

Message #1

Ezek. 3:17-21 **THE WATCHMAN IN THE TOWER**

Introduction:

Olden cities had walls around them to protect its inhabitants from approaching danger. The walls had towers in which a watchman was stationed to sound a warning in case of approaching danger. He would also sound an alarm if he were to see riots, fires or other dangers within the city. He was answerable to the king for his faithfulness to the task.

I. Ezekiel's appointment as watchman among the people of Israel who were in captivity

- A. God had already warned the people of Judah that if they did not repent of their sin that He would send the Babylonians upon the nation, that Jerusalem would fall and that the entire nation would fall to the Babylonians.
- B. However, before Jerusalem fell and the nation was carried away into captivity, the Babylonians attacked Judah and a sizable number of the Israelite people were captured and carried away to Babylon. (Ezekiel was among those captives.)
- C. The whole group of captives were settled in a fertile area near a major canal in Babylonia.
- D. They were to serve the Babylonians by farming the land and harvesting the crops.
 - 1. The major portion of the harvest would go to the king of Babylonia.
 - 2. A portion of the harvest, however, would provide sustenance for themselves.
- F. They had no walls about the camp and, therefore, no towers in which a watchman would be on duty to warn the people in the camp about approaching danger.
- G. But God appointed Ezekiel to be a watchman in their camp to sound a warning to the people of danger, V. 17.
 - 1. He would not need a tower; God would tell him what the danger was and what he should say to the people in the camp.
 - 2. He would not need to warn the people about enemy soldiers nor of beasts of prey coming upon them.
 - 3. He would need to warn the people about their sins and about the danger they faced because of their sins.
- H. God would hold him responsible for warning the people. V. 17-21.

II. Even so today God appoints watchmen to give warning

- A. God has called some to be preachers and pastors to preach His word.
 - 1. God does not speak directly to the preacher and tell him what to say as He did with Ezekiel, but God has given him the Holy Bible.
 - 2. The preacher is to study the Bible, he is to search the Scriptures, he is rightly divide God's holy word and he is to preach "Thus saith the Lord."
- B. From the Tower of God's Holy word I can see danger approaching.
 - 1. There is danger of lost sinners going to hell, Rom. 3:10, 23; Mt. 10:28; Mk. 9:43-48.
 - 2. There is the danger of sin among those who are saved, Heb. 2:6.
- C. We are all accountable to God.
 - 1. Lost sinners are accountable God for their sin and they are also accountable to God for heeding the warnings which are given to them, Luke 13:3; Acts 16:31; John 3:18, 19.

2. All who are saved are accountable if they fail to warn the unsaved of their danger, Acts 1:8.

3. The saved, as well as the unsaved, are also accountable to God for how they live their lives, Gal. 6:7; Heb.12:6; I Cor. 3:13-15.

a. Those verses speak about God dealing with the saved.

b. Listen to what the Scriptures say about the unsaved, Rev. 21: 12-15..

D, From the tower of God's Holy Word and by looking through the binoculars of prophecy I can see a great host approaching, Rev. 19:11-16; Mt. 24:32-33..

Message #2

Ezek. 8:17 THE SERIOUSNESS OF ANGERING GOD WITH OUR SIN

Introduction:

Ezekiel was in a group of Jews who were carried in to Babylon captivity prior to the fall of Jerusalem and Judah to Babylon. Most of them expected to soon be rescued by a Jewish army and brought back to their homeland. The visions which Ezekiel saw in this chapter were intended to inform the captives that they would not be rescued. Rather, the city of Jerusalem would fall and the whole nation of Judah would be brought to Babylon as captives. It was to inform that the Jewish people must repent of their sins before they would be freed.

I. God's anger at the sins of Judah

- A. Ezekiel was carried in a vision back to Jerusalem to see the sin which had angered God, V. 1-4.
- B. The sins of the masses had angered God, V.5-6. (The idol which Ezekiel saw in the vision was probably one which had been set up by King Manasseh., II Kings 21:7.)
- C. The sins of the political leaders had angered God, V. 7-12. (Secret sin)
- D. The sin of the women angered God, V. 13-14. (If anyone in a land is found to be devout, it will usually be among the women. But these women had turned to the worship of a heathen god.)
- E. The sin of the religious leaders had angered God, V. 15-16. (They turned their backs upon God and the temple and turned to worship the sun.)
- F. God was angered and God would punish the people of Judah, V. 17-18. (The Jews already in Babylon would not soon return to their homeland, but rather the rest of the nation of Judah would soon fall and be carried away to Babylon as captives.)

II. God's anger at the sins of America today

- A. The masses of people in America today live in sin. (They worship not the God of heaven, but the gods of money and pleasure.)
- B. Great numbers of our political leaders live lives of sin. (Much of it is done in secrecy behind closed doors and includes bribery, pay-offs, conspiracies, adulteries and crime.)
- C. A large percentage of the women of America have turned to sin.
 - 1. America once had a godly and virtuous womanhood.
 - 2. But now a large percentage have turned to the women's liberation movement and openly promote adultery, the killing of unborn children and have become addicted to alcohol and drugs.
- D. Even a huge percentage of the religious leaders of America have turned to the ways of unrighteousness rather than the ways of righteousness.
 - 1. They have turned their backs upon true Biblical teachings.
 - 2. They have turned their backs upon true New Testament churches and upon the Lord and Savior, Jesus Christ.
 - 3. Many have become more interested in big churches and big reputations and big salaries than in the truths of God or the will of God.

III. The seriousness of angering God by our sins

A. Sin always angers God.

B. God always punishes sin.

1. God has overthrown whole cities because of the sin in those cities. (For instance: Sodom and Gomorrah; Nineveh and Babylon)
2. God has overthrown kings because of their sin. (For instance, Saul)
3. God has overthrown nations because of their sin. (For instance, Ephraim, the northern kingdom of Israel, and Judah, the southern kingdom of Israel.)
4. God has chastened Christians because of their sin, Heb. 12:6.
5. God will punish the unsaved in a lake of fire and brimstone, Rev. 20:14-15.

Conclusion:

Are you aware that your sins have angered God? Have you repented of your sins and sought the forgiveness of God?

Message #3

Ezek. 9:1-7 **MARKED MEN**

Introduction:

While Ezekiel was in captivity a goodly number of Ezekiel's visions from God were about Jerusalem. God wanted to keep Ezekiel informed about Jerusalem.

I. The marked men in Ezekiel's vision

- A. In the vision God sent seven angels into Jerusalem, each in the appearance of a man, V. 1-2.
 - 1. Six appeared as soldiers in their dress and weapons.
 - 2. One was not dressed as a soldier, but carried an ink horn at his side.
- B. God sent the angel with the ink horn into the city of Jerusalem to place a visible mark on the foreheads of some, V. 4.
 - 1. The mark was to be placed on all who had repented.
 - 2. Not one who had repented was to be missed.
- C. Then God sent the six soldier angels to destroy all who did not have the mark.

II. Marked men in the real city of Jerusalem

- A. God did not send this vision to entertain the Jews, but to inform them. (God would bring judgment on Jerusalem.)
- B. the Babylonians would bring death and destruction, but the angels of God would be in charge of the battle.
- C. Two facts stand out in the vision.
 - 1. God wanted the Jews to know that He still had power to deal with sin and sinners. (They had thumbed their noses at God by their sins.)
 - 2. God wanted them to know that He still had the power to deliver. (All who would repent would be spared.)

III. Marked men in the world

- A. God gave this vision for the benefit of the Jews.
 - 1. He preserved it for our benefit today.
 - 2. He wants us to see a similar event in our future.
- B. As God brought judgment on Jerusalem, even so He will bring judgment on all the world.
 - 1. God still has the power to deal with sin and sinners, Luke 13:3, 5.
 - 2. God still has the power to deliver ---- to save, Acts 16:31.
- C. All who will repent and trust in Jesus are marked to be spared.
 - 1. They are not marked with a mark that men can see, but with one which God and His angels can see. .
 - 2. Not one who is marked will be cast into the Lake of Fire and Brimstone, I Peter 1:5.

Conclusion:

Can you imagine how great it would have been to be spared at Jerusalem when the Babylonians invaded? They must have said "Thank you Lord" a thousand times. Can you imagine how great it will be to be spared in judgment? We will never cease to say, "Thank you Lord!"

Ezek. 9:9 **EXCEEDINGLY GREAT INIQUITY**

Introduction:

Ezekiel had portrayed the destruction of Jerusalem. Now God explains the severity of the judgment. Great iniquity calls for exceedingly great penalty.

I. The exceedingly great iniquity of Israel and Judah

- A. The first charge: "The land is full of blood." {Murder}
 - 1. God had forbidden murder, Ex. 20:13.
 - 2. Any nation with any law and order forbids murder.
 - 3. Israel had always had a few isolated cases of murder.
 - 4. But the land had become filled with blood by murder. (Life was cheap.)
- B. The second charge: "the city full of perverseness."
 - 1. Jerusalem was the city which was spoken about.
 - 2. Perverseness was a turning away from right standards.
 - 3. Honesty was perverted into dishonesty.
 - 4. Justice was perverted into injustice.
 - 5. Morality was perverted into immorality.
 - 6. Worship was perverted into idolatry.
- C. The third charge: They said, "The Lord hath forsaken the earth and seeth not."
 - 1. They, themselves, had forsaken God.
 - 2. They tried to justify their sins against God by bringing charges against God.
 - 3. This was blasphemy and was akin to atheism.

II. The exceedingly great iniquity of America

- A. The first charge: "The land is full of blood." (Murder)
 - 1. Hundreds of thousands of pulpits sound out the message of Exodus 20:13, Thou shalt not kill." ("Thou shalt not commit murder.")
 - 2. Every state in the union has passed laws against murder.
 - 3. Yet the land is full of the blood of murder victims.
 - 4. They have killed out of anger, jealousy, greed and vengeance.
 - 5. It appears that some even kill for the sheer pleasure of killing.
- B. The second charge: "The cities are full of perverseness."
 - 1. This is true of all cities and villages of America.
 - 2. Perverseness means turning from the old standards to new standards.
 - 3. Dishonesty has become acceptable, injustice has become the norm, perversion has become the common practice and Bible truth has been twisted into heresy.
- C. The third charge: Those who have forsaken and rejected God's truth have sought to justify their rebellion by bringing charges against God and God's people.

