

## **Naked Bible Podcast Transcript**

**Episode 119**

**Ezekiel 10-11**

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### **Episode Summary**

Ezekiel 10-11 are the concluding chapters to a prophetic vision that began in chapter 8. In this episode we discover how these chapters provide more Godhead talk from the Old Testament and the departure of the glory of God from the temple.

### **Transcript**

**TS:** Welcome to the Naked Bible Podcast, Episode 119, Ezekiel chapters 10 and 11. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike... how you doing this week?

**MH:** Good, how are you Trey?

**TS:** I'm doing pretty good... can't complain.

**MH:** So are you going to give us another fantasy update, or...

**TS:** Sure, I'm happy to report that I won, so everything's good! It's a happy week! My wife gets annoyed at me, depending upon my mood for the weekend, if I'm winning or losing in my fantasy league.

**MH:** Yeah, well I'm all football now. Derek Gilbert, who some listeners will know, his team eliminated my fantasy baseball team in our Naked Bible Fantasy Baseball League, so I'm done for the season there. So it's all football now!

**TS:** All right!

**MH:** I can put all my mental energies into winning this league.

**TS:** You're going to need it.

**MH:** (laughing) Yeah, if you saw how badly I lost the baseball league, you'd probably put an exclamation point on that! It was ugly, that's all I'll say.

**TS:** I hear ya.

**MH:** Yeah, but he enjoyed it anyway.

All right, so today we're doing Ezekiel 10 and 11—two chapters again. Some listeners will probably already know that Ezekiel 10 is, in many respects, repetitious with chapter 1. When we went through chapter 1, I mentioned that we brought some content from chapter 10 into the episode on Ezekiel 1. but having said that, there are some things we need to look at here. We're not going to repeat the stuff from chapter 1, but there's enough in here that we do need to mention because it will be important before we go on into chapter 11.

So with regard to chapter 10, the first question that would sort of be asked is, "Well, why does it repeat so much? Why do we get another description of the cherubim and the wheels and all this kind of stuff—moving here and there? Why do we get that when we had it in chapter 1?" Well, some of that is going to help set up certain parts, certain things said in chapter 11 and also be relevant with some things we've talked about up to this point. So we don't want to skip it entirely. It does have a purpose. We're not going to rabbit-trail into the scholarly, literary purposes for it and all that. If you want to know that, just get a good commentary on Ezekiel and read that. We're not doing literary analysis here. As is our custom, we're looking into the text to see, "Hey, what's interesting here?"

With respect to chapter 10, the first thing we need to take note of is that it divides into two parts pretty conveniently. We have verses 1-8, verses 9-17, and they both begin with the same statement so they're pretty neatly divided. It says, "I looked, and behold..." So it's very easy to divide the two. The second part is the one that's really repetitious with Ezekiel chapter 1. So verse 9-17, again, is largely the same as chapter 1. But the first 8 verses, therefore, are not. Verses 1 to 8 deal with Jerusalem's destruction. Now we've had this as a theme for the last few chapters, really beginning with chapter 4. Jerusalem is about to bite the dust. Ezekiel has told us why. He's done a bunch of sign acts. He's had visions and what-not about the destruction of Jerusalem, so this one here in chapter 10 is actually a continuation. It's still part of a vision that he had that began in chapter 8. That was sort of chapter 8 through 11. So these next two chapters are still—we're still sort of in the same vision sequence, and it's really still about the same thing: Jerusalem's impending destruction. Now in those 8 verses, the impending destruction really sort of has two facets to it. One is, you're going to have the first few verses talk about the earthly judgment of the city. It's going to be symbolized by the activities, not of Ezekiel this time, but of the man dressed in linen, this divine figure that we saw in our last episode. He's still in the picture and he's going to be doing something here that symbolizes the destruction of Jerusalem. Secondly, we're also going to get sort of a heavenly judgment theme. So in verses 1-8 we've got earthly judgment of the city symbolized by what the man dressed in linen is going to do, and that's familiar territory. But we're also going to

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get this idea of heavenly or theological or divine judgment. And that has to do with the departure of the glory. And this is one of those things in the book of Ezekiel that people sort of know about because if preachers ever venture into Ezekiel they usually pick up on this passage—this theme about the glory departing from Jerusalem, because you can make good sermons out of that... the glory departing from the people of God and what-not.

So chapter 10 is where we're going to see that, but the departure of the glory is really only going to be finalized when we get into chapter 11, so both of the chapters are important. So let's jump in here with chapter 10, and we'll just start in verse 1. We read:

**Then I looked, and behold, on the expanse that was over the heads of the cherubim there appeared above them something like a sapphire, in appearance like a throne.**

Again, that's very similar to language from Ezekiel chapter 1. So right away, the reader is signaled to the fact that, "Oh—here in this vision of Ezekiel, he's also seeing that thing that he saw back in chapter 1." So in verse 1, Ezekiel sees this expanse over the heads of the cherubim and there's a throne, and then verse 2 says:

**<sup>2</sup>And he said to the man clothed in linen, "Go in among the whirling wheels underneath the cherubim. Fill your hands with burning coals from between the cherubim, and scatter them over the city." And he went in before my eyes.**

Again, Ezekiel finishes his narration that way—what he sees. Now, an obvious question right up front: Who is speaking to the man clothed in linen? You'd have to say "God," and really the antecedent of that, with God being the speaker, goes back to chapter 8, verse 1, where Ezekiel said, "The hand of the Lord God was upon me." And then in verse 2, he unravels that by saying:

**...a form that had the appearance of a man. Below what appeared to be his waist was fire, and above his waist was something like the appearance of brightness, like gleaming metal.**

