

Under The Fig Tree



WEEK 35

Ezekiel's prophetic ministry overlapped the ministry of Jeremiah for the last seven years of Judah, prior to the exile. Ezekiel was taken to captivity at the time of Jehoiakim and was also in Babylon when the young Jehoiachin arrived. *Ezekiel* means *Strengthened by God*, which expresses God's purpose for Judah in the exile. The three Major Prophets, Isaiah, Jeremiah and Ezekiel, and also the Prophet Daniel, succeeded each other so that Judah might hear the Prophetic Word of God continuously, from the time of Hezekiah, through the exile. Ezekiel's ministry began in the fifth year that Jehoiachin was taken to Babylon. He was called as a Watchman, with the awesome responsibility described in Chapters 3 and 33, so that Judah might be protected during their time in exile.

Day 1

Ezekiel Chapter 1. The Major Prophets began their ministries receiving dramatic revelations from God. The revelations were not the same. In Ezekiel's case it was a strange and unexpected vision whilst among his people by the River Chebar. The vision he saw is described in such detail that an artist might draw a picture of what was seen. It is hard to understand, and seems to indicate characteristics of the angelic beings in the heavens. Above the vision was the presence of Almighty God, and below were wheels that moved across the earth. Ezekiel was made aware of the fact that God was present with His people in Babylon: at His Word the powers of the heavens would be moved with resulting movement on the earth. The vision was accompanied by a whirlwind, a great fire, tremendous noises and the Glory of God. Ezekiel would remember this vision throughout the years of his ministry. Then God spoke to him.

Chapters 2 and 3. Similar to the call of Jeremiah, Ezekiel was commissioned for the ministry ahead. He was not to fear despite his difficult ministry. He symbolically ate a scroll, digesting, as it were, the Words of God to be spoken to the people. The Words were to be part of him. Ezekiel was miraculously lifted up and taken to the exiles.

The call of the watchman is defined in this Chapter. Note the principles carefully. There is a sense in which we are all watchmen. In our day we have the Gospel message, which is both a warning to the sinner and an invitation to salvation. The responsibility of the watchman is to obey the

command of God and take His Words to those to whom he is sent. He does not decide for himself what to say and where to go, but when he hears the command he must obey. When Ezekiel saw into the heavens, he was awe-struck by what he saw. By contrast, God normally uses His messengers to speak His Words in plain language they can understand. If the watchman obeys, whether or not the person heeds the warning, the watchman's job is done and he is not to blame for the response. If he does not take the warning, when told by God, he is held responsible; having *blood is on his hands*. This was the extent of the importance of Ezekiel's call. The watchman's job is a matter of life and death. It was so in Ezekiel's day and the principles are still relevant today.

Paul saw himself as a watchman. We are reminded of what he said at the end of his ministry: *I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God. Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.* (Acts 20:26-28)

Chapter 4. Ezekiel's task was indeed difficult. It compares with the time that Isaiah walked naked with a yoke on his shoulders. God ensured that, through dramatic symbolism, the exiles would take note of what they needed to know. Imagine Ezekiel lying on his side day after day for more than a year, while passers by stared and enquired what he was depicting. The full exile had not taken place yet, and Jerusalem was soon to be besieged by the Babylonians. Just as Jeremiah was in Jerusalem constantly telling the people what was about happen, so Ezekiel told those who had already been taken to Babylon, what was soon to befall Judah, and why. It is not easy to assess the meaning of the 390 years and the 40 years that Ezekiel lay on his sides for Israel and Judah. It would seem that God had kept a record of the total number of days that the nations had practiced idolatry during the years of the Judges and Kings. Nothing had gone unnoticed throughout all this time. This same God is presiding over the nations today: one day, when Yeshua sets up His Great White Throne for judgment (Revelation 20:11-15), books will be opened with records that God has kept over all history. All that has not been covered by the atoning Blood of Yeshua will be called to account.

