

## Ezekiel Scroll Eight; Part 1

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

*month?/15th day/12th year - Ez. 32:17- 33:20*

Everything can be taken from a man but one thing - *man's search for meaning, man's pursuit of יהוה*.

The last of Judah's freedoms as the walls of the city crumbled was to choose their attitude in their given set of circumstances, to choose their own way - one of meaning or one of happiness!

When you and I choose *meaning* then life is still expecting something from us; something in the future is expected of us.

When bad things happen that may bring unhappiness with them, if you and I understand the foundational biblical principle of "*why*"; then you and I'll be able to bear almost any '*how*.'

Because יהוה often performs His great work in a manner that does not always bring us happiness! We don't often like "*how*" יהוה brings about '*meaning*' in our lives.....in fact it's wasted on us if we're simply pursuing happiness.

***Ezek 32:17 It came to pass also in the twelfth year, on the fifteenth day of the month, that the word of vuvh came to me, saying, 18 Ben-adam, wail for the multitudes of Mitzrayim, and cast them down, even her, and the daughters of the famous nations, to the depths of the earth, with them that go down into the pit.19 Whom do you surpass in beauty? Go down, and be placed with the uncircumcised. 20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. 21 The strong among the mighty shall speak to them out of the midst of Sheol with them that help him: they are gone down; they lie with the uncircumcised, slain by the sword.***

One of the biggest obstacles to attaining the '*why*' - meaning in life is accepting the '*how*'.....

Death and the afterlife; seven things:

1. Cast them down/ *טָרַד* *yârad*/ to a lower region; to pass a boundary
2. To the depths of the earth/the dead go to the grave
3. Them that go down to the pit/down to a well/cistern within the earth - a holding tank until a time of drawing up.
4. Go down; destination downward
5. Out of the midst of Sheol/*hades*; the world of the dead - off to *a subterranean retreat*.
6. They are gone down/destination downward; NOT upward!
7. They lie with the uncircumcised/ uncircumcised is a metaphor for the unrighteous; the unrighteous and the righteous go to the same place.

Death and the afterlife: the prophet describes the decent of Egypt into the underworld. The proud empire becomes just one more among the many states that protected her (Assyria, Elam, Meshech and Tubal, Edom, Sidon and the princess of the north.)

***Job 27:3 All the while my breath is in me, and the spirit of Elohim is in my nostrils.***

***Job 33:4 The Spirit of Elohim hath made me, and the breath of the Almighty hath given me life.***

***Job 34:14 If he set his heart upon man, if he gather unto himself his spirit and his breath; 15 All flesh shall perish together, and man shall turn again unto dust.***

***Ecc 9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.***

***Ps 146:4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish***

***Ps 6:5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?***

**Ps 115:17** *The dead praise not the יהוה , neither any that go down into silence.*

**Isa 38:18** *For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.*

**Ecc 9:10** *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

**Job 7:9** *As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.10 He shall return no more to his house, neither shall his place know him any more.*

The dead don't return to haunt houses.

There's no such thing as an immortal soul, there's no such thing as dying and going to heaven and bypassing the resurrection!

Israel knew the place of the dead wasn't heaven: **Gen 37:34** *And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol שאל (Shin, Alef, Lamed) to my son mourning. And his father wept for him.*

hades the sphere of inmates: grave, hell, the pit.

**Eph 6:20** *for which I am an ambassador **in chains**; that **in** it I may speak boldly, as I ought to speak.*

Immortality comes at the resurrection, not before!

The only way anyone ascends out of the grave is at the resurrection; and that has not happened yet!

**Job 4:7** *Shall mortal man be more just than Elohim ? shall a man be more pure than his maker?*

**2 Cor. 4:11** *For we which live are alway delivered unto death for Yahusha's sake, that the life also of Yahusah might be made manifest in our mortal flesh.*

**Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:**

Their is no post- mortem evangelization.

**Ecc 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto יהוה who gave it.**

**Ps 104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.**

A resurrection is required to attain immortality, not a death! Death does not bring about immortality! Resurrection does!

**Job 3:13 For now should I have lain still and been quiet, I should have slept: then had I been at rest.**

**Job 3:17 There the wicked cease from troubling; and there the weary be at rest.**

When do we attain the resurrection?

**Job 14:12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.**

Sleep is consistently used in the bible as the image for death.

Heb: *Yashen*; sleep (figurative to die).

Gk: *Koimao*; sleep, be dead. (Dan 12:2, Ps 13:3, 1 Cor. 11 & 15).

When we die we don't go anywhere conscious as alive, we're at rest.....until the resurrection! Because resurrection; by definition means bringing the dead back to life!

**Matt 27:52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**

The bible does not say that these saints had gone to heaven when they died and had to come back down to re-inhabit their bodies again...before they rose....that would be a real bummer.... a real let down.....

Instead they experienced resurrection from the.....**grave!**

Any doctrine that teaches that man does not completely perish and die but somehow remains alive in a conscious state, whether it be in heaven or hell or whatever is false.

***Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim: I will sit also upon the mount of the congregation, in the sides of the north.***

***Jn. 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but ascendeth up some other way, the same is a thief and a robber.***

***Acts 2:29 let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.***

***Acts 2:34 For David is not ascended into the heavens***

***Jn. 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.***

There's an order to the resurrection:

1. Yahusha; the First-fruit!
2. Those that are Yahusha's AT HIS COMING.

***1 Co 15:23 But every man in his own order: Yahusha the firstfruit; afterward they that are Yahusha's at his coming. Then cometh the end.***

At Yahusha's return the order becomes:

- Those that sleep, the dead believers in Yahusha rise first, then
- Those alive, the living believers in Yahusha are caught up together with them - the first resurrection.
- We all meet the Master in the air.

All the dead will rise, the wicked at the second resurrection to judgment and fire; to become but stubble and ashes.

***Mal 4:2 all that do wickedly, shall be stubble: and the day that cometh shall burn them up....And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the יהוה Tsva.***

Nowhere does scripture say the order changed post resurrection of Yahusha, nowhere!

### **7 Problem texts that the King Jimmy has tripped us up on!**

1. **'Today': Lk 23:42 And Yahusha said unto him, Verily I say unto thee to day shalt thou be with me in paradise.**

The interpretation depends on where you insert the comma. There's no grammar in Greek.

***Verily I say unto thee, To day, shalt thou be with me in paradise.*** (KJV comma after the thee, capitalization of **To**day - misleads the reader! With no comma or capital T or by moving the comma after today changes everything doesn't it?

Let's not speculate....the answer is found in the form of a question....did Yahusha go to paradise that day?.....**No!**.....He went to the grave.

The grave isn't paradise and Yahusha didn't return from heaven to raise from the dead; he rose from the grave having not ascended to the Father yet! (Jn. 20:17)

2. **The Transfiguration:** the disciples had a vision of Elijah and Moses at the transfiguration.

***Matt 17:9 Tell the vision to no man, until the Son of man be risen again from the dead.***

3. **The parable of the rich man and Lazarus.**

*Parable: a similitude, fictitious narrative conveying a morale comparison.*

Abraham's bosom is found in the parable. It's not a real place there's no second or third witness to such a place in scripture because it's not a biblical reality.

4. **The fable that Yahusha went to hell** between his death and resurrection.

He went to Sheol/the grave/ the place of the dead. The later Apostles Creed made up the fable that he descended into and fiery hell.

5. **'To be absent from the body** is to be present with the Lord.'

The bible doesn't actually say that.

***2 Cor 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Master.***

We would rather be; or willing to be.

When did Paul believe this transition would happen at death, or at the resurrection?

*'When mortality is swallowed up by life.'* and *'death is swallowed up in victory.'*

Which happens during the resurrection at Yahusha's Second Coming.

To be present with Yahusha without the resurrection is unobtainable!

6. **King Saul and the witch of Endor**: She was a witch, a necromancer. Who attempted to bring Samuel up from the dead, not down from heaven by the way.

Saul only perceived it was Samuel, the conversation was only between the witch and the lying spirit that posed as Samuel. It was witchcraft plain and simple.

7. **Enoch and Elijah**:

**Enoch** was translated/transported. יהוה took him from one place to another so he could escape being slain by the wicked.

Enoch is listed along with those who died, Noach, Abraham and Moses in Heb. 11:13. The death he escaped was whilst he was in this world...at the hands of the enemies of יהוה, nowhere does it say Enoch escaped the grave.

יהוה translated/transported him from one place to another just as he did Philip (Acts 8:39) and hid his place of burial just as he did Moshe (Deut. 34).

**Elijah** went up in a whirlwind into heaven. The first heaven where the atmosphere is, the second heaven where the planets are and the third heaven where יהוה dwells.

Elijah went up into the first heaven where whirlwinds are found in the atmosphere!

The bible doesn't say Elijah became immortal.

יהוה gave the aging Elijah honor by taking him in a whirlwind so his mantle would fall off and given to Elisha.

יהוה would never denigrate an aging righteous prophet, but made a way for him to have his mantle passed to the next generation whilst keeping his honor.

Elijah wrote a letter to King Jehoram years and years after he was taken up in a whirlwind (2 Chr 21.12)

The letter was written some years after Jehoram had slain his brethren and before he became sick and diseased. This proves Elijah was still alive and living in another place.

### **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.'*

*(Magog, Gomer, Meshech, Tubal are modern day Turkey).*

The Turkish military is now an engine for Islamism rather than a bastion of secularism.

Hardline Islamist mullahs have taken over Turkish military units at Erdogan's hand.

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.**

**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.

This whole region that the prophet is addressing is a region desperately sprinting to the finish line in the development of 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. We're living on the cusp of these days!

**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.**

**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.

**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?**

**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.**

True repentance is always yoked with restitution....sorry *isn't* enough.

Repentance is not regret, repentance is not sorrow for the consequences you now find yourself neck deep in stagnation!

**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.**