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In other words, in chapter 8, Ezekiel says, "the hand of the Lord God was upon me," and he sees this anthropomorphized God—God as man—and it gets described in the same way that we saw in chapter 1 for the being on the throne above the expanse. So God is the speaker here, and that divine man—that God-as-man character in chapter 8—was the one that, if you recall, put out the form of a hand. It says in chapter 8, verse 3, that he picks Ezekiel up by the lock of his head, and then the text said the Spirit "lifted me up between heaven and earth." And we talk about, well, who's lifting Ezekiel? Is it God as a man? Is it the Spirit? Should we even care about a distinction, because the writer doesn't really make it clear? And then Ezekiel is taken, if you recall, to Jerusalem... he's transported to Jerusalem, either in his head or as some sort of travel/voyage, whether it's literal or spiritual—again, we talked about that when we were in chapter 8. But when they get to Jerusalem, then they see the glory of the God of Israel there. How can God be, like, with Ezekiel as a man picking him up by the lock of the hair, but yet he's there in Jerusalem? And both figures are associated with the glory of God in chapter 8 and in chapter 1. So we talked about (if you recall in chapter 8) this language that's used to sort of blur the distinctions between these Yahweh characters, and we talked about the Two Powers issue and where we get this sense of a godhead from the Old Testament. We're going to have this same discussion here in chapter 10 because this guy is back and he's talking to Ezekiel. In chapter 2 he's talking to the man clothed in linen and Ezekiel's listening. We're looking at the same guy again, but in this case it's going to be in conjunction with—catch this—comments about the glory that are over the cherubim and then the departure of the glory. So right away that raises the question, "If that's the glory of God over there and I'm looking here and listening and seeing this divine man speaking to the man clothed in linen, how can God be in two places at once? Is it the same but yet different, or what's going on there?" And again, the answer is: Yeah! Or who cares? There's no effort to parse the characters here in Ezekiel. You're going to get another look here at this divine plurality thing that you see in the Old Testament, where God can be more than one person in more than one place, but yet be the same, like we had elsewhere in Ezekiel. So we're going to get into, again, Two Powers fodder here.

So let's just pick up the scene here. Ezekiel looks. He's looking at the expanse of the heavens over the cherubim. There was a throne there (verse 1, chapter 10). In verse 2, "he said to the man clothed in linen." So there's somebody sitting on the throne, again, we know who that is because we know chapter 1.

**<sup>2</sup>And he said to the man clothed in linen, "Go in among the whirling wheels underneath the cherubim. Fill your hands with burning coals from between the cherubim, and scatter them over the city." And he went in before my eyes.**

Okay, that's the scene. "He went in before my eyes." Ezekiel saw him (this man clothed in linen) go in and take the burning coals. We're not told...did he scatter them over the city or not? So unlike earlier instances of the vision where you have the executioners and the man clothed in linen doing things or being commanded to do things, and then the text said they went and did them... Or they reported back and said, "Yeah, we did that." We don't have that here. I think we can safely assume that he's going to obey God because he did before, but again we're confronted with, well, who's who in the scene? So we have the anthropomorphized deity taking Ezekiel to Jerusalem. They see the glory of God in Jerusalem back in chapter 8, probably atop the cherubim because in this chapter that's where the glory is going to be, and then it's going to leave. So we have, again, this Two Powers feeling already. So let's pick up with verse 3:

**<sup>3</sup> Now the cherubim were standing on the south side of the house** [MH: remember the man in linen is told to go underneath the cherubim and get some coals out, so Ezekiel tells us the cherubim were standing on the south side of the house—or the temple; that could be translated, as well] **when the man went in, and a cloud filled the inner court** [MH: again, this is temple terminology here].**<sup>4</sup> And the glory of the LORD went up from the cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the LORD. <sup>5</sup> And the sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty when he speaks.**

**<sup>6</sup> And when he [God] commanded the man clothed in linen, "Take fire from between the whirling wheels, from between the cherubim," he went in and stood beside a wheel. <sup>7</sup> And a cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took some of it and put it into the hands of the man clothed in linen, who took it and went out. <sup>8</sup> The cherubim appeared to have the form of a human hand under their wings.**

So the man goes in, he's commanded by God (the God in human form guy that's in the vision) to go over underneath the cherubim, scoop out some of these things, and of course, when he gets there the cherub helps him grab some and gives them to him. And so the man clothed in linen—another supernatural figure—does what he's told. But look how it's referred to...the glory of the Lord is with the cherubim there. How can the glory of the Lord be with the cherubim when—shouldn't the glory of the Lord be with this guy who is Yahweh in human form? Because it's his glory! How does that work? It's never explained how that works. They're the same but yet they're different.

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A couple of observations here beyond that. The chariot parks, as it were, on the right (or south) side of the temple, opposite the image of jealousy at the North Gate. Remember in chapter 8 the image of jealousy was at the northern gate. So the cherubim chariot, the *merkabah*—this thing upon which is the throne of God—that goes to the south side, so it moves opposite of the image of jealousy—it moves *away* from it. Then we have the cloud fill the inner court. This shouldn't be confused with the storm cloud of chapter 1. This is pretty clearly a reference to the cloud that's associated with the veiling of the presence of God, the so-called *shekinah*. In fact, in the Hebrew text the definite article is put on the word "cloud" here, so it's *he anan*, the cloud—the really important one here. Because that's where the presence of God is. But again you're forced to ask the question, "Well, if the presence of God is on top of the cherubim there, on top of the throne, well then who's this guy talking to the man clothed in linen. Because he is also associated with the same throne we saw back in chapters 8 and 1! Do we have two, or what's going on here? Again, this is Two Powers fodder. People would read this text and then ask these kinds of questions and say, "Well, it looks pretty clearly like there's two, but they're both associated with the throne and the glory, but yet they're distinguished here. One is associated with the glory and the other is not, at least in this narrative. So are they the same or are they different? Can that be both?" And the answer is: Yeah, we've seen that kind of thing before—"is but isn't" terminology about God in more than one personage, more than one figure.

Another observation: When you look at all this, the glory is clearly called "the glory of the God of Israel" a few verses later (10:19). So, again, we must associate the glory with Yahweh of Israel, but that means in some way we have to distinguish *that* Yahweh from the Yahweh who's appearing as a man—God as man in the Old Testament. That "same as, but yet different from" the invisible Yahweh or the Yahweh that's in the cloud, the Yahweh that isn't seen—he's veiled, he's obscured. Again, this is familiar to the Old Testament, and if you've read *Unseen Realm* or listened to some of my Two Powers lectures, this kind of talk is not new to you. You've seen it before because we've talked about it before.