Day 2

Chapter 5. If Ezekiel, or someone like him, perhaps Elijah or John the Baptist, turned up in our town, what would people say? How would they react to his warnings? It is likely that he would be considered mad or, at least, odd, speaking of mysterious visions and prophesying the judgments of God. There would, however, be a few people who would consider carefully what he was saying. If they were serious Bible students they would take time to measure his warnings against all that the Bible says. They might study the account of the Flood. This momentous event showed the extent of God's righteous judgment on sin. God will not again bring such a Flood, but evil in the world is still the same abomination to God. If God had not made a Covenant with Abraham the entire world would end in the same way as at the Flood – no-one would be saved for all eternity. This is the picture of Revelation, where a wicked world is finally judged. When God chose Israel, they were a privileged people, but also bore great responsibility. Now, both the Northern Kingdom of Israel and the Southern Kingdom of Judah had fallen into greater sin than the nations around. This is the background to the Prophets. Ultimately, God's Covenant was to be fulfilled. In hindsight we know that the penalty for our sin was taken by Yeshua, conditional only on our faith in Him. His suffering is measured against the Flood, the exile of Israel and Judah, and on the Judgment of the world in the last days. That is what He has removed from those who turn to Him in faith - the humble hearted who consider the words of the Prophets and meditate upon the Word of God, not compromising standards through human thinking alone. We would rather not read the words of Ezekiel and would prefer to think of another path through Covenant history, but these are the Words of God, whose ways are different from ours. He is the only One who can handle matters of life, death and eternity. Let the Holy Spirit lift your prayerful meditations above human reaction to this strange Prophet. What we learn is relevant not only for Ezekiel's day, but also for our own.

Verses 7 and 8 are from the sad heart of God. He cannot go against His Word that was spoken through Moses, of which Deuteronomy 28 is a stark reminder. It was the responsibility of the nation's leaders to remember these words, but they did not; the terrible consequences described by Ezekiel were now inevitable. When we consider this in our day we must remember not to compromise on the awesome judgments of God nor on the power of the Gospel for salvation. We must not walk a humanistic line of compromise where we are not prepared to declare the whole truth of Scripture. Verse 15 is important in this regard. We must not forget the exile of Judah and the reasons for it.

Chapter 6. Ezekiel's ministry involved much vision and symbolism. He prophesied in the Spirit. When he turned to the mountains of Israel he did not need to go there physically for his prophetic words to have effect. The mountains symbolised the people. Altars to false gods had been set up on these mountains, which were the external representation of the idolatrous heart of the people who worshipped there. By this time Israel had already been scattered among the nations, so Ezekiel was prophesying to this scattered people. He declared God's intention of cleansing their Land of idols and the hearts of His people from idolatry. This prophecy, like much of Jeremiah and Isaiah, also points to the end time purposes of God. God's Covenant purposes for

Israel, Judah, and all from the Gentile world who will join them by faith, will be outworked when Yeshua returns to this earth. The imagery of Chapter 6 is repeated in the Book of Revelation.

Chapter 7. Here, again, are uncompromising words that were both relevant in Ezekiel's day and in our day. Those who remain under the wrath of God in this world remain under the same judgments that Ezekiel spoke over Israel. God teaches the entire world through the example of Israel and Judah. We find echoes of this throughout the New Testament as well as the Old Testament (Tanach). For example: *the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness* (Romans 1:18). With equal, if not greater, force comes the truth of the Gospel: *For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also the Greek* (Romans 1:16). Ezekiel did not compromise and neither did Paul. If they had compromised they would have been disobedient watchmen, equal to the false prophets of their day. Neither must we compromise. We must be careful to establish a balanced and firm foundation of understanding for all Scripture, so that we will be ready to do our part in the purposes of God.

Chapter 8. It is hard to accept that Judah had strayed so much from God as to incur such wrath. If Ezekiel was in any doubt, those doubts would be removed by what God showed him. He was taken in vision to see what God was seeing of Temple worship in Jerusalem. The glorious Temple of Solomon, where the wonderful Psalms of David had once been sung was now a place where idols, demons and false gods were worshipped!

Day 3

Chapter 9. The ministry of Ezekiel is relevant for us today. On the one hand it is an account of his call to be a watchman at the time of the exile. On the other hand disciples of Yeshua are, together, a prophetic people with the commission to *watch and pray*.