III. The exceedingly great iniquity of the world

- A. This is the sum total of all of the iniquity of all of the cities and all nations of the world.
 - 1. Some may not be as bad as others, but all cities and all nations are filled with

corruption and sin.

B. It is the sum total of all lies, cursing, adultery and all other sins.

C. It is a wonder that God has not already brought judgment on the world.

IV. The exceedingly great iniquity of our own

A. It is very easy to see how great the iniquity of others is.

B. It is not easy to see the greatness of our own sins.

C. Here are some ways of seeing the magnitude of our own sin.

1. By comparing oneself with the perfect God. (Do not compare self with another sinner.)

2. By considering the accumulations of your sins. .

3. By considering the terrible penalty your sins bring.

4. By considering the great sacrifice that was necessary to save you.

5. By listening carefully to your own conscience. (If you listen carefully you will know that you have sinned greatly.)

D. The publican set a good example for us when he cried out to God, "Lord, be merciful to me a sinner," Luke 18:13.

Conclusion:

It takes the exceedingly great grace of God to save exceedingly great sinners, Rom.5:20. But the greater your sins are in your own eyes, the greater your joys will be when you are forgiven.

Message #5

Ezek. 12:1-7 GETTING READY FOR OUR JOURNEY

Introduction:

Most Jews in captivity with Ezekiel lived in constant hope that the king in Jerusalem would rescue them from their captivity. God repeatedly told them that He would not rescue them. Now God tells them once again, V. 1-3.

I. Ezekiel's journey, V. 3-7

- A. He was to pack his bags and bring them out into the daylight so that all could see.
- B. He was to dig a hole in the brick wall.
- C. He was to leave at twilight through the hole.
- D. He was to camp nearby so that he could explain the meaning of his actions to the inquirers, V. 8-10.

II. King Zedekiah's journey, V. 11-13

- A. As Ezekiel had left the village through a hole in the wall, even so Zedekiah, king of Judah, would flee from Jerusalem through a hole in the wall. (The city of Jerusalem would then fall.)
- B. Zedekiah would hope to escape, but would be captured instead.
- C. For the captives in Babylon to look to Zedekiah to rescue them was folly.
 - 1. It was a false hope.
 - 2. Only true repentance could bring deliverance.

III. Our journey

- A. As Ezekiel and Zedekiah took a journey, even so we will take a journey. (We will take a journey into eternity).
- B. We need to make sure of our destiny.
 - 1. Zedekiah thought he was going to Egypt when he went through that hole in the wall at Jerusalem.
 - 2. But instead he was carried away captive to Babylon.
- C. In order to pack our bags and get ready for our journey, we need the required items.
 - 1. We need repentance of our sins and faith in the Lord Jesus Christ, Luke 13:3; Acts 20::21; Rom. 10:13.
 - 2. That is all the Publican had, Luke 18:13-14.
- D. Even though that is all that is necessary, there are other items we may wish to carry.
 - 1. Faithful service to the Lord
 - a. This is not necessary to salvation, Eph. 2:8-9:
 - b. But it is nice to do something for our Lord who has done so much for us.
 - 2. Membership in a New Testament church
 - a. Neither is this necessary for salvation, John 3:18.
 - b. But it pleases the Master. (He established the church and He loves it.)

Conclusion:

Are you saved? Are you ready to go right now? If so, are you a member of a good New Testament church? Have you been faithful to serve the Lord: If not, why not so something about that fight now?

Message #6

Ezek. 13:1-4 HEARING THE WORD OF JEHOVAH

Introduction:

Ezekiel was not in Babylon by choice. But while there he continued to serve the Lord as prophet. Some other prophets who were also there spoke contrary to God's word and God directed the message of this text against them.

I. Why those prophets needed to hear God's word

- A. They needed to hear in order to learn the real truth.
 - 1. They had prophesied lies. (“...*out of their own hearts...*,” V. 2 , they “...*follow their own spirit...*” V. 3.)
 - 2. God's word revealed the truth which they could learn if only they would listen and believe.
- B. They needed to hear in order to become aware of their own wrong doing
 - 1. The Jews in captivity needed to turn from the idolatry and sin of their past.
 - 2. A false hope of returning to Jerusalem would keep them from doing so.
 - 3. The false prophets were responsible for a false hope by means of their lies, V. 6-7.
- C. They needed to hear in order to know how to correct their wrong doing. (They had to know how they were wrong in order to correct their wrong.)
- D. They needed to hear in order to know \what would happen if their wrong was not corrected, V. 8-9.

II. Why men today need to hear he word of the Lord

- A. Preachers, churches, Christians, the unsaved and all of the people of the whole world need to hear the word of God.
- B. We to hear His word in order to learn what the truth really is.
 - 1. Many people today listen to false prophets and believe what the false prophets teach..
 - 2. Many listen to nobody but themselves.
 - a. They search their own hearts.
 - b. They reject the truth
 - c. They reject the truth
 - 3. God has given us His word.
 - a. To find the truth we must not study the word to try and make it conform to what we already believe.
 - b. We must be willing to believe what it teaches.
- C. We need to hear His word in order to become aware of our own wrong doing
 - 1. I speak now not of doctrine but of conduct.
 - 2. The society we are in today may not condemn sin, but God still condemns it.
 - 3. We can learn how God feels about our conduct by listening to God's word.
 - 4. We can learn how God feels about lies, about adultery, about covetousness and about foul language.
- C. We need to hear God's word in order to correct our ways.
 - 1. If you are unsaved you cannot correct that condition by turning over a new leaf, by trying to change yur ways or by joining a church.

2. False prophets tell one story and the word of God tells another, Acts 20:21.
 3. Even after one is saved there are things in his life which need to be corrected and they need to be corrected according to the teachings of God's holy word. .
- D. We need to hear God's word in order to know what will happen if the wrong is not corrected.
1. False prophets today tell us that the unsaved will not suffer forever, but God's holy word says that they will, Mt. 25:46. (You had better make up your mind who you believe.)
 2. God will chasten His children (the saved) when they rebel.
 - a. God asks them to turn from their sin to righteousness.
 - b. But if they do not, then He has ways of making an impression on them to encourage them to change.

Conclusion:

1. Let God's word direct you to salvation, Luke 13:3; Acts 20:21; Acts 16:31; II Cor. 6:2.
2. Let God's word direct your life. (Starting right now.)

Ezek. 13:10-16 **NO DEFENSE IN JUDGMENT**

Introduction:

Jeremiah and Ezekiel had informed the Jews that Jerusalem would fall. The Jews refused to believe God. They believed what they wanted to believe: That Jerusalem, would be victorious over the Babylonians. The false prophets supported their false hope;. Top expect victory was like building a wall out of untempered mortar.

I. Untempered mortar in walls of cities

- A. Walls were built of rock, brick and strong mortar.
- B. However, time and wars sometimes brought gaps.
- C. Normally the gaps were repaired properly.
- D. When there was no time and opportunity to repair the gaps properly the gaps were filled in with mud.
 - 1. These mud-filled gaps were weak places in the defense of the city. defenses.
 - 2. They were then covered with plaster to hide them from the enemy.
- E. There was one major problem: Rain. (In a heavy rain the mud would crumble.

II. Untempered mortar in Jerusalem

- A. Their false hope that Jerusalem would be victorious over the invading Babylonians was like having untempered mortar in the walls of the city of Jerusalem.
- B. The false messages of the false prophets which promised victory over the invading Babylonians was like covering the mud in gaps with plaster, V. 10.-11.
 - 1. Their prophecies of victory over the Babylonians was a message of hope.
 - 2. But their message of hope would soon leave them in despair when the city of Jerusalem would fall to the Babylonians, V. 12-16.

III. Untempered mortar in lives today

- A. God has warned all the world of judgment to come, Heb 9:27.. (He warns the world through the printed pages of the Bible, by the preaching of God's preachers and by the witness of Christians throughout the world.)
- B. The problem: The great masses of people will not believe God.
 - 1. Some build a wall of indifference.
 - 2. Most are interested only in things pertaining to this earthly life.
- C. Some seek to prepare, but seek to prepare he wrong way.
 - 1. Some build a wall of self righteousness
 - 2. Some seek to hide behind the sins of church members.
 - 3. Some build a wall of religious activity.
 - a. They seem to be unaware that each person must be responsible for his sins..
 - b. Like plaster on mud, it looks real, but it is of no value.
- D. The only real defense in judgment will be repentance of sin and and faith in Jesus Christ.(All else will melt in the rain of truth, be blown down in the wind of justice and be beaten down in the fury of a Holy God.)

Ezek. 14:12-23 **THE NECESSITY OF PERSONAL REPENTANCE AND FAITH**

Introduction:

Captive Israelite elders came to Ezekiel to inquire about Jerusalem, V. 1. The first thing that the Lord did was to tell Ezekiel about the inquirers and warn them to repent.

I. God's answer concerning Jerusalem, V. 12-23

- A. V. 12-14: If the people of a land sin and God sends a famine upon the land because of their sin three of the most righteous men of all time could not entice God to stop the famine.
 - 1. Noah, who found grace in the eyes of the Lord and was delivered from the flood would not be able to get God to stop the famine.
 - 2. Daniel, who would not bow down to the image of the king, would not be able to stop it.
 - 3. Job, whom God pointed out to angels as a righteous man would not be able to stop it.
- B. V. 15-16: If viscous beasts were passing through the sinful land of Israel ravaging the people and the sons and daughters of Noah, Daniel and Job were in their pathway, yet God would not stop those animals ---- not even for the sake of Noah, Daniel and Job.
- C. V. 17 -18: If God sends a sword through the land and Noah, Daniel and Job were in the land, God would spare them, but only them. (He would not spare even their sons nor daughters.)
- D. V. 19-20: If God sends a pestilence through the land to kill both men and beasts, God would spare them but would not hear their pleas for anyone else.
- E. V. 21: God had sent the sword, famine, beasts and pestilence upon Jerusalem. He was not about to hear anyone; plea for Him to deliver her.
- F. V. 22-23: God would spare a remnant of the wicked as proof that He had not brought judgment without cause.

