

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

KAPONO: Would you join me in a word of prayer? Heavenly Father, holy is Your name. What a special time that we can come together, Lord and worship and sing praises unto You, Lord. I know for me, ooh, a tough week, Lord. And You already know that. A tiresome week thus far.

Lord, I just pray that in these times, Lord, if there's anybody else out there, or for all of us, for that matter, Lord, when things are trying and when we're tired, Lord, I pray that we will worship You. That we would cry out to You, Lord, that we will sing Your praises, Lord, in the midst of it all, cause You are worthy, Lord.

So thank You for this time, Lord. Would You speak to us this evening in this book of Ezekiel, Lord? What a book! Thank You so much, Lord. Would You give us focus and clarity this evening and bless this time together in the mighty name of Jesus, we say amen.

PASTOR JD: Amen and amen! Well, good evening and welcome. You can be seated. So glad you're here tonight. I want to welcome those of you that are joining us online as well. We're so very glad that you are and trust that you'll be blessed that you have.

So two more chapters tonight, *Chapters 4 and 5* in our trek through the Book of Ezekiel, very interesting chapters as we're about to see. So I know Kaponono just prayed, but just let's pray and ask God to bless our time together in His Word. If you would, join with me.

Father in heaven, thank You so much. Thank You for this time. This is our time. We're very protective of it. We cherish it, we treasure it because it's that time that we can have together in the middle of the week, towards the end of the week.

And we look to it as really just a sanctuary of sorts in every sense of the word, a respite in a way, and a place that we can come and just disconnect from the business of our lives, the cares and the affairs of life, and the stresses and pressures and difficulties and trials, and just put all of that aside and focus on You and Your Word and what You have for us in Your Word. You always speak. Wherever we're at in Your word, that's where we're at in our lives. And You speak to that where we're at.

And tonight's no exception, Lord, I know that You're going to show us many things that we need to see and speak into our lives, many things that we need to hear and have ears to hear. So we're just looking forward to what it is that You're going to do in our time together tonight. We ask Your blessing on it and thank You for it. In Jesus' name, amen and amen.

All right, so these two chapters are about God having Ezekiel remain silent. I mean, literally, he's not to say a word. See, I don't think I could do that, just saying. I'm just speaking for myself. Which is why God would never call me or command me to do that, because He'll never command you to do anything that you would not be enabled to do. And He knows, you know...

Enough about me. Let's talk about you so you get convicted like me. But literally, Ezekiel is — and we saw this at the end of *Chapter 3* where God says to Ezekiel, by the way, Ezekiel,

Ezekiel 4 & 5

When God Has You Remain Silent

J.D. Farag

I'm going to dry up your mouth. I'm going to make your tongue cling to the roof of your mouth, and I'm going to mute you. Like I'm going to push your mute button.

Oh, don't you wish sometimes you could — never mind. I shouldn't have gone there. Because already now you're thinking about somebody that you wish you could just... I need to repent real quick on that one.

But this is what God is telling Ezekiel. That's enough. They're not listening to Me. They're not going to listen to you because they're not listening to Me. So I'm not going to speak. They're not going to listen.

So I know it's a crass way to say it and see it, but it's kind of like the silent treatment in a sanctified sort of way. I am not going to speak. I'm going to have you remain silent. But listen, I'm going to have you remain silent, Ezekiel, but it is going to be very loud. What I'm going to do in and through your actions — doubtless you've heard that expression — it's really an oxymoron: “the silence is deafening.”

Well, that's what's going to happen as we're going to see. In other words, My silence, your silence, Ezekiel, is going to be so loud and it's going to be so powerful that it cannot be ignored. And what I'm going to do, Ezekiel, is I'm going to have you say nothing, but I'm going to have you do something — again, that expression: “actions speak louder than words,” well, that's almost an understatement because you could safely say with Ezekiel tonight that not only do actions speak louder than words, actions are going to speak louder than words ever could. And those actions are going to speak so loud words are not needed. And that's what we're going to see.