At the same time that Jeremiah was walking the streets of Jerusalem and standing in the Temple courts to prophesy, Ezekiel was called in Babylon. While Judah went through her last few years before the Babylonian invasion, the first of the exiles were in Babylon, taken with Jehoiakim. We do not know if Ezekiel and Jeremiah knew one another. Perhaps the letter Jeremiah wrote to the exiles was delivered to Ezekiel. Did Ezekiel know Daniel? Perhaps he took the letter to Daniel so that he would know that the exile was to last 70 years. All this is possible, but it is also possible that the Prophets ministered independently, each obeying God and being separate witnesses to what He was doing. Ezekiel ministered very much in the Spirit. He speaks of being taken to Jerusalem and to the Temple, but this was in vision and not physically. His prophetic ministry was twofold. He told the exiles what God was telling him and he also prophesied in the Spirit. He ministered in the unseen realm where God was at work. The Prophet is also an intercessor. God gives a Prophet a heart for His people and a heart to understand and obey Him. Therefore, Ezekiel prophesied through visions that God gave him, and he also turned to God in prayer. Sometimes his prayers were in the form of questions, which remind us of when Abraham interceded for Sodom.

The greatest of all Prophets and Intercessors is Yeshua HaMashiach, who came from Heaven to live as a man. As a man He ministered on earth. As the Son of God He ministers in and from the heavenly realms. His greatest manifestation of intercession was on the Cross, where He suffered as a man and linked earth and Heaven through prayer; this was like a burnt offering of the Temple. Ezekiel helps us to understand that there is an unseen component to the ministry of the Prophet and Intercessor, of which we have a part in our own day. With hearts stirred by God for His people and for what He is doing on the earth today, like Ezekiel, we can reach out across nations through understanding and prayer. This is the spiritual ministry of watching and praying.

Ezekiel saw, in vision, what God was doing prior to the exile. He identified those whose hearts were sad for the condition of the nation (Verse 4). They were marked as those whom God identified to protect in exile. These were the kind of people who would form the remnant and who would one day return to rebuild the City of Jerusalem and resettle the Land. This reminds us of another mark that will identify a large number of people in the last days. Revelation 13:8 shows that God has a record, in the Book of Life, of those who will not bow to the antichrist. They are like the ones marked in Ezekiel 9. Revelation 13:16-18 shows that the rest of mankind will take a mark that identifies them with the antichrist. It appears that this will be a physical mark on their forehead or right hand. This may indeed be so, but the more important identification is through the spiritual alliance with the antichrist. Just as in Ezekiel's day, the remnant whom God will protect will be identified in the Spirit, while those identified as followers of the antichrist will

have a different spiritual mark. Like Ezekiel, we need our spiritual eyes of understanding opened, as we minister in the physical world.

Chapter 10. Ezekiel now understood that the vision he had seen by the River Chebar (Chapter 1), represented God moving in the heavenly domain through the ministry of angels. Jeremiah at this time was speaking plain language to the people of Judah exactly what Ezekiel was seeing in vision. He was seeing how God was about to judge those who had rebelled against Him to worship other gods.

Chapter 11. Here Ezekiel, from afar, speaks prophetically over Judah. What God had spoken through Jeremiah for more than forty years was now to come to pass. Ezekiel then turned to God with questions that amounted to intercessory prayer. Hear the cry of his heart in Verse 13. We must let the Holy Spirit use this to teach us about the ministry of watching and praying. God answered Ezekiel. In Verses 16 to 20 He said that He would be faithful to the believing and repentant remnant: *I will be a little sanctuary to them in the countries where they have gone...I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.* This is a confirmation that the physical interpretation of the Covenant with Abraham is still valid. Abraham was promised the land of Canaan as a perpetual dwelling place for his physical descendants through Isaac and Jacob. The Prophecy of Ezekiel is still being completed in our day. The first return from exile did not bring a complete restoration for Israel. We learn that God is not only concerned with the physical descendants of Abraham: He is also looking into the hearts of people. The remnant of His people He has in mind are those who live by faith. We also know, in hindsight, that faith is fulfilled through belief in Yeshua HaMashiach. Jeremiah Prophesied the New Covenant (Jeremiah 31), and so did Ezekiel (Ezekiel 11:19-20). If also consider Verse 21, we find a shadow of the Gospel, which will separate those who are restored to God through Yeshua from those who reject Him (John 3:16-21). Pause and read these verses from John's Gospel again, in this context.