Lastly, just from these few verses, another observation: the man who's clothed in linen is instructed to scatter the coals over the city. Again, we're not told specifically that he does what he's told (unlike earlier in chapter 9 where he reports back and says, "Yeah, I did that"), but there's no reason to think that he doesn't, especially given the context. Why do I say that? Well, the scattering of the coals over the city—this is not for purification. Remember there are some passages in the Old Testament that talk about being refined by a fire and purified. The prophets, "I'm a man of unclean lips," and in Isaiah 6, for instance, one of the seraphim takes a coal and touches it to the prophet's mouth and he's purified. That's not what's going on here. This is not purification. How do I say that? Well, because then the killing of the ungodly back in chapter 9 (remember it was the man clothed in linen that had a record of who had approved of the apostasy and who didn't?)... then all of that in chapter 9 would have been pointless. So this is not about purification here. God isn't interested in purifying these people. They're going to be judged. The burning coals and the departure of the glory in this chapter and the next are really going to symbolize Yahweh's abandonment of Jerusalem, and frankly, the burning of the city. That's why we get the coals scattered over the city. The city's going to be in flames. As we keep reading in Ezekiel, we know that that happens, so there's no reason to think that the man clothed in linen didn't do what he was told.

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So that's what we get in the first 8 verses. We get this scene where we're "confused" by how many Yahweh figures/presences are in the scene. The biblical writers don't care about explaining that. They don't care about parsing it. They don't care that the question arises in our heads (the heads of the readers). Because to them, they're all Yahweh! There's no problem here. We don't have different deities, we have the same one. They don't care about that. It's not offensive to their theology. In fact, it's part of their theology: God as man, as distinct from his non-human form in the same scene. Big deal! No problem. Been there, done that, back in the Torah. If this is unfamiliar to you as a listener, I recommend reading *The Unseen Realm* (off the top of my head, I think it's chapters 12 through 14, I'm not quite sure about that). But there's a lot of information about that, or you could go to [twopowersinheaven.com](http://twopowersinheaven.com) and watch my video about the two powers—something like that. You can get up to speed. We're not going to do it here. But it's really an important piece of Old Testament theology because it's the backdrop to a Godhead in the New Testament—with Jesus—because this stuff gets applied to Jesus.

So we see more of this... the man clothed in linen gets the coals and the city is doomed. That's basically the message of the first 8 verses. Verses 9 through 17, then, just goes into a repetitious description of what the cherubim look like, what the wheels look like, so on and so forth. Verses 20 and 21 of chapter 10 make the connection to chapter 1 very explicit. So we don't need to go back through all of that, but I do want to make it known on two verses here—verses 18 and 19 say this:



**<sup>18</sup>Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. <sup>19</sup>And the cherubim lifted up their wings and mounted up from the earth before my eyes [MH: again, Ezekiel is narrating this] as they went out, with the wheels beside them. And they stood at the entrance of the east gate of the house of the LORD, and the glory of the God of Israel was over them.**

So the glory moves a little bit more, a little bit further from where it had been in these two verses. I want to quote a little excerpt from Block here. I think it's worth pointing out. He says:

The primary narrative resumes here with the announcement of the second phase of Yahweh's staged departure from the temple. The prophet watches as the *kavod* (the glory) rises from the threshold, moves to the spot where the throne-chariot is parked, and comes to rest above the cherubim. With their divine cargo in place, the cherubim lift off and taxi to the East Gate of the temple—presumably the gate of the outer court. All the while, the prophet is able to observe the glory of the God of Israel hovering over the cherubim, waiting for its final ride.

Now here's the question: Did the divine man lose his ride now? Or did the glory and the divine man both sit atop the *merkabah* throne, and they both leave? Again, if you're trying to parse that there are two figures here, you have to ask yourself this question because Ezekiel and the man pulling him up by the hair and all that stuff—this is how they get to this location. Because back in chapter 8 and chapter 1, it was the divine man—God as a man—on the throne that is resting atop the cherubim. And so they get there and then they start talking and they refer in the third person to the glory over there above the cherubim in the temple, and so you've got Yahweh in both locations. And then the glory of Yahweh starts to move out of the temple, out of the Holy of Holies, away from the cherubim that were in the temple, and it's gradually migrating to the cherubim on the portable throne *merkabah* (throne chariot). So did God, like, become reunited? Did the glory and the divine man both hitch a ride? Are they sitting side-by-side? Is the throne a two-seater, or what? Again, on some level these are kind of pointless questions, but you see if you're trying to track with the characters this is the kind of thing that pops into the discussion. You have the glory of the God of Israel join the glory of the God of Israel in the form of this divine man. You've got two characters that are different and yet the same. This is just how the narrative reads. Again, this is Two Powers in Heaven material, fodder. If you're an Israelite, you're reading your Hebrew Bible closely and you've got two figures that



are both described the same way. They're in different locations and here they sort of wind up in the same location. This is the kind of thing, again, that Jews in antiquity (up until the 2nd century A.D.)—they were fine with talking about two Yahweh figures, two good powers in heaven. They were fine with having a Godhead—God in two persons, the same but yet different. They were fine with that being part of their theology until the 2nd century because they knew their text. They could go back and read Ezekiel and see this. Of course, if we went all the way back to chapter 8, we would have the Spirit that picked up Ezekiel by the hair and propelled him, and all this kind of stuff. We have the Spirit as part of this discussion. The Spirit doesn't play as much of a role later here in chapter 10 and 11, but the Spirit (*ruach*) is there.

I'm belaboring this to make the point that if you have Jewish friends that are stumbling over concepts like a Trinity or a Godhead, these are the kinds of passages you take them to and just ask *them* to explain it. And give them good interpretive questions so that they can at least... Your goal would be to leave a conversation like that with the exact same response I've related before on podcast episodes and in lectures: A Jewish lady came up to me after one such lecture when I was in graduate school and said, "You know, I understand now how Christians can believe this about Jesus and accept the God of Israel and still believe that they're not violating monotheism—they're not violating the uniqueness of Yahweh, because they're both Yahweh!" The light goes off in the head. Yes! That's why they could do that. That's why they, as Jews, could embrace Jesus as God (as the Christians were saying) and not feel that they had violated the *shema*. Because they had already experienced and understood this "two-ness" back in the Old Testament.

So there we go. I think these chapters, 8 through 11...if you read them through you're going to get this sort of theology come to the surface.

Now let's transition into chapter 11.