Chapter 4:1, “You also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem. Lay siege against it, build a siege wall against it, and heap up a mound against it. Set camps against it also, and place battering rams against it all around.

Moreover [Verse 3] take for yourself an iron plate and set it as an iron wall between you and the city. [Now, keep in mind, he's in Babylon, okay?] Set your face against it, and it shall be besieged, and you shall lay siege against it. This will be a sign to the house of Israel.”

Okay, right out of the chute — and you better get used to it, because it's throughout both chapters all the way to the end, these visual prophecies, these actions, these things that he's doing. No words. It's not what he's saying, it's what he's doing. It's not his words, it's his actions.

And by the way, they're in Babylon because remember now the captives in Babylon were still listening to, believing in, and being deceived by the false prophets who were saying to them, Hey, you guys, we're not going to be here very long. Don't worry, we're going back to Jerusalem. I know, Jeremiah prophesied we're going to be here for 70 days (years). I know you got Ezekiel over here, you got Daniel up there, and they're telling you the same thing that Jeremiah was telling you. But it's not true.

Ezekiel 4 & 5

When God Has You Remain Silent

J.D. Farag

So here's Ezekiel. No, it is true. And you're not going to listen to me. Well, God told me you wouldn't listen to me because you won't listen to Him. So we're going to try something else. How about that? We're going to stop talking now because my mute button has been pushed by God.

So you can't — I can't anyway. So what we're going to do now instead is we're going to illustrate, demonstrate the prophecies by way of these kinds of things instead of speaking them because they're going to be infinitely more powerful. Here's what I'm thinking and think this through me.

This is one of those times where we need to use our God-given imagination, okay? So now picture the scene here. Let's put ourselves there. Here's Ezekiel; he is by the River Chebar in a place called Tel Abib, not Tel Aviv. And it's an area close in proximity to the capital city there in Babylon. But he's not there. He's close by there. But a lot of the captives were taken to this place, and God's sent Ezekiel there by divine design and appointment to that specific area for these captives at that time.

And so now here's — and they know Ezekiel. In fact, they see him coming down the sidewalk. They had sidewalks; I think. Here comes Ezekiel. They go the other way. They cross the street. There he is; avoid him like the plague.

So not now. Oh, there's Ezekiel. Oh. What's he doing? Hmm. Curiosity. He's got the clay — by the way, these were — think of it like chalkboards. This is what they would draw on, these clay tablets, not an iPad tablet, a clay tablet, you know, that you would draw on. And he's supposed to draw the city of Jerusalem on this tablet, and then he's to get this iron plate.

And he is going to demonstrate how that Jerusalem is going to be besieged because Jerusalem has not been destroyed yet. The temple is still standing. And that doesn't help, does it? Because here's the false prophets going: Come on, the temple still stands in Jerusalem.

And by the way, we're God's people. God's not going to let that happen. That doesn't make any sense, right? So this is what Ezekiel's up against because the temple's still standing. And so now — and Jerusalem hasn't been destroyed. So God says, okay, Jeremiah, (Ezekiel) let's do a visual thing here because that's going to get their attention.

First of all, you're not talking. That alone. Why is he not talking? Now you've got their attention. What is he drawing? Here, let's get a closer look. So they cross back over the street where they crossed to get away from him. Now they want to come closer to him so they can see what he's drawing. He's drawing Jerusalem on this tablet. And then what's the iron plate for? Oh. Oh. Wow.

Now *verse 4* — this is — he just gets done doing that. You might say he's got their attention. Now you can say he's really going to get their attention.

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

Watch this, *verse 4*. **“Lie also on your left side and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity. For [Verse 5] I have laid on you the years of their iniquity according to the number of the days, three hundred and ninety days. So you shall bear the iniquity of the House of Israel.**

And [Verse 6] when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year. Therefore, you shall set your face toward the siege of Jerusalem. Your arms shall be uncovered, and you shall prophesy against it. And surely I will restrain you so that you cannot turn from one side to another until you have ended the days of your siege.”