Ezekiel, having seen all this, told the exiles what God had shown him (Verse 25).

Chapter 12. Having seen into the purposes of God through awesome visions, Ezekiel then acted out a very down-to-earth drama to portray the coming exile. He was shown how Zedekiah would flee from the invading Babylonians, and that God would not let him escape. Those who study Ezekiel's Prophecy are to be left in no doubt that the judgment through Babylon was God's doing. Verse 13 reveals that God knew in advance that Zedekiah would come to Babylon having been blinded by those who caught him trying to escape, having rejected Jeremiah's warning (Jeremiah 39:4-7). God had postponed the judgment until then, but now it would take place.

Pause and consider all of this. As you meditate upon what came to pass, also consider our ministries today. It is instructive to recall that while Jeremiah was prophesying in Jerusalem, Ezekiel was pronouncing judgment from Babylon. Both were obeying God in compatible but

different ways. So it is with us in our day. God is still working out His purposes and He gives us individual ministries. We may not know the details of what someone else is doing in obedience to God, perhaps in a far-off country. Our task is to do our part in faith, just as Jeremiah and Ezekiel did. The bigger picture is in God's hands, as to how our individual ministries contribute to the total in various ways. We do our small part: the rest is left to Him through the ministries of others, whom we may not meet on this earth.

Day 4

Chapter 13. The Lord continued to share His concerns with His watchman. This time Ezekiel spoke God's words of judgment against the false prophets in Judah. They were compared to builders who had built carelessly, so that the building was unsound and ready to fall. We must take note of this in our day, when many people interpret the Bible in a humanistic way, saying, *God would not do that, or, as in Jeremiah's day, saying peace, peace, when there is no peace.* In the minds of many people, caught up in today's world, are hopes built on false principles. Israel's Covenant at Sinai was uncompromising for blessing if the people obeyed the terms, and was uncompromising for curse if they disobeyed. Both Covenant principles were deeply rooted. We also have two deep truths to share with those around us. One is the wonderful blessing of the New Covenant in Yeshua's Blood, the promise of eternal life to all who have faith in Him. The other, by stark contrast, is the eternal doom of all who rebel, and who will not heed the warnings nor accept the free gift of salvation. There is no middle road between these two extremes, and no room for prophets who prophesy out of their own imagination, based on standards of the world.

Chapter 14. Idolatry is a heart principle, and God knows the heart. He showed this to Ezekiel and also showed him that many prophets were now idolatrous. Those who sought counsel from these prophets, along with the prophets themselves, would be brought to confusion and subject to punishment. God revealed that an idolatrous land would be sent famine. It seems, from this passage, that Ezekiel may have known Daniel, who by now was established as a righteous man in the palace of Nebuchadnezzar. At this time not even Daniel, nor Noah or Job would be able to intercede for the people of Judah. Yet, again, God confirmed that He would identify a faithful remnant. It is for this remnant, in a few years from this time, that Daniel was to intercede (Daniel 9).

Chapter 15. In the Bible, the vine is used as a symbol of Israel. Psalm 80 speaks of the vine that came out of Egypt to fill the Land. The Psalm also speaks of the time that the vine is damaged: it is a prayer that God will restore His people. The Psalm has a direct link to the Prophecy of Ezekiel, where God warned that His people will be like a vine that is burned because it is of no use. This also reminds us of John 15. Yeshua became the Vine that came out of Egypt, taking upon Himself the central role for His people. He warned that branches of the Vine would be cut out and burned if they bore no good fruit, while those branches that bore some good fruit would be lifted up to the air and light, so that they would bear even more fruit. Though the words of Yeshua may seem gentler than the stark words of Ezekiel, they are one and the same. God will cultivate His Covenant family if they trust Him and bear good fruit, but will, in the end days, continue to prune away those who follow false gods, as in the days of the exile. Let us be among those who bear everlasting fruit, in Yeshua. Let us be those who abide in Him forever.