So the glory, again, has left the temple, parked on the cherubim-throne, and that's its final ride. They're going to depart very soon. The whole place, the whole complex—Jerusalem is going to be destroyed, the temple is going to be destroyed, and they're going to get out of there. So what about Ezekiel? Chapter 11:

**The Spirit lifted me up and brought me to the east gate of the house of the LORD, which faces east...**

Again, "east gate of the house of the Lord" Didn't we just see that? That's where the *merkabah* is parked. "They stood at the entrance of the east gate of the house of the Lord," chapter 10, verse 19. "The glory of the God of Israel was over them." So the Spirit grabs Ezekiel, essentially, and brings him to the same location—the east gate of the house of the Lord, which faces east. Here we go again! Back in chapter 8, we can read that the Spirit of God picked him up or that the divine man reached out his hand and picked him up by a lock of the hair. So is it God as man or is it the Spirit? And again, they don't care about distinguishing them. But here we go... the Spirit again (in the vision) is back in the scene. He brings Ezekiel to that location. We'll just keep reading:

**And behold, at the entrance of the gateway there were twenty-five men. And I saw among them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes [MH: plural] of the people. <sup>2</sup>And he said to me, "Son of man, these are the men who devise iniquity and who give wicked counsel in this city;<sup>3</sup> who say, 'The time is not near to build houses. This city is the cauldron, and we are the meat.' <sup>4</sup>Therefore prophesy against them; prophesy, O son of man."**

30:00 A couple of questions. One basic one that I think you can pretty well predict at this point: Who is talking to Ezekiel? Is it the Spirit who picked him up and brought him to the east gate of the house of the Lord (where the glory was and where the divine man was) or is it the divine man now? We're not told specifically. In verse 5, the Spirit of the Lord is going to fall upon him and "he said to me," and we'll get into that. So somebody is talking to Ezekiel. Which one of the characters is it? You know what? It doesn't matter! They're all God. That's the point.

Now let's go back to what we actually just read here in chapter 11. He sees 25 men, and they are these princes. Two of them at least are princes. Maybe all of them are princes and these two or just pointed out. Or maybe these two are the only ones that get that title. We're not told that, either. It's a bit ambiguous. But in chapters 1 through 4, Ezekiel gets taken to the gateway on the east side of the

temple. If you had a model of the temple in front of you, that would be outside the sacred area. According to other parts of the Old Testament, this is typically a place where people would assemble and you'd have public assemblies. So they're outside of sort of the "temple proper." He sees 25 men there. This is the same number of men that you get from chapter 8, but these are not the 25 sun-worshippers of chapter 8. Scholars are pretty much unanimous on that point. And the reason is that these two guys that are singled out and called "princes" apparently—either they or the whole group, or they're representing this group or they're leaders of this group—are the political elite. The term here used for "princes" is a term that would be used of nobility. You'd use this of someone in a ruling class, perhaps, the royal household that had different jobs in the government administration. They would be called princes. In other words, they're not priests. They're not in charge of worship or anything like that. They're an elite, a ruling-class group, these 25. So they're probably, again, political counselors, politicians, government officials, maybe some of them are part of the royal household—related to the king. We're not given a great deal of information. We are told, though, why God wants them prophesied to or at, and it's because they give wicked counsel. They devise iniquity. And here's what they say:

**'The time is not near to build houses. This city is the cauldron, and we are the meat.' (verse 3)**

Now to understand this metaphor (and there are lots of different ways to understand it), one of the first things you have to fix in your mind is that the meat... if you're boiling part of an animal carcass—let's say you've slaughtered it for food and you're boiling it—the meat is the part that you're going to eat. That's the good part. It's the worthy part of what's in the pot, as opposed to bones and gristle and what-not. So calling yourself the meat... When these guys are devising wicked counsel and they say, "this city is the cauldron, this city's in trouble, but we are the meat." In other words, "We're the good part of the city. We're the ones in the city that are worthwhile saving." You get the impression that they're thinking that God's going to spare them because of who they are. Now the question is, who exactly are they? Again, they're either home-grown nobility or they might be... I think it's probable that they're Jews in governing positions. These are the people who were left behind by the Babylonians to rule the city in their place. They're the puppet governance of the city. But we've talked in earlier chapters about how the people thought, "Oh boy, phew! We've survived two stages of exile. It's all over now. We're left here and we're okay." Well, if you're thinking that, you're also thinking—along with those thoughts—"Maybe we're here because God loves us more. We're the elect. We're the ones that God has shown favor to by sparing our lives. Yeah, Yeah, we have to work for the Babylonians. They installed us here and we've got to report to them and pay tribute to them. Okay, we get that. But we're still here. God has shown favor to us, hence, even though the city is in trouble, we're the meat. We're the favored of

God. We'll be okay." Basically, Ezekiel says, "Nah, not so much!" He is told to prophesy to them.

I want to read you an extended section from John Taylor's Ezekiel commentary. This is in the Tyndale Old Testament Commentary series. He talks about the different ways you could take this whole thing about this saying they have. Again, the meat is fairly clear because if you're boiling something to eat, you're not going to eat the bones and the gristle, you're going to eat the meat—that's the good stuff. But the first part about the building of the houses is a little more obscure and needs a little bit of attention. So the statement was, again, that God was angry at them. The time is not near to build houses. So what does that part mean? Taylor says:

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The possible interpretations of these words are as follows: (a) AV translates, *It is not near* (i.e. the threatened judgment); *let us build houses*. [MH: The King James here makes it sound like "We're not in trouble, so let's do something. Let's build houses."] This sentiment expresses confidence that all will be well and, if building houses is taken as a symbol of peaceful activity (cf. 28:26), it advocates a policy of ignoring the threat of a further Babylonian invasion. A variant of this is to interpret *houses* as 'fortifications', but this is not warranted by the ordinary Hebrew word *bāttîm*, though it would fit a context of warlike preparations. A more serious weakness of this interpretation is the linguistic one. The Hebrew reads *lō' bēqārôb bēnôt bāttîm*, lit. 'not at hand to build houses'. [MH: Or "not near to build houses." The verb form there is "to build." It's an infinitive, and it cannot be translated as what is called a hortatory, "Let us build." So the King James does not do a good job here translating this particular statement.] The infinitive 'to build' can hardly become the hortative 'let us build', and the word 'at hand' must be complementary to the idea of 'house-building'. (b) On the basis of Jeremiah 29:5...