Are you kidding me right now? You mean to tell me that God is going to have Ezekiel lay on his side for that number of days representing a year, the year of Israel and Judah's iniquity? Of course, Israel's being significantly more at 390.

Some Bible commentators suggest that if you actually go back into the Kings and the Chronicles, what you'll find is 394, less four years, where they were actually walking in righteousness and upright before the Lord. So that would make the 390. and then the 40, well, that's Judah, Southern Israel, Jerusalem, 40 years. You could actually trace in the Chronicles and the Kings that number of years.

So now let's see if we got this straight. Ezekiel now is going to lay on his side for 390 days. That's over a year, right? And God just got done telling him that if you try to turn over and try to sleep on the other side, I ain't going to let you. And then once you've done that for 390 — now, hang on because there's — this will make more sense here in just a moment. I'll get to the point believe it or not.

Once you finish the 390, then for 40 more days for Judah, you're going to lay on the other side. Well, that's really going to be a conversation starter, isn't it? Can you imagine the buzz around town, word on the street? Hey, did you see what Ezekiel's doing now? No! What now? He's lying on his side. And apparently he's been there every day. All day. And what's up with that?

Oh, I'm glad you asked. It's a visual prophecy. It's a wordless prophecy that apparently has more power and impact on you in a way that words could never do.

Look at you. You're already going: Why is he doing that? Oh, you're going to see why. Now, lest you think that he had to — he could not do this straight. And we're about to see that what he's going to be commanded to do next would make you realize that he's not there all day. Some believe it would be the busiest part of the day when people would see him doing this, and it would pique their curiosity, and they would ask questions like, okay, now I know this guy's a prophet and I know we don't like him. We really hate his guts.

But umm, this is very odd. And maybe this is very God, right? So in other words, it's accomplishing its intended end.

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

Verse 9. This is why we know he could not have lied on his side the entire time. **“Also take for yourself wheat, barley, beans, lentils, millet, and spelt; put them into one vessel, and make bread of them for yourself. During the number of days that you lie on your side, three hundred and ninety days, you shall eat it.**

And [Verse 10] your food which you eat shall be by weight, twenty shekels a day; from time to time you shall eat it.”

This is very interesting because it speaks to the measured judgment of God. It's balanced on the scales. And it also speaks in a twofold way to the rationing, measuring out during a famine.

“You shall also [Verse 11] drink water by measure, one-sixth of a hin [I think it's about a pint] from time to time you shall drink. [Sparingly because you're not going to have very much] And [Verse 12] you shall eat it as barley cakes and [Now hang in there] bake it using fuel of human waste in their sight.”

Sight. So they see this. They see you doing this. Human waste? Now I realize many of you have just eaten dinner. I'm sorry about that. Just hang on, okay?

Verse 13, “Then the Lord said, “So shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them.”

You see where He's going with this? So listen to — now Ezekiel does speak — not to men, to God. **“So I said...”**

Remember Jeremiah said this word, and there's no way to express this adequately in the English language. **“Ah!”** Ah! That doesn't even come close. **“Lord God, Ah!”** Ah!

I'm going to stop. That's enough; I'm ruining it. I think you get the point. Just imagine a deep sigh and groan and moan. God! Lord God!

“Indeed I have never defiled myself from my youth till now. I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth.” Then [Verse 15] He said to me, “See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it.”

What? Okay, just a couple of things here. Just again, I told you to bear with me. So did Ezekiel change God's mind? No. What did Ezekiel accomplish in crying out to God concerning human waste? Well, God hearkened unto the voice of his cry and in His mercy and grace said, Okay, Ezekiel, I get it. But we're going to replace the human waste with cow dung.