II. Bible truths we can see illustrated

- A. God brings judgment on sin.
 - 1. If any land, and city, any man stirs the wrath of God, then God will bring judgment.
 - 2. The fact is that all have sinned, Rom. 3:23.
- B. God is just in His judgments.
 - 1. In Jerusalem, God spared some of the wicked as proof. .
 - 2. In the judgment to come He will spare none.
 - 3. God will display the wicked men and the records of heir evil deeds, Rev. 20:12.
- C. There is a way to be spared.
 - 1. Sinners can be made righteous. (When the are made righteous and then spared, it the righteous who are spared.)
 - 2. The guilty sinner can be made righteous through the blood of Jesus Christ, I John 1:7.
- D. Repentance and faith is an individual's choice.
 - 1. One cannot repent and trust Jesus on behalf of another.
 - 2. Even the sons and daughters of Noah, Daniel or Job could not be spared without personal repentance and faith.
 - 3. If your mother were a Sunday School teacher and your father a deacon or preacher, you could not be saved without personal repentance and faith.

Ezek. 16:1-2 POINTING OUT THE SINS OF HE PEOPLE

Introduction:

. Ezekiel's messages were chiefly addressed to the captive Jews in Babylon, but in this text he is instructed to speak to the people back home at Jerusalem. He would do this by means of visitors who came to them from Jerusalem. He was not instructed to send a message that would bolster the hopes of the people of Jerusalem and Judah. But rather he was to point out their sins in order to encourage them to repent and change their ways.

I. Pointing out the sins of Judah

- A. For one thing, Ezekiel pointed out Judah's sin of ingratitude toward God, V. 4-6.
 - 1. God had cared for the the infant nation like one might care for an abandoned infant.
 - 2. He had cleaned her up and nourished her with tender care.
 - 3. He had done this only to have the child turn against Him
 - 4. Israel was like a dog that bites the hand that feeds it.
- B. Judah had added tgo ingratitude the sin of adultery --- the sin of unfaithfulness to God.
 - 1. When the abandoned child was grown, she was taken into the palace and made a queen, V. 8-13. (This should have made her exceedingly grateful and made her bound her to God forever)
 - 2. But instead she merely used her blessings to seek her ungodly lovers, V. 15-16.
 - 3. Judah had taken the jewels and gold which God had given her and used them to make idols for worship, v. 17-18
 - 4. Judah had taken her sons and daughters and instead of bringing them up to worship God and brought them up to worship idol gods. .
- C. There were two reasons why God wanted Ezekiel to point out heir sins.
 - 1. He wanted them to know why He would not spare Judah from Babylonian captivity
 - 2. He wanted them to repent so that He could yet show them mercy.

II. Pointing oujt the sins of the unsaved

- A. The unsaved do not come to the house of God to hear about their sin.
 - 1. They come to have a pleasant time with their friends.
 - 2. But they need to hear about their sins and they need to know how God feels about their sins.
- B. God pointed out that one of he sins of Judah was the sin of ingratitude and, lost sinner friend, that is one of your sins.
 - 1. You would never have lived beyond infancy had it not been for the providential care of God. (In spite of the tender care of your parents you wold have died in your infancy.)
 - 2. Yet you have taken the body which God nourished and you have used your bodyto commit sin.
 - a. With your mouth you cursed the God who fed you.
 - b. With your hands you have taken things which did not belong to you.
 - c. With your hands you have also hurt other people about you.
 - d. With your tongue you have spoken words which were offensive to God.
 - e..Some of you have poisoned your body and your mind with alcohol or drugs or both.

f. Some of you have also used the body that God gave you to commit adultery and fornication.

g. All of you have committed numerous other sins that I have not mentioned at all.

C. When will you realize that God does not point out your sins in order to condemn you, but in order to get you to repent and be saved?

III. Pointing out the sins of the saved

A. You are already saved by the grace of God, but you still live in the flesh and you still sin.

B. Yours, too, is often the sin of ingratitude.

1. Some have used the blessings of God as a means of committing sin.

2. They have taken the money that God blessed them with and use the for selfish purposes.

3. Some have taken the money that God has blessed them with and used it for downright sinful purposes.

4. Some have neglected to support the church of their membership with the money that God has blessed them with.

5. Some have found time to read newspapers, magazines, books and spent hours watching TV, but have seldom taken the time to read and study the Bible and their Sunday school lessons. .

C. Some have been guilty of the sin of unfaithfulness.

1. In spite of God's command in Hebrews 10::25, they have not regularly attended services at the house of God.

2 If you wanted to tell them about their sin of you might have to do it some place other than the church house, because they would not be in church to hear what you say.

3. Some have the sin of delay. (They delay to be baptized or to tithe or to move their membership or to witness to lost souls or to surrender to preach when they feel sure that God has called them.

Conclusion:

I do not know your particular sins, **but God does!** Won't you do something about your sin **now**? First, repent and ask Jesus Christ to save your soul. Secondly, then seek God's will for our life.

Ezek. 17:22-24 **THE RIDDLE OF THE EAGLES AND TREES**

Introduction:

Ezekiel set forth a riddle, V. 1-2. This riddle was given many years ago. Yet it still; has a very real application for today and even far into the future. We will examine the riddle one part at a time and seek to learn its meaning.

I. The cedars, the great eagle and the twig, V. 3-4

- A. The eagle came, cropped off the highest branch of the cedar.
 - 1. He carried it to a distant land.
 - 2. There he set it out to grow.
- B. The meaning of the riddle is seen in verse 12.
 - 1. The eagle is Nebuchadnezzar, king of Babylon.
 - 2. He took Jehoichin, king of Judah, along with his princes and carried them away to Babylon to live.

II. The great eagle and the vine, V, 5-6

- A. The great eagle, then took a vine from among the other plants of the land of Judah and set it out in a fruitful field in Judah so that it would grow, V. 5.
- B. The meaning of this is that the great eagle, Nebuchadnezzar, would take Zedekiah, from among the princes of Judah and set him up to reign in Judah in the place of Jehoichin who had been carried away into captivity.
- C. The branches and the roots of the vine grew toward the great eagle, V. 6.
- D. Thus, the meaning was that Zedekiah was to rule Judah under the authority and under the direction of Nebuchadnezzar, king of Babylon .

III. The vine and another great eagle, V. 7-8

- A. Instead of growing toward the first eagle, the vine turned toward another eagle. V. 7-8.
- B. That is, instead of submitting to the rule of Nebuchadnezzar, king of Babylon, Zedekiah . turned to the king of Egypt and submitted himself to the king of Egypt, V. 15. .

IV. The great question about the vine, V. 9-21

- A. The question is: “...*Shall he prosper?*”, V. 9.
- B. The answer is that it shall be plucked up by the roots will utterly wither, V. 9-11,15. 21.

V. Another Branch set out, V. 22-24;

- A. A second twig of the cedar is set out by the Lord (Jehovah) and will become the greatest tree in the forest, V. 24.
- B. Jesus is this Branch, Jer. 23::5, Luke 1:30-33.
 - 1. The royal family was preserved in Babylon.
 - 2. Members of the royal family were allowed return to the holy land, but have never been allowed to sit upon the throne.(Various Gentiles have ruled over them: Medes,

Persians; Greeks and Romans)

3. Even when Jesus, the King, came on the scene the royal family was not restored to power.

4. Then in 70 A. D. the nation was again scattered among the nations.

5. In 1948 the nation was restored to their homeland, but the throne has never been restored. (Parliament , headed up by a Prime Minister, rules the nation today.)

C. But one of these days Jesus will rule in Israel. (.He will not only rule Israel, but will rule the whole world, Rev. 20:4b. Luke 1:33; Rev. 22:1-3.)

D. The question is: Will they who rebel against the Christ prosper?

1. The answer is no, they will not prosper.

2. Like Zedekiah and his nation they shall be plucked up b y the roots and shall wither.

Conclusion:

Zedekiah chose to look to the king of Egypt and place his trust in him. You have the opportunity to put your trust in the Lord and Savior, Jesus Christ. Turn to Him now and trust in Him to save your soul, Rom. 10::13. .

Ezek. 18:1-3 **THE PROVERB OF SOUR GRAPES and SENSITIVE TEETH**

Introduction:

The Israelites used a proverb to point to the guilt of their forefathers and to their own innocence. It was an accusation against both their forefathers and against God. God rebuked them for their proverb and answered it, V. 4-32. From their own proverb they should have seen the error of their thinking.

I. What the Israelites should have seen

- A. They should have seen that God does not deal unjustly with men.
 - 1. In a proverb it is possible for one person to eat sour grapes and a different person to get sensitive teeth, but in real life it is not possible. (It is against the law of nature.)
 - 2. Neither is it possible for a Holy and just God to deal unjustly with men. (It would be against His own laws of holiness and justice, Deut. 32:4.)
 - 3. God does visit the iniquity of fathers upon their children who will not turn from their father's errors, Ex. 20:3-5.
 - 4. But He will show mercy to those who turn to Him. Ex. 20:6.
- B. They should have seen that they were guilty of sin.
 - 1. It would be foolish for me to say "I have sensitive teeth. It must be because my father ate sour grapes."
 - 2. Those who had sensitive teeth should have known that it was because of the sour grapes which they, themselves, had eaten.
 - 3. The troubles which they were having should have caused them to do some soul-searching to see if they had brought the trouble upon themselves.
- C. They should have seen the need to repent of their own wrongdoing.
 - 1. They should have profited by the mistakes of their fathers and, therefore, should not eaten sour grapes as their fathers had done. (That is, they should not have worshiped idol gods as some of their fathers had done)
 - 2. At the very least they should have learned by their own mistakes that they should no longer worship in idolatry. (It only got them into deeper trouble with God.)

