

Part 2 Ezekiel Scroll Eight

'It came to pass also in the twelfth year, on the fifteenth day of the month, that the word of vuvh came to me.'

?/15/12 - Ez. 32:17-33:20

32:22 Ashshur is there and all her company: her graves are around her: all of them slain, fallen by the sword: 23 Whose graves are set in the sides of the pit, and their company is around her grave: all of them slain, fallen by the sword, which caused 'terror' חתית Heh, Tav, Yod, Tav, 'chittiyth' fear: - terror in the land of the living.

The graves of the Assyrians and Egyptians will lie next to one another; their calamity will descend upon them at once in the prophetic future; we see that today, Syrian and Egypt ensconced in terror and mayhem; 'chittiyth.'

Wahabbiest Islam turning on the traditionalist Mohammedan with the sword.

The land of of life is used to contrast the land of where they're now interred!

יהוה is warning us through the prophet of the end days cataclysmic war.

Meshech and Tuabal (Turkey) will fall with the Egyptians.

The West has a Turkey problem, and it's *idiotic* to pretend otherwise. Yes, Turkey's strategic, but it's lost and now a *belligerent* nation sowing the seeds of a biblical cataclysmic war!

24 There is Eylam (Iran) and all her multitudes around their grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the depths of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. 25 They have set for her a bed in the midst of the slain with all their multitudes: her graves are around it: all of them uncircumcised, slain by the sword: for the fear they caused in the land of the living, yet have they borne their shame with them that go down to the pit: they are put in the midst of them that be slain.

The shame of Islam, how the sons of Abraham lost the blessing; denying the true prophets and blessed Son by embracing the sixth centuries false prophet and final Turkish/Assyrian Macdhi!

26 Then there is Meshech, Tuval, and all their multitudes: their graves are around it: all of them uncircumcised, slain by the sword, though they caused fear in the land of the living. 27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to Sheol with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones/essence, though they were the fear of the mighty in the land of the living. 28 Yes, you shall be broken in the midst of the uncircumcised, and shall lie with them that are slain with the sword.

V.27 speaks to the effects of Chemical Warfare Agents, we know mustards cause unpredictable loss in the production of **bone** marrow, laying their iniquities upon their very bones.

Chemical Warfare Agents.

Being depraved, verging unredeemable: V.27 'their iniquities remain in their essence'. It's not that only the wicked that sin.....NO..we know even the righteous sin...but there's a difference....

When a redeemed believer sins, the sin doesn't become a part of his essence, he's done wrong....yes..but he remains a righteous person who's committed a sin, not a sinner! There is a difference in the eyes of יהוה!

29 Then there is Edom, and her melechim (Jordan and the Saudi Kings), and all her leaders, who despite their might are laid by those that were slain by the sword: they shall lie with the uncircumcised, and with those that go down to the pit.

30 Then there are the leaders of the north, all of them, and all the Tzidonians.....

The Lebanese, Sidon - the hometown of Jezebel; a region just outside modern day Beirut. Sidon was the first-born son of Canaan, who was a son of Ham.

....who are gone down with the slain; with their terror that they instilled; they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

This war of Gog and Magog brings the world into the knowledge of Yahusha according to Zech 12:10.

31 Pharaoh shall see them, and shall be comforted over all his multitudes, even Pharaoh and all his army slain by the sword, says the Master vuvh. 32 For I have caused My fear in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitudes, says the Master vuvh.

Currently, Abdel Fattah (*president of Egypt*) would take comfort that it's not only his nation that is facing the judgement, but the other Islamic nations too.....*misery loves company!*

33:1 Again the word of vuvh came to me, saying, 2 Ben-adam, 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 from their borders, and make him their watchman: 3 If when he sees the sword come upon the land, he blows the shofar, and warns the people; 4 Then whoever hears the sound of the shofar, and takes not warning; if the sword comes, and takes him away, his dahm shall be upon his own head. 5 He that heard the sound of the shofar, and took not the warning; his dahm shall be upon himself. But he that takes warning shall deliver his being. 6 But if the watchman sees the sword come, and blows not the shofar, and the people are not warned; if the sword comes, and takes away any person from among them, he is taken away in his iniquity; but his dahm will I require at the watchman's hand.

Those of us redeemed must warn...we must do so anyway!

The watchman is held responsible for his failure to inspire.

The sinner will die because of his sin, but this doesn't absolve the bystanders from their duty to warn him and try and convince him to repent.

So you, O Ben-adam, I have set you as a watchman to Beit Yisrael; therefore you shall listen to the word at My mouth, and warn them from Me. 8 When I say to the wicked, O wicked man, you shall surely die; if you do not speak to warn the wicked away from his own derech, that wicked man shall die in his iniquity; but his dahm will I require at your hand. 9 Nevertheless, if you warn the wicked of his own derech to turn from it; if he does not turn from his own derech, he shall die in his iniquity; but you have delivered your being. 10 Therefore, O you Ben-adam, speak to Beit Yisrael; This, say, If our transgressions and our sins be upon us,

and we waste away in them, how should we then live?

The wicked person who rejects His gift of true spiritual life is regarded as if he's dead.....but if he accepts rebuke and repents he'll live! *What a merciful Yah!*

11 Say to them, As I live, says the Master vuvh, I have no pleasure in the death of the wicked; but that the wicked turn from his own derech and live: make teshuvah, make teshuvah from your evil derachot; for why will you die, O Beit Yisrael?

12 Therefore, you Ben-adam, say to the children of your people, The tzedakah of the tzadik shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall by it in the day that he makes teshuvah from his wickedness; neither shall the tzadik be able to live because of his tzedakah in the day that he sins. 13 When I shall say to the tzadik, that he shall surely live; if he trusts in his own tzedakah, and commits iniquity, all his tzedakah shall not be remembered; but for the iniquity that he has committed, he shall die for it.

Misconceptions abound and are the cause of discord and death. Here; יהוה addresses a huge misconception.

People who think that their past behavior and belief system is more important than their present conduct.

14 Again, when I say to the wicked, You shall surely die; if he makes teshuvah from his sin, and does that which is just and right; 15 If the wicked restores the pledge, and returns what he has robbed, and has a halacha in the chukim of chayim, without committing further iniquity; he shall surely live, he shall not die.

16 None of his sins that he has committed shall be remembered: he has done that which is according to Torah and mishpat; he shall surely live. 17 Yet the children of your people say, The derech of vuvh is not equal: but as for them, their derech is not equal. 18 When the tzadik turns from his tzedakah, and commits iniquity, he shall even die because of it. 19 But if the wicked turn from his wickedness, and do that which is according to Torah and mishpat, he shall live because of it. 20 Yet you say, The derech of vuvh is not equal. O Beit Yisrael, I will judge you every one after his own derachot.

Mat 20:1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a shekel a day, he sent them into his vineyard. Mat 20:3 And he went out about the third hour, and saw others standing in the marketplace idle; Mat 20:4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. Mat 20:6 And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?: 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a shekel. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a shekel. 11 And when they received it, they murmured against the householder 12 saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shekel? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 So the last shall be first, and the first last.