Now to me, I'm thinking that still, (Gagging) you know, right? Goodness gracious. Now this is actually — nah, no need. I just — I don't want to make you sick. I don't wanna make myself sick. But this is actually something that would not be unthinkable as it is in our day. They would actually resort to this. And that's kind of the point of this visual prophecy.

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

So let's keep going here. It'll become, I hope, clearer and make again more sense.

Verse 16, “Moreover He said to me, “Son of man, surely I will cut off the supply of bread in Jerusalem. They shall eat bread by weight and with anxiety, and shall drink water by measure and with dread, that they may lack bread and water and be dismayed with one another and waste away because of their iniquity.”

This is — the chapter ends with this graphic, prophetic demonstration of just how bad it will be for them in Jerusalem. In fact, this rationing of bread and water and even when they drink the water and eat the measured out rationed bread, they do so with extreme anxiety and worry and even fear about how much longer is this going to last.

Because you have to understand that in the siege, they've cut off the water supply. Whatever's left in those cisterns, that's all they get. The food supply: they're — they've been cut off. So it's going to get really bad. And this visual prophecy, this demonstration and illustration of this bread measured out and rationed in this way was a prophecy, powerful, prophecy unspoken, actions only, visual only, they would have understood.

Oh, that's why Ezekiel's doing that. And you got to hope because love hopes all things that there would have been at least some that would have taken it to heart as he now does this.

So now *Chapter 5*, we continue on. He's got more things he's going to do now visually. **“And you, [Verse 1, Chapter 5] son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard. [They don't do that with swords] Then take scales to weigh [There it is again] and divide the hair.”**

See, God could never call me to do this. There wouldn't be enough. Man, there'd be blood all over the place, too, using a sword. Anyway, I digress.

Verse 2, “You shall burn with fire one-third [Of his hair] in the midst of the city, when the days of the siege are finished. Then you shall take one-third and strike around it with the sword, and one-third you shall scatter in the wind. I will draw out a sword after them.”

Now, this is the siege of his visual: Jerusalem. So he's taking now his hair. And by the way, this would have been unthinkable as a priest, especially because the hair was a symbol of God's blessing. Think of the Nazarite vow. No razor would come to your head.

So for — remember that account? In fact, it just came to me. It was one of the most I mean, gnarly accounts when David, as a gesture of goodwill, sends his men, and they shamed them. It was disgraceful. It's the ultimate disgrace and shame. The enemies took David's men and shaved all of the hair off of their bodies, sent them back to David.

How about that, David? You get the message? David was, to his credit, he was incensed, and rightfully so. But he took those guys, he said, I'm going to take care of you till your hair grows back, and I'm going to take care of this, too. And the Lord gives him the direction. And he does — it's really a fascinating account.

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

So the point — and I bring that up because you have to understand what the hair symbolized. So now Ezekiel has this hair, and now he's taken a sword, not a razor, a sword and he's shaving all of his hair and he's dividing it into thirds. And we're going to see this again in just a moment. But there's a reason for the thirds and what he does with them.

But then *verse 3*, **“You shall also take a small number of them [*Speaking of the hairs*] and bind them in the edge of your garment.”**

This is a prophetic picture of the very small remnant of people that remained in Jerusalem. So the hair represents the people and what happened to them, or what would yet-future in this prophecy happen to them in Jerusalem. Because, again, they don't believe this. They don't believe this is going to happen. So Ezekiel is demonstrating this, and they are noticing this.

Again — and you'll forgive me for the silliness with which I, you know, illustrate this. But again, I'm putting myself there, as I often do. And if I was there, I'd probably be saying the same things they were saying.

What is Ezekiel doing now?

Oh, man, he took a sword and he's shaving off all of his hair. And he — remember that tablet and the iron plate and that whole thing? Well, basically, he took the hair and he divided it into thirds. He took a little bit and bound it to the — his garment. But he took the hair and he burned a third, and the third by the sword, and the other third was scattered like the wind. And what is going on with this guy? What is up with this guy? What is he doing now? Why is he doing what he's doing?