II. Some things which people today should be able to see

- A. The lost sinner should be able to see that has nobody but himself is to blame if he winds up in the fires of hell.
 - 1. We cannot blame our forefather, Adam, even though Adam committed the sin that plunged all mankind into sin.
 - a. Because of Adam's sin all of his descendants are sinners. .
 - b. But God has provided a way whereby all mankind has ben given opportunity to be saved.
 - c. Therefore, if one dies unsaved it is his own fault.
 - 2. We cannot blame our father or mother.
 - a. They have sinned and their sins may cause some problems in this life, but we will not suffer for their sins in hell.
 - b. If one dies without repenting of his sins and trusting Jesus for salvation he will

suffer for all of his sins.

- B. Each one should be able to see that every sin he commits will bring a penalty.
 - 1. If one wants to sin in this life, Satan will see to it that he has plenty of opportunity.
 - 2. But he needs to know that each sin brings a penalty.
 - 3. The sin of the unsaved will bring everlasting torment, Rev. 14:11.
 - 4. The sin of the saved brings chastisement from God in this life. Heb. 12:6.
- C. Each one of us should be able to see that it is foolish not to repent of our sins.
 - 1. It is foolish to keep eating sour grapes when they have already made your teeth sensitive.
 - 2. Repent of your sin and call upon the Lord for mercy and forgiveness, Isa. 45:22; John 3:16.

Ezek. 20:1-3 **GETTING ON SPEAKING TERMS WITH GOD**

Introduction:

For the third time a group of elders came to Ezekiel (See Ezekiel 8:1 & 14:1.) They sought assurance of a victory for the Jews at Jerusalem over the Babylonians who had laid siege against Jerusalem. They also sought assurance that the King of Judah would send an army to Babylon and rescue them. God had already told them that Jerusalem must fall to the Babylonians, but they had hopes that God had changed His mind. They must have thought that they could get Him to change His mind..

I. God's dealings with the Israelite elders

- A. God refused to be inquired of by them, V. 3. (That is, He refused to give them an audience.)
- B. God set forth His reason: His reason was Israel's long history of rebellion and sin.
 - 1. He cited their rebellion in Egypt, V. 5-8. (They had worshiped calf gods.)
 - 2. He cited their rebellion in the Wilderness of Sinai, V. 10-13. (The golden calf)
 - 3. He cited their rebellion at Kadesh-Barnea, V. 18-21. (They wanted to return to Egypt.)
 - 4. He cited their rebellion in Canaan, V. 28.
 - a. The northern kingdom was the first to go into idolatry. (They set up two golden calves, one in Bethel and one in Dan. Later they set up altars for the worship of Baal.)
 - b. Then Judah followed in idol worship.
 - c. For this reason the northern kingdom had fallen to Assyria, some of the people of Judah were at time captives in Babylon and Jerusalem and all Judea were in danger of falling to the Babylonians.
 - 5. Even many of those who were already in captivity in Babylon were rebellious toward God, V. 30-31.
- C. God points toward the future for Israel.
 - 1. At a later time He would regather Israel to their homeland, V. 33-34.
 - 2. Israel would become a God-fearing nation again. V. 37-38.
- D. As for the elders who came to Ezekiel to inquire of God, God still refused them an audience until they rid themselves of all idol worship. V. 3, 39.

II. Some lessons for us which this passage illustrates

- A. There is a long history of our sin.
 - 1. The Israelites were not the only ones with such a sinful history.
 - 2. We may not be able to recall each sinful deed that we have done, but God can. (If we were to hear the record read we would admit it.)
- B. There has been a long history of our opportunity to repent.
 - 1. God had pleaded with Israel in Egypt, in the wilderness, in the land of Canaan, in captivity, and He will again plead with them in Armageddon. (It would be foolish for us to see Israel's opportunity to repent and not see our own.)
 - 2. God has plead with us since the first pricking of our conscience, in every visit to a hospital, at every funeral we attended, in sermon we heard, and with every tugging of the Holy Spirit.

3. None of us can charge God with not giving us a chance to repent of our sin.
- C. How great it is to be on speaking terms with God.
1. How tragic it was for Israel; that God refused to hear them.
 2. How tragic it would be for us to be unable to call upon God for help. (We need to speak to Him about so many things: daily bread, great decisions, illness, etc.)
 3. How tragic it would be for us to wait too late to call on God for mercy. (If one waits until the time of judgment it will be too late then to get on speaking terms with God.)
- D. If we do choose to come to God, it must be with all the heart.
1. Those Israelites came to God and his prophet outwardly, but they did not come with the heart.
 2. Let us not make the same mistake.

Ezek. 21-3 **THE SWORD OF THE LORD AGAINST ISRAEL**

Introduction:

For many generations the sword was the main weapon of war and, thus, was symbolic of all weapons. It is also symbolic of the Lord's power to defend Himself and His people or wage war on sin.

I. The Sword of the Lord in the Bible

- A. It was first seen in the Garden of Eden and was wielded by angels to guard the Tree of life and to keep fallen man away from it, Gen. 3:22-24.
- B. It was first seen by Israel at the Red Sea, when Pharaoh's army was destroyed. (Israel was defenseless except for the Sword of the Lord.)
- C. As Israel marched against Jericho, it was the Sword of the Lord that gave the victory. The sword of Joshua could not make the walls fall...
- D. The Sword of the Lord went with them through the promised land to conquer it.
- E. It could also defend.
 - 1. Israel was invaded by 135,000 Midianites.
 - 2. Gideon went out with 300 men to defend Israel against that huge army.
 - 3. They attacked the enemy crying, "The Sword of the Lord and of Gideon."
 - 4. It was the Sword of the Lord which gave the victory.

II. The Sword of the Lord and the text

- A. For Israel this was a tragic scene: The Sword of the Lord was not drawn to defend Israel but against Israel. (The chapter reveals what was to happen.)
- B. The armies of Babylon would march against Judah and Jerusalem, V. 18-22.
 - 1. It was no light thing to have Babylon draw sword against them, but it was light compared with the sword of the Lord. (Israel had both the sword of the Babylonians and also the Sword of the Lord against them.)
 - 2. Jerusalem would fall and the king would be captured and carried away, V. 25.
 - 3. The throne would never be restored until Jesus comes to sit on it, V. 26-27.
 - 4. The sword would strike the Israelites again and again until Jesus comes to take the throne, V. 31. (Only then will it go back into its sheath and will remain in its sheath during the entire 1000 years of Jesus' s reign.)

III. The Sword of the Lord and you

- A. I am not here to preach to Israel, but to you.
- B. The Sword of the Lord can defend you or be used against you. (The choice is your's.)
- C. God is predominantly a God of mercy and does not wish to draw the Sword on anybody.
 - 1. That is why He sent Jesus to the cross, John 3:16.
 - 2. One who repents of his sin and trusts in Jesus for salvation will have all of the power of the Godhead for his protection, I Peter 1:5.
- D. He is also a God of holiness and justice.
 - 1. One who will not repent of his sin will perish, Luke 13:3.
 - 2. One who will not trust Jesus for salvation will face the wrath of God, John 3:36.

Message #14

Ezek..22:14 **THE TIME WHEN GOD DEALS WITH SINNERS**

Introduction:

God asked the people of Judah a soul searching question. He also made a promise: *“I shall deal with thee.”* He also solemnly declared: *“I, the Lord, have spoken and I will do it.”*

I. Consider the reasons why God would deal so severely with Judah and Jerusalem (Hear the charges.)

- A. Jerusalem was a bloody city, V. 2a, 3a, 4a, 6, 9a, 12a, 27.
- B. The land was filled with idolatry, V. 2-4. .
- C. They had dishonored father and mother, V.7a.
- D. They had oppressed foreigners, V. 7b, 29.
- E. They had oppressed the unfortunate, the fatherless, widows, the poor and needy, V. 7a, 29.
- F. They had shown contempt for holy things, V. 8.. (the holy temple, the law, the Scriptures, the tithe and the sabbath)
- G. They had committed all manner of sexual sins, V. 10-11.
- H. They had gotten dishonest gain, V. 12. (Anyway they could)
- I. Even the prophets and priests were opposed to to God, V. 25, 26,28. (False prophets and unholy priests)
- J. The rulers were not interested in good government and the wellbeing of the people, but in power and wealth., V.; 27.
- K. The masses of people were vicious and vile, V. 29.

II. Consider the manner that God would deal with the Hebrews

- A. He would smite their dishonest gain, V. 13.
- B. He would destroy Jerusalem and scatter the people, V. 15.
- C. He would put the Jews, as it were, in a blast furnace to burn out the impurities. (The furnace was the fall of Jerusalem in that day and the Great Tribulation in the end time events.)

III. Consider the question that God asked the Jews, V. 14

- A. For the vast majority of Jews the answer is “No.”
- B. For a few the answer is “Yes.” (Through repentance and faith, Acts 20:21). .

IV. Consider the question as applied to yourself

- A. Remember that you, too, are a sinner. (With a long list of sins)
- B. Remember that God will deal with you regarding your sins.
- C. Remember that there will be weeping and wailing and chattering of teeth for the unsaved.
- D. The answers:
 - 1. The answer is “No” if you stand in your own strength and righteousness.
 - 2. The answer is “Yes” if you repent of your sins, trust in Jesus and accept God's mercy and grace, Eph. 2:8.
 - 3..”Yes” if you repent now while there is time.

Ezek. 24:1-14 **THE PARABLE OF EZEKIEL'S STEWPOT**

Introduction:

God instructed Ezekiel to take a large pot and to make stew. He was to use it to set forth a parable to the captive Jews in Babylon about the downfall of Jerusalem.

I. The making of the stew

- A. A large metal pot was hung and filled with water.
- B. Some of the bones were burned in the fire.
- C. The choice pieces were placed in the pot.
- D. The stew was seasoned and cooked.
- E. A few pieces were removed from the pot one at a time.
- F. The remaining pieces were cooked to a mush.
- G. The pot was allowed to boil dry and the mush formed a scum.
- H. The pot was put down in the hot coals and the scum inside was burned.