I'll just break in here to read Jeremiah 29:5:

**<sup>5</sup> Build houses and live in them; plant gardens and eat their produce.**

Jeremiah was writing right near the time of Nebuchadnezzar's invasion, so...

...on the basis of Jeremiah 29:5, Keil took 'house-building' as a reference to living in exile and this slogan as a deliberate attempt to ridicule Jeremiah's policy. The meaning would thus be 'the house-building in exile is still a long way off; it will not come to this, that Jerusalem should fall ... into the hands of the king of Babylon'.

So this interpretation more or less says that Jeremiah had been warning, "Look, you're going to get taken into exile. You're going to build houses and live in them

there. You're going to plant gardens and eat your produce and all that stuff." And so Keil and others would say that when Ezekiel mentions this here—that this is what these nobles are talking about—they're making fun of Jeremiah and his threat, his prophecy. They're saying, The house-building and the exile is a long way away. We're not in trouble here. And you can see why that would anger God. So, again, a possibility. Back to Taylor:

This ingenious suggestion presupposes, however, that reader as well as hearer would automatically recognize the allusion to Jeremiah's teaching, and this must be considered very doubtful.

In other words, how would they know what Jeremiah had said? How do we know that that was written before Ezekiel? How do we know that the people Ezekiel is thinking of would have ever heard that? We don't know that at all. And so that's a weakness to the view. Third option:

(c) [Some translations] put the phrase as a question, *Is not the time near to build houses?* That is to say, 'We are quite safe: let us carry on our normal peace-time occupations.' This is not impossible, and LXX also translates interrogatively [MH: as a question] 'Have not the houses been recently rebuilt?'; but it is not easy to see why the advocates of such peaceful policies should be condemned by Ezekiel as devising iniquity and giving wicked counsel.

In other words, this one makes it sound like, "Don't panic, let's just go on with everyday life here." It's not so much a denial that the trouble is coming, but you could see that if the nobles were saying this, they're trying to calm the people. Taylor says it's kind of hard to see why that would be so bad. Think what you will of Taylor's analysis there, but that's the third view and that's a possible weakness to it. Lastly, the fourth view:

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(d) There is much to be said, therefore, linguistically and in the context, for [such a] rendering, namely that it is inappropriate to be building for peace when danger threatens. The only right policy is to prepare for war in the firm assurance that the city defenses will be impregnable [MH: In other words, that's what he's saying that you'd think good advice would be, even though it's not going to work.]: the defenders will be as safe from the fires of war as meat is in the cauldron that protects it from the flames. Such an attitude would readily be seen by Ezekiel to be sheer folly [MH: Yeah, it's understandable, and yeah you're going to build up defenses, but it's not going to work] and deserving of the sternest condemnation.

In other words, what's really needed is repentance. It's not building defenses. And, of course, from what we've read in Ezekiel up to this point, we have to wonder if God would have really responded to the repentance. Of course, God

knows that they're not going to repent so the wheels are in motion for judgment. But there you go you've got the four views here.

The general point is that the nobles of the city, the people in leadership, are either not helping them prepare in ways that make sense of an impending invasion, or they're just in denial. Either of those options is just not good. This is poor counsel. It's wicked counsel. It's something that's going to make the people there endure more pain and more punishment. There's no effort on the part of the leadership to even try, to even lead them down a path of repentance—to recognize why this stuff is happening to us and to respond accordingly. So God says, "Tell them otherwise." He says here in verse 4:

**<sup>4</sup>Therefore prophesy against them; prophesy, O son of man."**

And here we go, let's just read it in verse 5:

**<sup>5</sup>And the Spirit of the LORD fell upon me, and he said to me, "Say, Thus says the LORD: So you think, O house of Israel. [MH: You think this is what you need to do?] For I know the things that come into your mind. <sup>6</sup>You have multiplied your slain in this city and have filled its streets with the slain. <sup>7</sup>Therefore thus says the Lord GOD: Your slain whom you have laid in the midst of it, they are the meat, and this city is the cauldron, but you shall be brought out of the midst of it. <sup>8</sup>You have feared the sword, and I will bring the sword upon you, declares the Lord GOD. <sup>9</sup>And I will bring you out of the midst of it, and give you into the hands of foreigners, and execute judgments upon you. <sup>10</sup>You shall fall by the sword. I will judge you at the border of Israel, and you shall know that I am the LORD. <sup>11</sup>This city shall not be your cauldron [MH: in other words, it's not going to protect you], nor shall you be the meat in the midst of it. I will judge you at the border of Israel, <sup>12</sup>and you shall know that I am the LORD. For you have not walked in my statutes, nor obeyed my rules, but have acted according to the rules of the nations that are around you."**

It's kind of an interesting statement there in the Divine Council worldview. Instead of Israel being the kingdom of priests that is designed to live in such a way to attract the nations back to God... No, we can't have that! "We're going to live like the other nations do." And God says, "That's why you're under judgment." Verse 13:

**<sup>13</sup>And it came to pass, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell down on my face and cried out with a loud voice and said, "Ah, Lord GOD! Will you make a full end of the remnant of Israel?"**

We'll stop there. Ezekiel is prophesying, basically: "You guys are doomed. What you're saying is going to create more of the slain in the streets. You're not chosen. You're not favored. You're not going to escape. This is going to happen." And while he's in the midst of this, this one guy (one of these princes) just *dies*. And Ezekiel kind of freaks out. He's scared again! He's again fearful that God is angry enough to destroy even the remnant. He has talked about a remnant before, and this just sort of hits him. Now a comment on the death of this person, Pelatiah... Taylor writes (and he's representative of a lot of scholars here):

The text does not insist on it, but it seems reasonable to suppose that Pelatiah was a known figure in Jerusalem [MH: he's mentioned by name] and that his death, which was seen in the vision, actually took place far away in Jerusalem at that very moment.

Remember that Ezekiel is not actually physically in Jerusalem. He is transported spiritually there. He's having a vision. He's seeing things that are happening there, and he's seeing people that are there. It's kind of a real-time vision. But he's actually there by the River Kavar telling this to people, but the wording suggests that he sees Peletiah die at that very moment, and that he actually did. That's actually what happened. So that Taylor writes:

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Subsequent reports of the incident reaching the exiles would have confirmed the authenticity of the vision and of Ezekiel's supernatural powers.