Now that's the question. Well, this prophecy; again, we'll see this in a moment, but it's foretelling about how one third of the people still in Jerusalem would be burned in the city. One third would be killed by the sword, and one third, again, would be scattered. And they would, in fact — well, it's a total disgrace, loss of identity, utter, unspeakable shame.

“Thus says the Lord God [*Verse 5*]: ‘This is Jerusalem. I have set her in the midst of the nations and the countries all around her.’”

Before I move on to *verse 6*, just indulge me for a moment because we're about to read God lamenting, if I can say it like that, for lack of a better way of saying it. It's like God is explaining to Ezekiel in a way the “why” behind the “what.”

Ezekiel, this is why I'm having you do what I'm having you do. It's just judgment. Lest you should forget or lose perspective in the heat of the moment, so to speak, let me just remind you of the reason I have to go to this drastic measure with My people whom I love. I have to judge them because it's almost like a refresher course, Ezekiel.

***Verse 6*, “She has rebelled against My judgments by doing wickedness [*Listen to this*] more than the nations, and against My statutes more than the countries that are all around her. For they have refused My judgments, and they have not walked in My statutes.”**

Ezekiel 4 & 5

When God Has You Remain Silent

J.D. Farag

In other words, it's almost like God is reminding Ezekiel, not that Ezekiel is questioning God. That is not at all the case. This is a faithful man of God and prophet. There's no indication even of any reluctance on the part of Ezekiel. And also again, conspicuously absent from the narrative is any mention of Ezekiel speaking at all. He's only doing these things.

So — and this is the grace of God, isn't it? Aren't those times in your life when you find yourself just man, wow, God, just wow, wow! I know that's a profound vocabulary, but wow. And God knows and He understands. He's compassionate and He's gracious and He's merciful, and He's loving and long-suffering. You got to make sure to say it like that because l--o--n--g. You know what long-suffering means, right? He suffers l--o--n--g.

And He knows that we are but dust and we're not — you know, He knows our frame, He knows we're — you know — we're prone to need just that — that reminder — that word from the Lord.

Ezekiel, JD, you put your name in there, this is why I'm doing this. I didn't ask you necessarily this specifically, but no, Ezekiel, I am responding to you because you just got done expressing to me in deep agony concerning the unclean thing, which, by the way, legally, technically, according to the Mosaic law, God was not asking him to do anything that was against the Mosaic or Levitical laws. So it was not that he was being asked to do an unclean thing.

But still, his protest: God heard it, and God in His grace is just encouraging Ezekiel, which, in all fairness, I think it would be pretty safe to say he needed to be encouraged at this point. I would have been in need of encouragement. You would have been in need of encouragement.

So it's almost like God is just parenthetically interrupting and saying, Ezekiel, come here. I just want you just to take a break for a second. I know your side hurts a lot from lying on it so long. And that bread surely could not taste good.

So what I want to do is I just want to kind of pull you aside and just kind of encourage you here, and just you and Me, I want to just, you know, share these things with you so that you can kind of have a perspective here.

And I'm going to — I'm not going to answer all of your “why” questions. We'll never know the whys and the ways of God. But I think this is a good example of how it is in our lives when God wants us to get our focus off of what's happening and refocus on Him and His goodness and His justness and His fairness and His glory and His Majesty.

And there's a whole bunch of more words I could add to that but won't. And I think this is a kind of a recalibrating. Can I say it like that?

Kind of like, Ezekiel, I mean, you know — and never imagine that God in His compassion for us doesn't understand. I think about Jesus. He was well-acquainted with sorrows and grief and tempted in every way as we are, as man. And I mean, He experienced emotions, intense emotions. We see that in the gospels. So He's compassionate, He's sympathetic, and empathetic.

Ezekiel 4 & 5

When God Has You Remain Silent

J.D. Farag

And I think this is a moment, a pause where God just takes Ezekiel and says, okay, Ezekiel, I just want to, again, encourage you. This is why I have to do this. This is why I'm calling you to this.