II. The parable illustrating the fall of Jerusalem

- A. God had abundantly forewarned of the fall of Jerusalem. (Both Jeremiah in Jerusalem and Ezekiel in Babylon had sounded out the warning and called for the people to repent of their sin in order that God might have mercy upon them..)
- B. The Jews had disregarded the warnings and refused to repent. (Instead they believed the false prophets who proclaimed victory for Israel over the Babylonians)
- C. For years it appeared as if the false prophets might be right. (The city of Jerusalem continued to stand, life went on.)
- D. Then Nebuchadnezzar and his armies marched toward the holy land. (Would he go to Rabbah to put down a rebellion there or would he go to Jerusalem as Ezekiel had predicted?)
- E. Finally God, Himself brought the news to the captives in Babylon, V. 1-2
- F. The parable would describe the fall.
 - 1. The pot would illustrate the walls of the city of Jerusalem. .
 - 2. The wood around the pot would illustrate the Babylonian army. (It surrounded the city.)
 - 3. The bones burned around the pot illustrated the many Jews from small cities and villages who fled to Jerusalem to seek safety within her walls, but never made it. They were killed by the Babylonian soldiers.
 - 4. The choice pieces of meat represented the Jews who did make it inside the walls of Jerusalem.
 - 5. The hot fire illustrated the terror of siege. (Starvation, plagues of diseases)
 - 6. The few pieces which were removed from the pot represented the very few people who fled from the city and managed to get through enemy lines and escape to Egypt.
 - 7. The bones which were burned in the fire represented those who came out trying to escape but were killed in the process.
 - 8. The prolonged cooking of the stew represented the long length of time the siege was laid around the city. (The available food within the city was all long gone before the siege was over.)

9. When the pot boiled dry and was set right down on the hot coals so as to burn even the scum which was in it represented the complete downfall of the city of Jerusalem.

III. Lessons for us today

- A. God has abundantly warned men of judgment to come.
- B. Many disregard the warning. (Most people do.)
- C. Years go by and judgment has not yet come.
- D. But God will bring sin and sinners into judgment.
- E. Sinners will be brought right down into the fire, Rev. 21:8; 20:15.
- F. This fire will burn for a long long time, Mk. 9:43-48; Mt. 20:15.

Conclusion:

God gives men time to repent. Now is your's.

Message #16

Ezek. 24:15-18 **INWARD FEELINGS OF THE HEART**

Introduction:

After several years of captivity Ezekiel announced that the Babylonians had laid siege against Jerusalem. That evening his wife died and by the instructions of God, he showed no outward sign of grief. By the next morning the people were concerned about him and inquired about him, V. 19.

I. Ezekiel's explanation to the people (the captives)

- A. Eighteen months and Jerusalem would fall, V. 20-23.
- B. As Ezekiel had shown no outward sign of sorrow because of the death of his wife, even so the captives were to show no outward sign of sorrow because of the fall of Jerusalem. (Even though they loved the city and the temple and their sons and daughters)

II. A further explanation

- A. God did not forbid Ezekiel to sorrow inwardly because of the death of his wife --- only outwardly. (He was smiling outwardly when he was weeping inwardly.)
- B. God did not forbid the captives to grieve inwardly; that is exactly what He wanted them to do, V. 23-24.
- C. But He wanted them to grieve, not so much because of the fall of Jerusalem, but because of the sin which caused the fall.
- D. Thus, what God wanted was not weeping and wailing, sackcloth and ashes, but sorrows inwardly that would bring repentance inwardly.

III. An explanation for us today

- A. Real, genuine repentance begins in the heart .
 - 1. That kind of repentance is often produced by godly sorrow, II; Cor. 7:10.
 - 2. If only we could understand the end result of our own sin! (It would be a far worse tragedy that the downfall of Jerusalem!)
 - 3. Judas Iscariot had an outward show of sorrow, but apparently had no genuine repentance on the inside.
 - 4. The publican mention in Luke 18:10 may not have shed one tear, but he had real repentance on the inside.
- B. Real genuine faith in the Lord takes place in the heart, Rom. 10:10.
 - 1. After faith, a profession of faith is very meaningful.
 - 2. Without faith a profession of faith is merely empty words.
 - 3. Without faith all of the public expressions are to no avail. (Such as: walking the aisle at church, baptism, singing hymns, giving, praying)
 - 4. After repentance and faith God is well pleased with these things, Mt. 5:16.

Conclusion:

If you are not saved and feel in your heart the need of forgiveness of sin, then ask the Lord Jesus to save you and forgive you of all sin. If you are saved let others know about it.

Message #17

Ezek. 25:1-2, 8-9, 12-13, 15-16 **JUDGMENT ON THOSE WHO DESPISE GOD
AND HIS PEOPLE**

Introduction:

:Now that Judah has fallen Ezekiel turns his attention to the nations which had been immediately around her.

I. The four nations addressed by Ezekiel in this chapter

A. The Ammonites, V. 24:1-2

1. They lived just to the east of Reuben, Gad and Manasseh.
2. They descended from Lot through his younger daughter
3. They turned away from the God of Lot and Abraham.
4. They were never friendly toward the Jews and rejoiced at the downfall of Judah, V. 3,6. (Especially at the downfall of the sanctuary)
5. For their sin God pronounced judgment, V.4, 5, 7.

B. The Moabites, V. 8-9

1. They lived east of the Dead Sea.
2. They descended from Lot, Abraham's nephew. (By Lot's elder daughter)
3. They, too, rejected Jehovah God and turned to idolatry.
4. God charged them with mocking Judah. V. 8. (Therefore, they said that the Jews were no better of f than the Gentiles by having Jehovah as their God.)
5. God pronounced judgment on them, V. 9-11.

C. The Edomites, V. 12

1. They lived southeast of the Dead Sea.
2. They descended from Esau, Jacob's twin.
3. They had waged military hostilities against Israel, V. 12.
4. God pronounced judgment upon them, V. 13-14.
5. This judgment came under John Hyrcanus who gave the Edomites a choice: They could become proselyte Jews or die.

D. The Philistines, V. 15

1. They lived in the Gaza Strip.
2. God charged them with a long history of hatred toward the Jews, V. 16 -17.
3. God pronounced judgment on them. V. 16-17. (This judgment has been fulfilled.)

II. Similar attitudes toward God's people toward God's people today

A. Some, like the Ammonites, are outwardly courteous and respectful, but inwardly they despise them.

1. They are the kind who inwardly rejoice when some Christian goes bad. (When some preacher or deacon runs away with some woman)
2. They laugh at Christianity because they reject the Christ.

B. Some, like the Moabites, openly ridicule Christ and His people.

1. They say of the saved, "He is no better than we are."
2. Within ourselves we are not.
3. But through the grace of God and the blood of Jesus Christ we are far better than the

unsaved.

4. We are no longer on the road to hell.

C. Some, like the Edomites attack God's people with either words or deeds or both..

1. They attack because of some wrong, either real or imaginary, for which they blame the Christian.

2. They forget that God has said, "Vengeance is mine," Isa. 63:4.

3. They forget that it is dangerous business to attack God's people.

D. Some, Like the Philistines, literally hate God's people and would seek to destroy them.

1. They do speak openly against Christians and Christianity.

2. The hate preachers, they hate churches, they hate the Bible, they hate prayer, they hate anything that represents Christ.

III. A warning to all of the unsaved of our day

A. Men lift themselves up against the cause of God, but they can never be victorious.

1. The Ammonites no longer exist on earth. (The Jews whom they sought to destroy do, but there are no Ammonites.)

2. The Moabites no longer exist. (The Jews whom they sought to destroy do, but the Moabites do not.)

3. The Edomites no longer exist. (The Jews, whom they sought to destroy, do, but not the Edomites.)

4. The Philistines no longer exist. (The Jews, whom they sought to destroy, do, but not the Philistines.)

5. The time will come, when there will not be one unbeliever in Christ upon the earth.

a. Believers will on the earth (on a new earth:), but not one unbeliever will live there.

b. All unbelievers will live in The Lake of Fire and Brimstone, Rev. 21:8.

B. Men may hat the people of God and do all manner of evil against them and hyet repent of their sin and be saved. (The Apostle Paul did;)

C. But those who persist in their hatred of God and His people will perish.

Conclusion:

Do not allow yourself to become soured on Christians. Especially do not allow ill feelings to keep you away from the Christ. Repent of your sin, trust in Jesus to save your soul and get into one of the God's churches and get to work for God.

Ezek. 26:1-5, 19 **GOD'S JUDGMENT ON THE HIGH AND MIGHTY**

Introduction:

The city of Tyre was first built in two parts. One portion was on the mainland and one part about one-half mile into the Mediterranean Sea on an island. Tyre rejoiced at the fall of Jerusalem because the trade caravans would now come to Tyre and she would become richer and more powerful.

Being near to Jerusalem provided an excellent opportunity to know Jehovah God and turn to Him. Hiram, king of Tyre, had contracted to supply the timber for the building of the temple. Yet their joy at the fall of Jerusalem showed that they had rejected Jehovah.

Ezekiel predicted waves of partial destruction and finally the complete destruction of Tyre. Fishing nets would hang where the city once had been.

I. The waves of destruction and final desolation

A. The first wave by Nebuchadnezzar and the Babylonians:

1. They came shortly after the fall of Jerusalem, V. 7-12.
2. They destroyed the part of the city which was on the mainland.
3. The siege of the island lasted 13 years. (They surrendered under the terms that they would keep their king and their wealth.)
4. But desolation would come yet, V. 13-14.

B. The second wave by Alexander the Great:

1. Alexander and his armies came upon Tyre about 500 years after Nebuchadnezzar.
2. He built a causeway from the mainland to the island.
3. Within seven months the city fell.
4. He tore down the walls and towers and brought in a new colony of people.

C. Other waves followed: by the Romans, the crusaders and others.

1. The city of Tyre prospered until 1516 A. D. when a new trade route took all sea trade from it.
2. Now the old ruins are covered by the sea and the rocks of the old island are bare.
3. A small fishing village is nearby and they dry their nets on the rocks.

II. Lessons we should draw from the account

A. Jehovah is God and His word is true. (The prophecies about the downfall of Tyre have been fulfilled.)

B. Wealth and power are not as important as some seem to think.

1. When God said, "I am against you" all the wealth and power in the world is not enough to help you.
2. We need provisions for self, family, taxes and offerings to God. (We may desire more, but that is sufficient.)
3. We should learn to work and trust God for daily bread.