Chapter 16. Ezekiel, with more stark imagery, spoke further prophecy, recalling the days when Israel was conceived in the womb like a child whom nobody wanted. Yet, God took this child and nurtured it so that it became beautiful. But now, what God had done was forgotten and the descendants of Israel thought that they had made themselves beautiful. They forgot the God who made them and, in their pride, gloried in themselves and, worse even than that, turned to false gods. Now they would have to learn lessons through God's judgment. Judah was compared to the wicked Northern Kingdom of Israel, also known by the name of the capital city, Samaria. Judah was also compared with Sodom, the city had been judged by fire and brimstone in the days of Abraham. In God's eyes Judah was worse than these two wicked kingdoms. More had been promised to Judah than any other, and so the judgment would be harsher. The saying comes to mind, that more is expected from those who are given more, illustrated by Yeshua in the parable of the talents (Matthew 25:14-30). Like Ezekiel, Yeshua spoke strong words of warning, once more comparing with Sodom those who rejected the Word of God. These warnings were not for Judah alone. Through the example of Judah, they are warnings to all nations on this earth. Now the Word of God is fully manifest in Yeshua, how seriously we must meditate upon these matters. On the one side of the Prophetic Word is God's earth-shaking warnings. On the other side, as at the end of this Chapter in Ezekiel, is the reminder of His everlasting Covenant.

Day 5

Chapter 17. Again, through the imagery of trees, including the cedar and vine, and also through that of the eagle, God spoke to Ezekiel about the exile. The understanding of the parable is exactly the same as we read in Jeremiah. The eagle is the king of Babylon who “flew” to Judah and brought her to his country, but there was resistance from Judah, and a vain hope that Egypt would provide refuge. Ezekiel saw ahead to what happened when Nebuchadnezzar was raised up by God to invade Judah. The cedar, in this imagery, represents the humble remnant that will once more be planted for fruitfulness in their Land.

Chapter 18. The family is the building block of God’s Covenant community. This is a major principle throughout Scripture. Yet, God brought correction to a mistaken principle that was shared by way of a proverb (Verse 2). This proverb implied that a child would suffer for the sins of its father. God showed Ezekiel that should a good father teach his children well then they would benefit from the goodness of their father. However, there are several other circumstances. A good father may have a child who does not follow the good ways of the father, or a child may turn out well in God’s eyes despite a poor upbringing, or any other combination. God made it clear to Ezekiel that, whatever the circumstances; each person would be responsible for their own sins. This opens the way to an understanding of the Gospel message where each person must make their own personal response, turning to the Father through faith in Yeshua. The New Covenant is implied in Verse 31.

Chapter 19. Here, Ezekiel laments for his people, using the imagery of a lioness and her cubs, and once more of the vine.

Chapter 20. In this Chapter and the ones that follow, Ezekiel looked back in time to other events that had taken place. He noted the years when these events took place, being the number of years, up to then, of the captivity in Babylon of the first exiles from Judah. He recalled when the elders had visited him soon after their captivity. It was natural that the elders who were taken to Babylon with Jehoiakim should seek a Word from God through the Prophet. This visit took place in the seventh year, six years before his vision at the River Chebar, (Chapter 1, Verse 1). The elders seem to have come to him with compromised hearts. God prepared Ezekiel to stand firm and recount to them all that God had done when their forefathers were brought out of Egypt, and also all that the Children of Israel had done to provoke Him. Now, they had come to the extreme position of idolatry and so God was disciplining them, giving them a greater experience of life among idolatrous nations. He revealed, nevertheless, that this harsh discipline was intended to be redemptive, causing them to reject idolatry and turn back to Him, who was faithful to His Covenant.

Acts Chapter 7. It is instructive to turn, for a moment, to a parallel situation that took place in Jerusalem shortly after the Ascension of Yeshua. This was the time when His disciples were beginning to speak boldly in His Name. Stephen was summoned before the Sanhedrin. Just as Ezekiel had in Babylon, he reminded the council what God had done for them and showed that now they had rejected His Son, Yeshua. This is very often the ministry of the Prophet, to consider what has gone before, in order to bring relevant understanding to today. Between the times of Ezekiel and Stephen, God had shown more of His plans, now fully manifest in Yeshua. We, in our day, must also review the path of Covenant history in order to understand the path to the future, echoing Jeremiah 6:16: *stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.* The response of many people, despite all that God has said and despite the warning of the watchmen (Verse 17), is always as in Jeremiah's day: *But they said, "We will not walk in it."* We live in days where we will sometimes get the response found by Jeremiah and Ezekiel. We will also find those of humble heart who will believe in the Gospel message. It is for such people that the prophets suffered, especially Yeshua, the greatest Prophet of all, who is also the Son of God, King of the Jews.