And I think Ezekiel would have gotten it. Thank you, Lord, I just needed that reminder. I needed to kind of refocus because you know how it is when you're in the middle of a situation and I mean, it's just so blinding. Because you're so laser-focused on that trial, on that pain and those emotions and feelings, you know, and they can be so powerful that they overwhelm and override and have the final word on God's word.

So they supersede the feelings, the emotions, the agony, the sorrow, the pain, suffering. It could be so intense that it just drowns out the word of God. The feelings can end up dictating to you, the circumstances that you're in, they can dictate to you that which only God has permission to dictate to you. Never let the emotions or the feelings have the final word. God's word has the final word on the emotions, not the other way around.

That's not to say that you dismiss the emotions. That's ridiculous. That's ludicrous. But I think they have to be in the control of the Holy Spirit. The fruit of the Holy Spirit is self-control. When our emotions are controlled by the Holy Spirit, then your emotions are not going to control you. In other words, have emotions, just don't let the emotions have you.

So I think that, you know, maybe Ezekiel – and keep in mind, too, at this juncture, he's still a young man. He's in his twenties. You know how it is when you're that young. Of course, for some of us, it's so hard you can't remember. When I get asked questions about what was it like when you were my age? Uh, I don't remember because I'm now this age. I don't remember what it was like. That was so-o-o long ago.

Anyway, I digressed again, but let me try to bring it back in.

The brain is not even fully developed until the age of 25. By the way, I think that's why – you might want to check me on this — you have to be 25 before you can rent a car. No, because they know that your brain, that frontal lobe, it's not developed yet. You're basically impulsive. And we're not going to rent you a car because you'll wreck it. Is that too much?

Well, here's Ezekiel. I mean, maybe he's 25, but still, he's processing all of this in the midst of all of this. And don't forget that he was taken captive and put there in, of all places, Babylon, just crushing his life dream of being a priest, which is what he was being trained for. He had only a few more years to go. He started his training at 20. He was taken captive somewhere in his mid-twenties. He would have served as a priest in the Temple of Jerusalem at age 30.

So that's – there's that. And instead of serving in the temple, I'm drawing Jerusalem on a tablet, making an iron tray. I've got to lay on my side, eat bread that was – I won't tell you what.

So this is a – again, you'll forgive me. Maybe it's crass, but it's kind of like a pep talk. I just kind of – you need to be lifted up Ezekiel. That's what this is.

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

So verse 7, “Therefore thus says the Lord God: ‘Because you have multiplied disobedience more than the nations that are all around you, have not walked in My statutes, nor kept My judgments, nor even done according to the judgments of the nations that are all around you’ – therefore [Verse 8] thus says the Lord God: ‘Indeed I, even I, am against you and will execute judgments in your midst in the sight of the nations.’”

Stop right there. Israel was so wicked that they actually exceeded the sins, and it's recorded in Scripture, the sins of Sodom. That's – that's wow, right? In other words, what God is saying is, My people – Ezekiel, remember now, this is the “why” behind the “what.”

I know you're not questioning Me. I know you're faithful. But you got to remember that these are My people; they should know better. And their sin is more grievous than the nations around them.

Do you know what the nations around them were doing? It was well, clearly it wasn't as bad as what Israel was doing. That's what He's saying. So Ezekiel, I'm against them.

Verse 9, “And I will do among you what I have never done, [This does not sound good] and the like of which I will never do again, because of all your abominations. [I'm sorry about verse 10.] Therefore, fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds.”

Well, it wasn't that long ago when we read about how the mothers boiled their children and ate them. Uh, You'll forgive me for not really wanting to expound too much on this, except to say that this is how bad it would get, and it happened. All of whatever livestock was left has already been killed and eaten. So they don't have that. So they have to resort to basically cannibalism.

Verse 11. “Therefore, as...”