And he and others draw attention to the fact that this might have had the effect of something like the Ananias and Sapphira incident, when God just judges somebody right on the spot. They just drop dead. It creates a fear at what God is doing. Basically, God actually *means* what he says. He's telling people what's happening. It's like Ezekiel is watching on the screen, as it were, and while he's doing that, Peletiah drops dead. Remember, Ezekiel dates a lot of things. So this vision, in and of itself, falls within a certain chronology given by Ezekiel himself. Later on, after the fact, when people sort of do the math—when they realize it was on this day, and this month that Ezekiel was having this vision and then they hear that Peletiah died at the same time on the same day—that's just going to drive it home again: "Next time Ezekiel opens his mouth, we probably ought to listen. He saw this real-time event, even though he wasn't there. God showed it to him. He's for real. He is the real deal."

So it's just kind of an interesting sidebar, where this guy just drops over dead. But it did serve a purpose to the people there to validate his message. So the rest of the chapter... let's just keep going here and take verses 14 and 15. We have another conversation here:



**<sup>14</sup> And the word of the LORD came to me: <sup>15</sup> "Son of man, your brothers, even your brothers, your kinsmen, the whole house of Israel, all of them, are those of whom the inhabitants of Jerusalem have said, 'Go far from the LORD; to us this land is given for a possession.'**

Now think about the statement. What does it mean? What are the implications? The implication here is that the people who are left back in Jerusalem... Remember Ezekiel is part of the second wave of the captivity. He and a bunch of other people are sitting there in Babylon wondering, "How in the world did we get here?" The whole scene from the very beginning is they are there and there are still people back at home. So the implication is that the people back at home are thinking, "Phew... we survived. And those people that God allowed to be exiled, well they deserved it." It's kind of like the incident in David's life when he talks about having to leave Judah and the city and the impression is, "Go, get out of here—go worship other gods." (1 Samuel 26:19) So the people back in the city are like, "Those exiles... yeah—get out of here. Go worship other gods. God must know you're not worthy. God must know that you deserve this exile. So get out of here. Don't let the door hit you on the butt as you go!" So the people back in the city, again, are making assumptions. Now think about this. They're making assumptions about the bad things happening to their kindred. They're parsing it poorly. They're doing bad theology here. They're making erroneous theological assumptions about what the hardships of this other person or these other people—what that means in God's mind. And they're getting it wrong. They're just getting it wrong. They're thinking of themselves as, again, the chosen. "We survived. We're better." Whatever. And Ezekiel is like, "No, no... that really isn't the case." Being considered God's family is... There's the issue of the heart here that everybody's missing. So in response, verses 14-15 is what we just read, and the people are saying, "Go far from the Lord. Get out of here! To *us* this land is given as a possession, so *we're* the real Israel now. We're left here and you guys are in exile." Verse 16 picks up the thought, as God tells Ezekiel what to say:

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**<sup>16</sup> Therefore say, 'Thus says the Lord God: Though I removed them far off among the nations [MH: though I sent all these people into exile], and though I scattered them among the countries, yet I have been a sanctuary to them for a while in the countries where they have gone.' <sup>17</sup> Therefore say, 'Thus says the Lord God: I will gather you from the peoples and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.'**

Did you catch that? God is saying, "Ezekiel, you go tell those people who were sent into exile—and I allowed it, I created the mechanism to send them into exile—you tell *them* that I will gather you from where you're scattered and I will give *you* the land of Israel." So who does God have his eye on? The people who were

exiled. He is promising to bring back a remnant. So the thinking of the people back in Jerusalem is, again, just totally wrong. Verse 18

**<sup>18</sup> And when they come there [MH: when they come back], they will remove from it all its detestable things and all its abominations. <sup>19</sup> And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, <sup>20</sup> that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God. <sup>21</sup> But as for those whose heart goes after their detestable things and their abominations [MH: which, by the way, we just learned a few chapters ago are *in the city of Jerusalem*], I will bring their deeds upon their own heads, declares the Lord God."**

And that's the end of verse 21. So look at what you have here. Again, this whole set of assumptions about these Israelites—these people of Judah who ostensibly were spared, who have not corrected their own theological, spiritual apostasy—they are making assumptions about how God looks at them, that they are the object of divine favor because they're still alive and still in Jerusalem. They are totally misguided. Totally wrong. They didn't do anything to correct the problem. And this is why God is showing Ezekiel all this stuff going all the way back into chapter 8. No—the invasions, the judgment, the punishment of idolatry is not over yet. And here's why. He shows Ezekiel, "Look at the graven images they've got in the temple complex! Look at the image of jealousy! Look at these people bowing down to the sun! Look at this, look at that!" God is saying, "It ain't over, and here's why: Those people back there, they think that they're the ones who are special now. That I'm happy with them. I am never happy with sharing the worship that belongs to me with any other deity—with any other. You worship the Lord God and no other. Besides me there is no other."

So this is a good theological corrective that Ezekiel is saying to the people. I mean, imagine how the exiles are hearing this. They might be thinking, "Well, we're out of the inheritance of the Lord now. God must hate us. And the people he left back there... well, he's God and he's sovereign so he must like them better. There must be something about them that God said 'you're okay.'" And Ezekiel tells them that is not the way to parse the situation. At all. When you get right down to it, it's a heart situation.

This talk here in chapter 11 (the "new heart" talk) is something that we're going to see later in Ezekiel, specifically in chapter 36. So I'm going to wait until we get to chapter 36 to really park on it. And there are other passages in the Old Testament that talk about the changed heart, like the New Covenant in Jeremiah

31. This is the talk that is drawn on in the New Testament, specifically in the book of Acts, but also the epistles. I bring up Acts because we had a whole series on the book of Acts. This is the talk that was drawn on in the book of Acts for the coming of the Spirit at Pentecost. I would encourage people if you haven't listened to the series we did here on the book of Acts on the Naked Bible Podcast, just listen to up through chapter 2 and you'll get what I'm talking about here. But this "new heart" talk is therefore (because of what is done with it in the book of Acts) associated with the new people of God—Jew and Gentile, i.e., the Church.