C. Many have such excellent opportunity to get to know God.

1. Some furnish materials, labor and skill for God's church buildings.
2. Others furnish food, clothing and jobs for the church members.
3. Many live right down the street from one of God's churches and could easily attend services and hear God's word. .

3. All who are in contact with Christians have opportunity to hear the gospel.
- D. All who reject the Lord as Savior seal their own doom.
1. Tyre rejected Jehovah God and was finally destroyed.
 2. The unbeliever turns down his only hope of staying out of hell and, thus, seals his own doom, John. 3:18.
 3. Even the high and mighty who reject God's salvation will be cast into the Lake of Fire and Brimstone.
 4. They will not be covered with water and fishing nets like the rocks on the Island of Tyre, but they will be covered by the fires of hell.
- E. God gives abundant time in which to repent.
1. There was plenty of time in the 13 year Babylonian siege.
 2. There was another 500 years before Alexander
 3. There was additional time before the Romans and Crusaders.
 4. There was still more time before the new trade route was established.
 5. God had not promised to spare Tyre if she would repent, but then neither had He promised to spare Nineveh when He sent Jonah to preach to them.(He just gave them time in which to repent.)
 6. God has promised to save lost sinners who repent of their sin and trust Jesus to save them, Mk. 1:15; Rom. 10:13.

Message #19

Ezek. 28:1-10 THE GREAT DANGERS OF PRIDE

Introduction:

Ezekiel had already spoken against the city of Tyre, 26:5. Now he speaks against the ruler in order to point out the dangers of pride.

I. What pride is as seen in the king of Tyre

- A. Pride is a heart disease; it lifts up the heart in self glory, V.; 2.
- B. The king of Tyre thought he was really something great, V. 3-4.
 - 1. He thought he was really smart, V. 3-4.
 - a. From the worldly point of view he was smarter than Daniel.
 - b. Daniel used his wisdom for the honor and glory of God.
 - c. The king of Tyre used his wisdom for the honor and glory of himself.
 - 2. He thought he was really handsome, V. 12-13. (He was so richly adorned that he was beautiful ---- and he knew it, V. 17.
 - 3. He thought he was really great --- as great as God, V. 2. (He said, “ I am a God.” He thought he was as powerful as God, as intelligent as God , as glorious as God.)
- C. He thought he really had it made. (He was rich. He was powerful. He thought that none could take it from him.)

II. What pride does, as seen in the king of Tyre

- A. It would cause God to take away his riches, V. 7. (What a blow this is to a man who loves riches so much!)
- B. It would cause God to take away his position, V. 17. (He would be humiliated before others.)
- C. It would eventually take his life, V. 8-9.(Is there anything else that pride can do? Yes , there is.)
- D. It took away his hope concerning eternity. (He learned about God from the Jews, but his pride lifted him up and caused him to reject God.)

III. What pride does to men today

- A. It can ruin a person's career. ('when he gets to thinking he knows the most and an do all things best, he is in danger, Pro. 29:23.)
- B. It can, therefore, ruin a person's finances. (It take away the very thing which he treasures so much.)
- C. It can ruin one's personality. (It can make him a spiteful, hateful, uncooperative, self-centered individual.)
- D. It can hinder his chances of forgiveness from others. (From wife, husband, father, mother, sister, brother, friend or foe.)
- E. It can hinder one's chances of forgiveness with God.
 - 1. If he thinks he knows more than God does about how to get saved, he will reject God's gospel and seek salvation by his own plan, Mk. 1:15;Acts 20:21; Acts 16:31. .
 - 2. If one refuses to see himself as an unworthy sinner he will not repent of his sins.

Conclusion:

What good does the king's riches, power and wisdom do him now? What good would it do you to become the smartest, the richest, the most powerful person in the world? What will really do you good is for you to humble yourself before a high and Holy God and trust Jesus Christ to save your soul. Do not let pride stand in your way and hinder you from being saved.

Message #20

Ezek. 33:1-5, 7 **OPPORTUNITY YET**

Introduction:

In Ezekiel 3:17 God called Ezekiel to preach to the captives in Babylon. That was before Jerusalem and Judah fell and all the able bodied people were carried into captivity. In our text God renews His call to Ezekiel to preach to all the captives V. 7.

I. The text

- A. Ezekiel was to call all the people together and relate the story of the watchman to them, V. 1-5. (He was to relate his calling as God's appointed watchman.)
- B. This was to serve two purposes:
 - 1. It was to explain their captivity. (They had failed to heed the warnings which God had given.)
 - 2. It was to reveal that mercy was offered yet. (As long as warnings are given, the opportunity to heed the warnings are also given.)

II. The teachings and illustrations of the text

- A. The text teaches us why there is a hell.
 - 1. The reason that Judah fell was because of their sin and rebellion against God.
 - 2. The reason that hell was created was because of the sin and rebellion of Satan and his followers, Mt. 25:41. .
 - 3. The reason it has been enlarged is because of the sin and rebellion of men, Isa. 5:14.
- B. It illustrates the mercy that God has offered to lost sinners.
 - 1. There was no reason for the watchman if there was no mercy.
 - 2. There would be no reason for God to call preachers to preach the gospel if God is unwilling to save.
 - 3. But God is willing to save.
 - a. Yea, He is more than willing.
 - b. He sent His Only Begotten Son to suffer on the cross in order that lost sinners might be saved.
 - c. He calls upon lost sinners to be saved and strongly appeals to them repent of their sin and trust Jesus to save them, John. 3:16: Rom. 10:13.
- C. It illustrates the long suffering of God.
 - 1. Ezekiel was not the first watchman. (Watchmen had warned, and warned and warned.
 - 2. Ezekiel, himself, had given warning, but he warned again. (There was opportunity yet.)
 - 3. The gospel message still rings out today. (There is opportunity yet.)

III. Suggestions which this Scripture makes to this congregation

- A. It suggests that all saved people should be in a good Scriptural New Testament church working for the Lord.
 - 1. The people who heard the warnings were not to flee, but to join with Ezekiel and

others who were serving the Lord in that wicked land.

2. Those who get saved are not to flee from responsibilities, but to join the Lord's army. (They are not to take up the sword, but to take up the cross.).

B. It suggests that God needs new watchmen on the wall today.

1. Brethren Ben M. Boagard, Vernon L. Barr and A. J. Kirkland and others are dead.

2. New and younger men are needed.

3. We cannot call men to preach, but we can pray that God will call more to preach and that He will persistently urge them to surrender to the call.

C. It suggests that those who are lost should heed the warning now and get saved.

1. There is opportunity yet.

2. It is already too late for many.

3. Tomorrow may be too late for you.

4. Right now there is opportunity, but it may be the last.

Conclusion:

1. There is opportunity yet for the lost to be saved.

2. There is opportunity yet for the saved to unite with a good New Testament church.

3. There is opportunity yet for the saved to serve the Lord who saved them.

4. There is opportunity yet for the God-called watchmen to warn those who are in danger.

5. There is opportunity yet for anyone who is saved to witness to the unsaved.

Ezek. 34:11-14 **BETTER TIMES AHEAD**

Introduction:

For several years Ezekiel preached nothing but the wrath of God. He preached judgment on the king, the princes and the false prophets, the land, the people and particularly upon the city of Jerusalem. He even preached judgment on the cities of Tyre and Sidon and the nation of Egypt. At this point he turns to preach the mercy and grace of God and better times ahead.

I. Better times ahead for Israel

- A. God promised better leadership for Israel. . . .
 - 1. The new leadership would be better than the former leadership, V. 1-2,
 - 2. The new leader would be a descendant of King David, V. 23-24.
 - 3. This refers to the rule of Jesus during His millennial reign, Luke 2:31-32.
- B. Thus, there will be better political leadership. (He will rid the world of all corrupt politics.)
- C There will be better religious leadership.
 - 1. He will be better than the false prophets and unfaithful priests of Ezekiel's day.
 - 2. He will be better than the Pharisees and Sadducee's of Jesus day.
 - 3. He will be better than the many heretical leaders of our day. (Many deny the inspiration of he Bible, deny the deity of Jesus, deny blood bought redemption, deny salvation by grace and some even deny the reality of hell.)
 - 4. He will be better than all of God's prophets, better than the apostles and better than any of God's servants who precede Him.
- D. Those times will be better than any time since the Garden of Eden.

II. He promised a better place in which the people of Israel will live

- A. The Jews will be regathered to their own homeland, V. 12-13. (This was a heart-thrilling promise.)
- B. This promise was partly fulfilled when some Jews returned and rebuilt Jerusalem and Judah.
- C. It was partly fulfilled in the 1930s and 40s when Israel became a nation once again.
- D. It will finally be fulfilled in the millennium when Israel will be fully restored.

III. Better times for all the world

- A. It will be better for all nations during the millennium.
 - 1. There will be better political and religious leadership for all the world. (The redeemed will live and reign with Jesus Christ, Rev. 20:4.
 - 2. There will be peace for the whole world for 1000 years.
 - 3. All the world will be a better place in which to live.
- B. Shortly after the millennium it will be even better. (This will be the heaven ages, Eph. 2:7.)

IV. A solemn warning

- A. Some to whom Ezekiel preached will never benefit by the better times ahead. (Those who heard him could benefit only by repentance and faith in the coming Messiah ---the coming

Shepherd.)

B. Some today who hear about heaven will never benefit by hearing the message. (They must repent of their sin and trust in Jesus if they would benefit.)

C. But the purpose of preaching to you is to give you opportunity to share in those better times.

Conclusion:

Your future will be either far better or far worse. You will make the choice which it will be. If you choose to repent of your sin and trust in Jesus for salvation, then your future will be better. If you choose not to repent and trust Jesus for salvation then your future will be worse--- much, much,

much, much worse!

Message #22

Scripture reading: Ezek. 34:1-15 **THE DANGER OF SPEAKING AGAINST GOD'S PEOPLE**

Text: Ezek. 35:12-13

Introduction:

Edom had spoken viciously against Israel and Judah. In this passage of Scripture God speaks against Edom. Today the land is desolate and the Edomites do not exist as a nation.