How are you doing? We're getting through this, right? You're okay? All right.

“Therefore, as I live, [Verse 11] says the Lord God, ‘surely, because you have defiled My sanctuary...”

That's – did you catch that? This is – this rises to the level of an abomination in the sight of God, a defiling of the sanctuary.

“...with all your detestable things and with all your abominations, therefore, I will also diminish you. My eye will not spare, nor will I have any pity.”

I don't think it's possible to overstate just how abominable and detestable this would have been in the sight of the Lord. There are some who believe that – and I don't want to get too detailed for what I think would be deemed obvious reasons – but the filth, the debauchery, the sexual immorality was on a level unmatched.

Ezekiel 4 & 5

When God Has You Remain Silent

J.D. Farag

And again, as we just talked about, it was so detestable that it would rival the sin of Sodom and Gomorrah. In fact, I think, if I'm not mistaken, if my memory serves me correct, God even refers to Jerusalem as the sister city of Sodom and Gomorrah. In other words, there was a kinship between them. That's how bad it was.

And what made it so detestable was the fact that it took place in the temple. Now just hang in there with me, because just to put this into perspective so you can kind of wrap your mind around it.

Again, I don't want – I don't need to get detailed, but it would be like this – this is the church. This is not God's house. We're God's house. This is God's church. This is a sanctuary where the Lord is present. When there's two or more gathered, He is in our midst, and we are the temple, the house of the Holy Spirit. We house the Holy Spirit. So the presence of the Lord is in this place.

Now you bring into this place where the presence of the Lord is unspeakable forms of pornography, open sexual immorality in the sanctuary. Do I have your attention? It is an abomination in the sight of the Lord. Because this was taking place in the sanctuary of the Lord.

Does this seem now measured, justified, as to why it is that God has to do what God has to do? And does this not justify God saying that **“My eye will not spare, nor will I have any pity”**? This rises to the level of such seriousness, so much so that what I'm going to do is the likes of which I've never done before. That's how bad it is. That's how serious it is. ‘

And I think – one more thing and we'll move on and try to finish up. I think that God – again, I'm going to use a cliché, maybe not the best, but for lack of a better one, “to add insult to injury,” they're not getting it. They're still hardening their heart, stiffening their neck.

And God is, in a way, left with no other options. His hand has been forced, if you will, and He takes no delight in doing this. He has to do this. It's not that He wants to do this. He has to do this.

Now, *verse 12*, we're going to get a couple of blanks filled in and dots connected. **“One-third [That's the third] of you shall die of the pestilence and be consumed with famine in your midst. And one-third shall fall by the sword all around you and I will scatter another third to all the winds, and I will draw out a sword after them.**

Thus [Ooh! Verse 13] shall My anger be spent, and I will cause My fury to rest upon them, and I will be avenged. And [Listen to this] they shall know that I, the Lord, have spoken it in My zeal, when I have spent My fury upon them.”

In other words, My anger, My fury has been avenged and satiated. The implication being that it has to be satiated.

“Moreover [Verse 14] I will make you a waste and a reproach among the nations that are all around you, in the sight of all who pass by.”

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

In other words, they're watching. There's an applicable lesson for us here tonight. Please listen. The world is watching us. They take note. And when the heavy hand of the Lord is on our lives, people will notice it. The nations that are all around you, the coworkers that work with you, the neighbors that live by you, all of those that see you will know that I am the Lord.

“So [Verse 15] it shall be a reproach, a taunt, a lesson, and an astonishment to the nations that are all around you, when I execute judgments among you in anger and in fury and in furious rebukes. I, the Lord, have spoken.

When I send [Verse 16] against them the terrible arrows of famine which shall be for destruction, which I will send to destroy you, I will increase the famine upon you and cut off your supply of bread.

So [Verse 17, last verse] I will send against you famine and wild beasts, and they will bereave you. Pestilence and blood shall pass through you, and I will bring the sword against you. I the Lord, have spoken.”