Day 6

Chapter 21. We read, again, this time in visionary language, what we learned from Jeremiah. Both in Jerusalem and Babylon God ensured that there was a record of what He was about to do. There were warnings of how the Jews were to respond to the invading Babylonians, and also how the Babylonians were to remember that they were acting as a servant of God. Both Jews and Babylonians would not heed these words of warning. Jeremiah and Ezekiel were two independent witnesses. Their books have been preserved over all the intervening years so that we might know that this episode of history is not to be seen from man's perspective but from God's. From man's eyes, a mighty nation conquered a smaller nation: from biblical understanding, God was outworking His purposes.

Chapter 22. Ezekiel was told to make his own judgment of what Judah had done. God referred him to many of the laws He had given through Moses and how they had been broken. Read the details carefully and put yourself in Ezekiel's situation. What judgment would you have confirmed to God, that He should bring upon Judah? We, like Ezekiel, cannot sit on the fence.

Chapter 23. The details of this Chapter are further stark reminders of how God had seen the evil at work in both Israel and Judah. No details are spared: what had been done in secret was brought into the open by God. Nothing went unseen by Him either in the actions of the people or in their hearts. The same is true today: God is searching the hearts of all people to see whom He will save. Israel and Judah were likened to two adulterous sisters who were given the names *Oholah*, meaning, *her tabernacle*, and *Oholibah*, meaning, *my tabernacle is in her*. These symbolic names remind us of God's purposes for Israel and Judah, yet they defiled His Tabernacle and committed adultery. Read the details carefully, recalling the Covenant made at Sinai, between God and the Children of Israel. This Covenant was in the form of a marriage contract, a contract that was now broken.

Chapter 24. We come to the time of the siege of Jerusalem with further strong words. God made it clear, through the image of a pot in which there were impurities: not only would the impurities be dealt with but also there would be punishment for not taking heed of God's prophetic warnings. These warnings might have brought repentance and cleansing. God still intended to cleanse His people, but also judgment was now falling.

Day 7

A Day for Rest and Further Reflection

Pause and reflect on your attitude to the fall of Jerusalem. We considered this, to some extent, when we studied Jeremiah. Now we come to the same questions in our review of Ezekiel. Before finalizing your thoughts read Ezekiel Chapters 25 to 28. This can be done at one sitting. It is familiar to us because this is what was prophesied by Jeremiah over Israel's neighbours. Note the charge that God had against them. They laughed at Judah's calamity and took pleasure in the way God judged them. Why is it important for us to consider this? Israel was exiled again at 70AD and it has taken nearly 2000 years for God to begin the process of restoring a remnant to the Land. Israel is in daily focus through the news of Middle East conflicts, peace processes and the like. God showed clearly through, among others, Ammon, Edom, Tyre, Sidon, Moab, Philistia, Egypt, Babylon and Syria, that we must be careful how we consider God's judgment on Israel and Judah. If we become vindictive, even gloating over them, we are not seeing it from God's perspective. The exile in 70AD brought many reactions to the Jews scattered around the world. They were considered to be "Christ killers" in branches of the Church, and as fully and finally rejected by God. They were persecuted in pogroms and in the holocaust. Christian theologies framed ideas that cut us off from our empathy with the Jews. Judgment is the Lord's and the exile, at the time of Ezekiel and the later one in 70AD, was God at work disciplining His people. Yet, Paul had this heart for His people, just as Moses had had when he found them worshipping the golden calf: *I tell you the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh....* (Romans 9:1-3, also see 4-5). On the one hand we must understand what the Scriptures say of God's judgments and the importance of the Gospel message, but we must also see His discipline through His eyes, which the Holy Spirit will show us if we seek to understand. The plans that He had for the repentant remnant is made clear time and again in the Scriptures, repeated here in Chapter 28, Verses 25-26. In the end times the purpose is more fully understood through the Gospel message, which Paul presents in balance in Romans 11, which you should also read today. Consider this carefully and let the Holy Spirit build a balanced understanding in your heart and mind.