I. To speak viciously against God's people is a symptom of hatred in the heart

A. Edom's words against the Jews was a symptom of the hatred that they had for them in their hearts.

1. They had a long and bitter hatred for the Jews, V. 5a.

2. Hatred for anyone is a sin, I John 3:15. .

B. Even so, when men berate God's people today it is a symptom of hatred in the heart.

1. Many berate God's churches. (They belittle the preachers, defame the deacons and , malign the members.)

2. They criticize, slander and even curse. (Until it sounds as if they speak of Satan's people.)

3. Such slander shows not the sin of God's people, but the sin of those who slander them.

II. To speak evil of God's people is a symptom of one's own attitude toward God

A. The Edomites would not have hated the Jews if they had known and loved Jehovah God.

1. But they despised Him.

2. Instead, they spoke evil against Jehovah.

3. There is but a thin line between speaking against God's people and speaking against God Himself. .

B. Today when people berate God's churches and God's people they show how they feel toward God. (They have gods of their own which they love and serve..)

III. Only a step away from bodily harm

A. The Edomites first spoke against the Jews.

1. Next they raised the sword against them.

2. They joined the armies of Babylon and fought with them against Israel.

B. Even so today when men speak viciously against the people of God, there is no way of knowing just what they will do. (Those who hate are already murderers in their hearts and they are perfectly capable of becoming murderers in actual deed. I John 3:15)

IV. The danger of putting self in harms way

A. To speak against God's people puts one's self in danger

1 For years the Edomites had spoken against Gods' people, the Jews.

2. But in this text God spoke out against them.

B. To align yourself against God's people brings the anger of God against you. (It is a dangerous, dangerous thing.)

Conclusion:

If one has been guilty of this kind of sin it is extremely urgent that he repent without delay. No matter what your sin may be, you need to repent of it. But it is exceptionally urgent for you to repent if you have spoken out against God's people, the Jews, or God's Christian people. You need to repent of your sin and seek forgiveness of your sin thorough the blood of Jesus Christ. by trusting the Lord Jesus Christ for salvation of your soul.

Ezek. 34:30-31 **THE FLOCK OF GOD AND THE GOD OF THE FLOCK**

Introduction:

Ezekiel preached on one of the grandest subjects relating to God's grace: The millennial reign of Christ. He pointed to the exalted position of Israel when Jesus shall rule from the throne of David. He describes Israel as the the flock of God and, therefore, as being the number one nation of the world at that time.

In Luke 12:32 Jesus also used the word, flock, to describe the church which He had organized. Also, in both Acts 20:28 and I Peter 5:2 local church congregations are spoken of as being flocks of God.

I. The flock of God

- A. Each local church congregation which, in the eyes of God, qualifies to be called a church, is a flock of God.
 - 1. This is an extremely exalted position whether the church is small or large. rich or poor. .
 - 2. This exalted position may not appreciated by the people of the world.
 - a. They may pass right by its doors while worship services are in progress and never stop in to worship.
 - b. They may say and do all manner of evil things against it.
 - 3. It may not fully appreciated by some of its members.
 - a. Even they may treat it lightly and with disrespect.
 - b. They may even may say evil things against it.
 - c. some of its members may seldom attend its worship services.
- B . Yet it is exalted by the Lord.
 - 1. It is exalted through His special providential care.
 - 2. It is exalted through His continual presence in the services.
 - a. He never misses a service.
 - b. He is always present to own and to bless those who attend.
 - 3. It is exalted by hearing and answering many many prayers which are presented to Him there.
 - a. In Old Testament times the temple at Jerusalem was called a house of prayer.
 - b. In New Testament times each local church is, likewise, to be a house of prayer.
 - c. It is not necessary to be in a church service in order to pray, but when God's people unite together in prayer, it gets special attention in the throne-room of God
- C. The people of God's flock have a knowledge about God which is important to them, V. 30..
 - 1. They know that God is real.
 - a. They cannot see Him or hear Him.
 - b. They cannot reach out and touch Him.
 - b. But somehow they know that He is present with them.
 - 2. We know that Jesus is the Son of God, Mt. 16:16.
 - 3. We know that Jesus is our personal Savior.
 - a. It is possible that someone on the church role does not know that Jesus is his or her personal Savior.

- b. But everyone who has trusted Him for salvation can know that Jesus has saved his soul.

II. The God of the flock

A. Our God is Almighty.

1. He is more powerful than any man. .
2. He is more powerful than anything in nature. .
3. He is more powerful than any other spirit being.
4. He is more powerful than all other powers combined.

B. Our God is eternal .

1. He is the God of Adam and Eve.
2. He is the God of Abraham, Isaac and Jacob. .
3. He is the God of Moses and He is the One who caused the Red Sea to part.
4. He is the God of Joshua and He is the One who caused the walls of Jericho to fall.
5. He is the God of David and He is the One who caused the rock to kill Goliath.
6. He is the God of each New Testament church today.
7. He is he God of each Christian man, woman, boy and girl.
8. He is the God of the unsaved whether they acknowledge Him or not.
9. He is the God of all the world and of all creation.

C. Our God is the Supreme Master of every Christian.

1. When the Christian needs feeding. He is the One who feeds him.
2. When the Christian needs leading, He is the one who can lead him.
3. When the Christian needs correction, He is the One who can correct him. (Yet He corrects ---- not as a brutal despot --- but as a loving Father.)

Conclusion:

1. The lost need to know our Lord.
2. The saved need to unite with a good, Biblically sound flock of God and faithfully attend worship services. Every one of God's sheep need to keep fellowship with God's sheep.
3. Every flock of God needs to follow the Shepherd. .

Ezek. 36:23-26 **CHANGING THE HEART OF STONE**

Introduction:

With about 50 more years of captivity to go many would not live to see the captivity end. . Most who did live to see end would not be physically able to return and rebuild in their homeland. But all rejoiced at the promise of the end of the captivity. The promise made in the text was partially fulfilled at that return and will be completely fulfilled in the millennium. The text describes the heart of Zerubbabel, the Jews in the end-time and the change that must come to any sinful heart. (*Stone* here represents rebellion and hardness of the heart. *Flesh* here represents softness or submission.)

I. The stony heart of man

- A. We are all born with stone in the heart, Psalm 51:5; 58:3. (Ye at t birth it is not as hard as it can become.)
- B. The longer the heart goes without conversion the harder it becomes
- C. The deeper one goes into sin the harder his heart becomes. (It feels guilt at first, but gets harder and harder until it feels no guilt.)
- D. The longer one prospers physically and materially the harder his heart becomes. (He feels no need of God: He thinks: *“Eat drink and take thine ease.”*; *“Who is Jehovah that I should serve Him?”*)
- E. The longer one rejects the gospel, the harder the his heart becomes.

II. The heart that has been changed

- A, It yields to the Master's will. (As the Master directs with the gentle pressures of His word, with His Holy Spirit and with circumstances.)
- B. It feels the Master's touch. (Not that we were literally touched by His hand physically, but rather we feel the emotions that tug at the heart.
 - 1. We become sensitive to His love and we love Him in return.
 - 2. Therefore we ask; “Lord, what will you have me to do?”

III. The power that can change the heart

- A. It takes the power of God to change the heart.
 - 1. You can change your ways, but not your heart.
 - 2. You can no more change your stony heart than you can change a stone.
 - 3. But through the new birth God can change your heart.
- B. God takes the first step without even asking your consent.
 - 1. First, He will send the Holy Spirit to convict you of your sin and of and your need of being forgiven of your sin, John 16:8.
 - 2. If this were not so no one would ever be save. John 16:44.
- C. But God will not change your heart without your consent.
 - 1. You must repent of your sin.
 - 2. You must believe that Jesus can save your soul.
 - 3. You must call upon Jesus and ask Him to save you, Rom. 10:13.

Conclusion:

1. Every person who has never been saved needs a changed heart.
2. All who have been saved need to yield their hearts to the will of God for their lives.

Message #25

Ezek. 36:37 THE PRIVILEGE AND POWER OF THE PRAYERS OF GOD'S PEOPLE

Introduction:

Ezekiel had announced the coming of the millennium. One of the great blessings it would bring to Israel was that God would once again "...be inquired of by them." That is, He would once again make Himself available to them so that they could call upon Him in prayer and have their requests granted by Him as He had done in the early history of Israel.

This prophecy speaks specifically about Israel, but it is also a lesson to all mankind. It points out what a great blessing it is to be able to pray unto God.

I. The privilege of prayer

A. God said, "*I will be inquired of.*"

1. That is, "I will make myself available so that you can pray unto me and make your requests to me."
2. The implied promise is, "I will be available to help with your every need."
3. This privilege can best be understood by what God had already announced, Ezek. 14:3, 20:3, 31b.

B. Can you imagine how serious it would be if God were to announce the negative of Mt. 7:7?

1. The verse would then declare: "Ask, but it shall not be given to you; seek, but ye shall not find; knock, but it shall not be opened unto you."
2. We would beg and plead for God to pardon our sin and help us with our problems.

C. How much the more then we should pray since the windows of Heaven are open to us.

D. One who does not pray is little bitter off than one who cannot pray.

II. The prower of prayer

A. God said, "*I will yet for them be inquired of by the house of Israel, to do it for them.*"

B. In this verse the word "it" is in italics.

1. (Literally what God said is that Israel would pray to Him and that He would *do* for them according their need.
2. The same thing is true concerning us.

C. This does not mean that God will do nothing for us unless we pray and ask, but it is true that sometimes we do not receive because we do not ask, Mt. 7:7; James 4:2.

D. What a shame it would be for God's storehouse of blessings to be closed to us simply because we do not ask.

E. Of course, one may ask and still not receive because he asks amiss, James. 4:2. (But we need not ask amiss; we can ask for things that are for our good that are also for God's glory.)

III. Some objects of prayer

A. Pray for me that I may still be used for the glory of God.

1. I do not ask you to do this for my glory, but for the glory of God.
2. Pray for me and my wife that we may be used of God to win lost souls and to strengthen God's people.