The end. Not the Bible study, just the chapter. Don't want you to get your hopes up. Can you just give me a few minutes? There's a couple of things I want to share with you in closing.

First, do you realize that everything we just read that was illustrated visually, prophetically, graphically, it happened exactly, exactly as God said it would? You know when? The year was 586 B.C.

Now, what if I told you that everything that happened then is exactly what's about to happen now? Again, just if you'll kindly allow me to, I just want to share with you from my heart to yours. And I want to believe and hope that and trust that it's the Lord's heart. Because this is a warning for us. These visual prophecies are for us. They're applicable to us.

Please, we talk about it often. I hope you don't tire of me saying it. But this disconnect; it's so easy to disconnect and disenfranchise yourself from a passage like this. Oh, that was for them. This is 586 B.C. What does it have to do with me? Everything!

First, God said it. That settles it. “I, the Lord, have spoken.” It's going to happen. If God said it, it's going to happen, and it did happen. So what's the takeaway for us? Well, God said that it's going to happen again only on a global scale. It's called the 7-year tribulation when the wrath of God is poured out on a Christ-rejecting world, not nation, a world. All of the nations on earth.

And, you know – (Frustrated sigh) I want to be careful how I say it. Please help me, Lord, to say this with words seasoned with grace. What is going to happen in the 7-year tribulation is going to make what we just read about that happened look like nothing.

I know that sounds like maybe hyperbole. It's not. I mean, you're talking about – forget thirds. We're going to see this on Sunday in the Prophecy Update. I'm just stunned by the

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

time you get to *Revelation Chapter 9*. And I want to say, it's a – it might even be a third of the population gone. Gone. And this after a number of people, a large amount of the population on Earth at that time is killed. Which means that over half of the population on earth (Clap) is dead in the tribulation.

And again, we'll talk about this on Sunday. But I am just astounded because even after that, they would not repent. How is that even possible? I mean. (Heavy sigh)

Okay. How about I try to bring it in for a landing? I found a runway, so we're going to bring this thing in. (Chuckle)

We would do well to take heed to the word of God and not disconnect ourselves from a chapter, chapters like this because they speak to us today in our world today. And would to God that we would be numbered among those who would take to heart and take heed to this.

Famine? You want to talk about a parallel? The rationing, the measuring of the wheat. And, by the way, the mixture of all of these other ingredients to make it last longer, to spread it out, that's *Revelation Chapter 6*.

It's going to be so bad and the famine so severe and hyperinflation so unbelievable that it will take an entire day's wages just to buy the ingredients to make bread, an entire day's wages. That's coming. It happened then, and it's going to happen again.

Well, I was going to try to bring it in for a smoother landing, you know, with something perky. Well, I guess I can. We're not going to be here for this.

[Audience says, "Amen!"]

[Applause]

All right. That's good, right? I better quit while I'm ahead then. Why don't you stand. Kapono, come on up.

Whoo! That was close. Good save, though.

Thank You, Lord, for that. Oh, thank You, Lord for that because oh, man. (Deep sigh)

Lord, I think if there's anything that we take with us from this study tonight, maybe it's just the seriousness of sin in Your sight and the justness of Your judgment because of it. Your judgments are righteous and they're true. You are a just judge, and You will judge.

But we're not under the judgment because we're under the blood of Jesus. And that should just give us all such joy and rejoicing. But Lord, this is real. This really happened, and it's really going to happen.

So Lord, I just pray that we would take heed, take to heart the seriousness of what happened to them then and what's going to happen to this world now. Lord, thank You for our salvation.

Ezekiel 4 & 5
When God Has You Remain Silent
J.D. Farag

Thank You for the imminence of the rapture, which as we look around, as You told us to and see everything that's taking place and beginning to come to pass, oh, Lord, we're lifting up our heads because we know, we know that our redemption draws ever so nigh.

Lord, come quickly, Jesus, please. And thank You, in Jesus' name. Amen.