done exactly in order as Jeremiah said, **they are going to know that I am Yahweh**'. Too late!

Do you know what's going to happen, b&s, we're going to see the unfolding of history very shortly, and have been seeing it, almost exactly as our pioneers have been pointing it out from the Word of God. They made their mistakes, they were fallible men, they were minor mistakes, just mistakes of time, that's all; but there are no mistakes here! and it's going to happen, b&s, exactly as written. Won't it be an absolute terrible thing, to stand before the Lord and to know that you knew that, and the Lord will say to you, 'Brother or sister, didn't I say that? yes, did it come to pass? yes, it did! what happened next, brother? this happened next, well, didn't I say that? yes, Lord, you did!' and He's going to stand there and He'll say, you know My Father is Yahweh, but you know it too late!

Now Ezekiel, (we're going to finish our exhortation, we're going to appeal with Ezekiel in chapter 9, because he could see what was happening). He's standing alone, b&s, in verse 8, he's in vision, of course, this is not literally happening now, he's in a vision we know that! In verse 7, 'He said unto me, defile the house and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was **left** (imagine him standing there among dead bodies all around him, children, women and men bleeding to death, and he's standing there **alone**) and he sees that it's the end of his people. Everybody's gone! and he says, 'Ah Adonai Yahweh, will you destroy the residue of Israel?' You know, he never got a direct answer, he never got a direct answer, verse 9, ' Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great; Ezekiel, the land is full of blood, Ezekiel, the land is full of perverseness; for they say, that I have forsaken the earth; they're saying, Ezekiel, that I can't see'. That's what God is telling him, and he's standing there pathetically alone, thinking all my people are going to go. 'And as for Me also, mine eye shall not spare, says God, neither will I have pity, but I will recompense their way upon their head, Ezekiel'. Ezekiel would almost get the impression that God is going to wipe them all out.

He's just going to wipe a whole lot out! and while he's hearing this, 'and behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done what you have commanded'. Imagine that! in the vision Ezekiel sees this, he's standing alone there, He's going to kill us all! 'God, God, please stop! stop! Ezekiel, the city's full of blood, Ezekiel, it's full of perverseness; I'm not going to have any pity, Ezekiel! Yahweh, I have done what you have said!'. He turns around and he sees that there have been people marked in their forehead. So **God had pity, b&s, on the remnant, didn't He?** and that's what it's going to be like. I don't doubt that at the time.....(tape ended here)