Just a couple quick examples here, because a lot of the propensity for a number of believers is to read stuff like this and think, "Oh, this is Millennium talk. This is all future talk," not realizing that there are passages in the New Testament that quote this stuff of Pentecost and of theology that is already in play—being played out—in the life of the early Church. It's not an either/or. It's a both/and. We've talked about "already but not yet" eschatology, and here we go again. Let me just give you a few examples. We'll look real briefly at Ezekiel 36—two verses. We're not going to get into it more than this, but two verses. Three verses... I'm terrible at math! We'll look at 26 through 28:

**<sup>26</sup> And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup> And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules [MH: that sounds very much like Ezekiel 11 that we just read, but then he adds...]. <sup>28</sup> You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.**

Much of those three verses pretty obviously describes the coming of the Spirit and the indwelling of the Holy Spirit associate with, and of course in operation after, Pentecost. Even the line about "I will remove the heart of stone from their flesh and give them a heart of flesh." There's an allusion to that in 2 Corinthians 3:3, which reads:

**<sup>3</sup> And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.**

Again, this idea of writing the precepts on the heart... Paul quotes that idea and he talks about it to the Corinthians, who are Gentiles. The reference to the land is typically what is taken as sort of an eschatological break and an eschatological regathering of Jews to the physical land of Israel. And that seems kind of

obvious. But it actually gets muddled by the ensuing statement right after it. Let me read Ezekiel 36:28 again. Listen to it closely:

**<sup>28</sup> You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.**

People read that and they think, "Oh, the regathering of Israel! 1948!" and all this kind of stuff. If it ended there, yeah—okay, that sort of sounds like a physical regathering, but now catch this:

**<sup>28</sup> You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.**

Now the second part of that: "You shall be my people, I and will be your God" actually muddies the picture of the physical return. And you say, "Why, Mike? What does that have to do with anything?" The answer is because of the way that phrase, which comes from Leviticus 26:12, is actually quoted in the New Testament under inspiration. The statement comes from Leviticus 26:12, which is a passage about God driving his apostate people into exile and then forgiving them if they're repentant and bringing them back. We talked about this, as well, in our series on Leviticus. Now on the surface, that seems to be an ethnic regathering. But Paul quotes this same passage, Leviticus 26:12. I'll just read it to you here because then we're going to see where Paul quotes it. It says, just like Ezekiel says:

**12 And I will walk among you and will be your God, and you shall be my people.**

In other words, I'm going to be there with you. I'm going to be your God and you're going to be my people. Paul quotes this in 2 Corinthians 6:14-18. I'm going to read the whole section. You'll be able to hear, obviously, where the quote falls in. Just listen to what he says here. Paul is writing to the Corinthian Church. They are Gentiles. He says:

**<sup>14</sup> Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?<sup>15</sup> What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? <sup>16</sup> What agreement has the temple of God with idols? For we are the temple of the living God; as God said,  
"I will make my dwelling among them and walk among them,  
and I will be their God,  
and they shall be my people.**

**<sup>17</sup> Therefore go out from their midst,  
and be separate from them, says the Lord,  
and touch no unclean thing;  
then I will welcome you,  
<sup>18</sup> and I will be a father to you,  
and you shall be sons and daughters to me,  
says the Lord Almighty."**

He's picking up some other parts of the Old Testament. But did you see what he just did? Paul takes Leviticus 26:12, which talks about... again, in their day: you're going to get exiled. "If you worship other gods I'm going to kick you out of the land. If you repent of that I'm going to bring you back. I'm going to be your God and you're going to be my people." And we think only in terms of this physical return of Jews to the land. But Paul quotes it and says to a bunch of Gentiles, "We—you included, I'm writing to you—are the temple of the living God, as God said, 'I will make my dwelling among them and walk among them and walk among them. I will be their God and they will be my people.'" He uses Leviticus 26:12 as a proof-text to tell Gentiles who they are and how they should live. It has nothing to do with a physical return in the way Paul used it. Now the question is—and we always get this with eschatology: Is that all there is to it? Could Leviticus 26:12 still be operative on some other level? Is it both physical and literal, or spiritual here applied to the Church? I don't know! You know my eschatology by now. My eschatology is: It was cryptic the first time and that's the way it's going to work the second time. You will only know what it all meant with the benefit of hindsight. That is just the way that prophecy is. It is designed by God to function that way. All I can tell you here is I can point to a passage where Paul quotes it, and it's got nothing to do with 1948. What I don't know is whether that is the end of the story. I have no idea! And neither does anybody else. We can only go with what we have, what we allow, because we know prophecy works on different levels: spiritual and physical/literal. We know that from other prophecies. Prophecies have more than one fulfillment at times, in different ways. Sometimes prophecy works by analogy and there is no "this says" and then a direct one-to-one fulfillment. We've seen all these things in this series we've had here on the Naked Bible Podcast. We've seen how all this works. And since it doesn't always work in one way, there is no formula. There is no silver bullet, no skeleton key to this. Get used to it. This is the way it is by design. God made it this way. So let's not pretend that we all have the answers to prophecy. All we can look at for sure is what the New Testament writers do with passages under inspiration. They are being led to do what they do. The New Testament—yes, believe it or not—is an inspired commentary on the Old Testament. That's just the way it works.

So if we go back to Ezekiel 11, there are things we can know and things we can't know. But if we're in Ezekiel's day and we're hearing this, it gives the people

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hope. “Just because you're in exile, just because you're in hardship, just because life is just stinkin' awful right now does not mean that you're abandoned. It doesn't mean that I look at you any differently. If you have your faith in me, if you are not worshiping another god, *I know that*. I see it. I know it. And I will not betray it. Why? Because *I* entered into a covenant with *you* on that basis. This is your hope—that I will redeem you from death. You will be with me after death. You will be my people; I will be your God. The only way that works is if you're not aligning yourself with another god. That's why the penalty is so severe. I know who are mine and who are not.”

So they hear Ezekiel saying this stuff and it gives them hope. Just because they're here doesn't mean that they've been abandoned in a spiritual sense. In fact, God will take them back. And he does! We know the history of Israel. They do go back and life ensues from that point. It's just an important lesson. Let's wrap up the passage here. There's one kind of interesting allusion here. In verse 22, we read this:

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**<sup>22</sup>Then the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was over them. <sup>23</sup>And the glory of the LORD went up from the midst of the city and stood on the mountain that is on the east side of the city.**

So the Spirit of God leaves Jerusalem—the glory of God, I should say. And here I catch myself because the next verse says:

**<sup>24</sup>And the Spirit lifted me up and brought me in the vision by the Spirit of God into Chaldea, to the exiles.**

So now he's back in the Spirit, back in Babylon.