B. Pray for God's other preachers. (If you have a pastor, pray for him and his family.)

- C. If you know some deacons pray for those deacons and their families. (It may be easier to criticize than to pray, but prayer will do a lot more good.)
- D. Pray for the Sunday school teachers. (They not only have the responsibility of teaching their class member, but of reaching lost souls in the community.)
- E. Pray for your family. (Pray for those family members who are saved and who are faithful to the Lord; pray also for those who are unfaithful or unsaved.)
- F. Pray for yourself. (Pray that you will be used of God to aid the pastor, to aid the church, to aid your family and the lost.)

Conclusion:

You may be amazed a how much your prayers can accomplish.

Ezek. 37:1-10 **THE VALLEY OF DRY BONES**

Introduction:

In a vision Ezekiel saw himself carried to a valley filled with dried bones. The Lord asked, “Can these bones live?” Ezekiel did not know. He did know the following: (1) He knew that the bones could not live by their own power; (2) He knew that he could not bring them back to life again. Ezekiel did not doubt that God could make them live again if He chose to make them to do so. God did choose to do so, V. 4-10. That valley became “Happy Valley”

I. The meaning of the vision

- A. The dried bones represented the whole house of Israel, V. 11a.
- B. The death pictured the helpless condition of being in bondage, V. 11b. (There were not literally dead, but they felt just as hopeless.)
- C. God had good news for Israel: He would bring them back to their homeland, V. 12-14.
 - 1. This would be somewhat like being raised from the grave.
 - 2. It was the same message as that which was given in Ezek.36:24.

II. The lesson of the resurrection

- A. The resurrection that Ezekiel saw was not real; it was a vision, but it illustrated a power that is real. (God literally has the power to raise men from the dead.)
- B. This is proven by the resurrection of Lazarus.
 - 1. The bones of Lazarus were not dried, but Lazarus was dead. (“...he stinketh...”)
 - 2. Yet Jesus called him forth from the grave.
- C. None of this is as wonderful as God's resurrection of the redeemed, I Thes. 4:16-17.
 - 1. The saints cannot raise themselves.
 - 2. No earthly power can raise them.
 - 3. But the power of God can, John 11:25-26.

III. The lesson about salvation

- A. The lost sinner is as helpless to save himself as those bones were to come alive.
 - 1. He is dead in trespasses and sin, Eph. 2:1. (Even while he is physically alive, he is spiritually dead.)
 - 2. There is no earthly way he can save himself, Mt. 19:26a.
- B. But it is not impossible with God, Mt. 19:26b.
 - 1. While there is still physical life one can call on the Lord and be saved, Rom. 10:13.
 - 2. When he does he becomes spiritually alive. (He is re-united with God.)
 - 3. This is even more marvelous than Ezekiel's vision.
 - 4. It is even more marvelous than the scattered people of Israel being regathered to their homeland and becoming a mighty nation once again.

Conclusion:

As I look out over this valley of faces, I wonder, “Who would like to be made alive today. I am

talking about being born again spiritually?" Who is tired of living a life which is doomed to hell? Who will call upon the Lord Jesus Christ right now and trust Him to save your soul?

Ezek. 37:15-17 **TWO STICKS THAT PICTURE HOPE**

Introduction:

Whereas Ezekiel had preached nothing but judgment. In this text, he preached nothing but *hope*. He not only preached hope for Judah, but also for the northern kingdom, Israel (Ephraim). This hope is pictured by two sticks.

I. The hope which the two sticks pictured to Israel

- A. The two sticks represented the two kingdoms of Israel.
1. On one stick he wrote ***“For Judah and for the children of Israel, his companions,” V. 16.*** (This stick was to represent the tribe of Judah and the other Hebrew tribes which joined with the tribe of Judah to form the southern kingdom which here is called “Judah.”)
 2. On the other stick he wrote ***“For Joseph, the stick of Ephraim, and for all the house of Israel his companions,” V. 16.*** (This stick represented the tribe of Ephraim and the tribes of Israel which joined with Ephraim to form the northern kingdom. This kingdom is here called Ephraim but is sometimes called “Joseph” or

“Israel.”)

- B. The two great problems which the Jewish people faced was division and captivity.
1. They had once been one united kingdom, but they had divided into two kingdoms, Mt. 12:25.
 2. Both the divided kingdoms had fallen.
 - a. The northern kingdom had fallen to Assyria.
 - b. The southern kingdom had fallen to Babylon.
 3. From the human point of view there was no hope of survival. (They had no land, no army and no government.)
- C. But Ezekiel held out to them a hope: .
1. He held out to them two sticks.
 2. He miraculously joined the two sticks together so that they became one stick,.
 3. This act represented to them a promise from God: (It was a promise that God would some day rejoin the two kingdoms of Israel together into one nation, V. 22a)
 4. It was a promise of a very special King, V. 22b.
 5. It was a promise that the nation would never be divided again. V. 22c.
 6. It was a promise of such blessings that they could hardly imagine at that time, V. 23-28.

II. The hope which the two sticks picture to the world

- A. We Gentiles are not of Israel and do not share directly in the promises that were made to Israel.
- B. Neither were we ever in bondage to Assyria nor to Babylon.
1. Our bondage was much worse.
 2. It was a bondage to sin and to Satan.
- C. There was no hope for us. (We were just as hopeless as the Children of Israel were.)
- D. But God has pictured hope for us through two pieces of wood.

1. The two pieces of wood are not sticks, but two poles.
 2. The two poles have been joined together.
 3. They were joined together to form a cross.
- E. As the two sticks joined together picture hope to Israel even so the two poles joined together promise hope to us and to all mankind.
1. The two poles were joined together to form a cross.
 2. Upon that cross Jesus Christ, the Son of God, was crucified.
 3. By His crucifixion on that cross a way of salvation is provided for all mankind.

Conclusion:

Ezekiel called upon the people of Israel to believe the promise that God made to the people of Israel. Today I call upon you, personally, to believe the promises that God has made to all mankind; Isa. 45:18. Rom. 10:13; Acts 16:31; John 3:16.

Message #28

Ezek. 38:14-23

Text:verse:18 **FACING THE WRATH OF AN ANGRY GOD**

Introduction:

Keep in mind that God has promised the land to Israel. Also, Ezekiel prophecies of a wrath that is not against Israel, but is on her behalf. .

I. Gog, one of a long list of enemies of Israel

- A. In the time of the Judges the Philistines from the west and the Ammonites from the east came against Israel.
- B. During the early kings the Edomites, the Moabites, the Ammonites and the Philistines came against Israel.
- C. During the latter kings, the Assyrians carried the Northern Kingdom of Israel into captivity.
- D. Later the Babylonians came and carried the Southern Kingdom into captivity.
- E. After the Babylonian captivity ended then came the Medes and Persians, then the Greeks, and then the Romans and Turks.
- F. Today there is a great host of people in numerous nations who are bitter enemies of Israel.

II. Gog, the most vicious and destructive of all of Israel's enemies

- A. Gog is a title, not a name. (The term, Gog of the land of Magog, is like saying Pharaoh of the land of the Pharaohs or Caesar of the land of the Caesars)
- B. Gog will come upon Israel from the north, V. 15.
- C. Persia and others will come from the northeast, 5.
- D. Ethiopia and Libya will come from the south, V. 5.
- E. They will intend to wipe out the nation of Israel and take this land once and for all. (They will think that there is nothing that Israel nor her allies nor her God can do to stop them.)

III. God's fury coming up in His face, V. 18-23

- A. God has put up with a lot in this sinful world. (Taking His name in vain, abusing His people of Israel, crucifying His Christ, persecuting His churches, lying, gambling, cheating, committing adultery, rape, drunkenness, using dope, killing babies, the women's lib organizations, atheism, idolatry, murder, riots, lawlessness, false doctrines, false religions, and much much more) .
- B. But in the day when Gog attempts to wipe out Israel God's fury will rise up in His face, Ezek. 39:4-6, 11-16. (Such fury as the world has never seen)

Conclusion:

1. I am glad that God will keep His promise to Israel. (Likewise He will keep His promises to us concerning salvation.)
2. I warn every sinner that he should repent and be saved. (It is a terrible thing to fall into the hand of an angry God.) .

Message #29

Ezek. 47:1-12 THE RIVER THAT MAKES TE DEAD SEA COME ALIVE

Introduction:

The prophecy about the new temple and the millennium are added to the main body of Ezekiel's prophecy. Included in that appendix is the prophecy about a river that will make the Dead Sea come alive. This is not the same as the river in Rev. 22:1ff.

The Dead Sea is about 53 miles long, about 9 miles wide and about 1290 feet below sea level with no outlet. It has a salt ridge about 300 feet high and 5 miles long on the south end.. It also has salt marshes on the south end. It has only microscopic animals and no plant life at all.

I. The river that will spring forth during the millennium

- A. A great spring will come forth at the altar of the temple, V. 1.
- B. It will flow eastward into the Dead Sea. (This is a drop of about 4,000 feet.)
- C. Along the river and on either side there will be a productive valley, V. 7, 12. (The desert will blossom like a rose.)
- D. The waters of the Dead Sea will come alive with fish, V. 8-10.
- E. God is going to do great things for Israel.
 - 1. He will fight her battles against Gog of Magog, Ezek. chapters 38 and 39.
 - 2. He will turn her wilderness into a productive valley.
 - 3. He will make the Dead Sea productive with fish.

II. Great things that God can do for you

- A. God can provide your material needs.
 - 1. He can put food on your table when it looks impossible.
 - 2. ***“My God shall supply all your needs,” Phil. 4:14.***
- B. God can provide your spiritual needs.
 - 1. The unsaved soul is as empty of joy as the barren rock of the valley are of vegetation, but the Lord can bring peace and joy.
 - 2. The unsaved soul is as dead in trespasses and sin as the Dead Sea is with salt, but Jesus can make one to become spiritually alive through the new birth, John 4:14.
- C. God can take the barren unproductive life and make that life come alive with good works. (It fruitful for God and for mankind.).

Conclusion:

- 1. Won't you who are unsaved trust Jesus now to save your soul?
- 2, Won't you who are saved come alive with faithful service to God and mankind?