**Then the vision that I had seen went up from me.<sup>25</sup> And I told the exiles all the things that the LORD had shown me.**

That's the end of the chapter. So the glory of God, the presence of God, has left the city. For everybody hearing that, they're going to know what that means. It means the boom is about to be lowered. Now what's really interesting here (and the last thought for our time today) is the description here that the glory of the

Lord went up from the midst of the city and stood on the mountain that is on the east side of the city. Taylor, I think, has a nice summary of this. Again, he's not alone here, but I like the way he puts it. He says:

The glory of the Lord then rose up from its position just eastwards of the temple (11:1), and moved away to the Mount of Olives, *the mountain which is on the east side of the city*. There it paused, as if loth to go any further. No further movement is described, as if the prophet is saying that though the Lord has left his temple and the holy city he is still standing by in case there should be a repentance on the part of the people. Alternatively, it may be that we are intended to infer that the glory of the Lord did move on from the Mount of Olives and that he transferred his presence to the exiles' encampment in Babylon. [MH: you could read it either way] The eastward direction of the departure lends support to this view, but it can be nothing more than a supposition. When eventually the glory returned to the temple, as described in 43:1–4, it was from the east that it came.

Now what's interesting about this is the spot. This is the mountain on the east. And there are some scholars who see the departure—catch this—of Jesus at his ascension from the same spot (the Mount of Olives) as mimicking the departure of the glory. And the way they get there is they'll go to Mark 11:1. I'll read it to you:

**Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples...**

And so on and so forth. This is part of the Triumphal Entry. So there we have a reference to Bethphage and Bethany at the Mount of Olives. Now you go to Luke 24:50 and you read this in the last few verses of Luke:

**<sup>50</sup> And he led them out as far as Bethany, and lifting up his hands he blessed them. <sup>51</sup> While he blessed them, he parted from them and was carried up into heaven. <sup>52</sup> And they worshiped him and returned to Jerusalem with great joy, <sup>53</sup> and were continually in the temple blessing God.**

So Jesus ascends at some point associated with Bethany, and Bethany in the earlier Mark reference is associated with the Mount of Olives, and that is the mountain to the east of the city. So what are we to make of that? Now there are



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some... Again, scholars have just speculated... Are we supposed to think of this or not? The glory of God leaves Jerusalem and here we have Jesus leaving from the same spot, as it were, at the ascension. Well, on the surface, yeah—the spot is the same. The association of the glory with Jesus, we get that. But in Ezekiel it's an act of judgment. The glory is leaving town because they city is going to be destroyed. The ascension is really not an act of judgment. So there's a disconnect there. And the reason I point this whole thing out is that some have used this miming, this mimicking of the departure of the glory, to suggest a persisting negative judgment attitude against the Jews by Jesus and by God. In other words, this has been a justification on the part of some for an anti-Semitic take on how we should look at Jews—that God is judging them or God is done with them. He is washing his hands of them because Jesus ascended after the resurrection from the same spot that the glory left, and that was a sign that God is just sick of (and done with) the Jew. You say, "Well, that's kind of bizarre because how can you read the epistles and the book of Acts and think that way?" That's good! I would ask the same question. I'm just telling you that some make a bit of hay out of this parallel. What I'm telling you again here in this episode is that you'd better be careful of that because it's not really that good of a parallel. Yes, the places are the same. There might be something to that in some other way. But one is judgment, and there is no judgment about the ascension. "I go to be with the Father so that the Spirit can come." And the Spirit comes for the salvation of both the Jew and the Gentile. That's just the way it is. So they're not really telegraphing the same thing, even though the spot is the same. But I thought it was interesting just to point it out because you might run across it. You may have even heard some sort of analogous argument that justifies the... I can't think of a better word right now... just a hatred of, or dismissal of, or bad attitude toward the Jew. Again, that is not the point of the ascension. It's not the point of any relationship back to Ezekiel. Because then you'd be taking Ezekiel out of its own context or importing a context from Ezekiel into the New Testament and there's really no warrant to do that. The only way you can be safe with doing something like that is if the New Testament writer tells you that's what he's doing, or there's something in the passage that explains that's why the New Testament writer did something. We don't have that in those examples that I just read you.

So that's the end of chapter 11. We're at the point now where the boom is about to be lowered, and we'll just have to see as we keep going in Ezekiel: Can it get any worse? Can Ezekiel hammer them any further before what is going to happen happens? But it's just a key event in the book: The departure of the glory.

**TS:** All right, Mike. For the sake of time we're going to switch gears here. Do you want to tell us about your San Diego trip that's coming up?

**MH:** I'm going to be in San Diego on October 15th. That is a Saturday. On Saturday morning, I may be speaking somewhere. Chances are good, but the actual place has not been determined, and the actual time has not been determined. Go up to my website. I just posted about this recently. There's an

email address there of the person in charge of this. You could email him (in fact, he wants you to) and confirm that, "I'm interested...yeah, I'm going to come." And he may be able to give you more details, but I can tell you as soon as he has them I will append them to that post and I will also update the notice on my calendar. So if you're in the San Diego area, keep watch on my website. Those details will eventually get put up there and I'll be able to say more about it. But I will be in San Diego Saturday, October 15, *somewhere* talking about *something* for a certain amount of time! That's about all I can say right now. Keep your eye on that and please come. It's going to be just a couple hours, it's not going to be a whole day. Come over for that and introduce yourself.

**TS:** And also, Mike, next week we've got a special episode!

**MH:** Oh, yeah! Yes, we're going to have another episode with Fern and Audrey, and also this time we're going to include a woman named Beth, who works with Fern and Audrey, was sort of mentored by Fern and Audrey, and does the same thing they do. They work together and also separately. So we will have an update on what Fern and Audrey have been doing—especially with the generous contributions people have made from this audience to them and the people they minister to—and also getting introduced to Beth and her ministry and her story. I will tease it this way: Beth comes out of deliverance ministry. She has a very strong background in deliverance ministry and she does what she does in a different way right now. So tune in for that, to learn about her and what those differences might be.

**TS:** We will be looking forward to that! And with that, Mike, I just want to thank everybody for listening to the Naked Bible Podcast. God bless.