

Ezekiel-36

0:41: Well, greetings, brethren, and welcome to another Wednesday night Bible study, where together we study the scriptures line upon line.

0:50: This evening, God willing, I want to start on Ezekiel chapter 40.

0:57: We're not going to get through the whole chapter, so I'm just titling this 48.

1:01: God willing, we'll finish the chapter next week.

1:05: I am pre-recording this message.

1:07: I'm just suffering from a little bit of jet lag.

1:10: And I don't want to come across yawning and falling asleep when I'm trying to study Ezekiel with you.

1:15: So I've, I've pre-recorded this.

1:16: I'll, I'll try to join the chat, the live chat, this evening.

1:19: I'm not sure that I will.

1:20: I've just found myself, waking up at 3 a.m. and I can hardly stay awake after 6 p.m. So this is a great, great study.

1:29: We've arrived here at Ezekiel chapter 40, which represents the beginning of the final oracle.

1:37: To the prophet Ezekiel chapters 40 to 48, and this is going to finish the book.

1:44: let's open with the word of prayer, and then we can get into the first part of this final oracle.

1:51: Our Heavenly Father, we praise you.

1:54: We love you, Father, and just thank you so much for your covenant love and your covenant faithfulness toward us, toward Abraham, Isaac, and Jacob and the children of Jacob.

2:06: We praise you, Lord, for this constant faithfulness, and we're certainly going to see this now as we study the final oracle that you revealed to the prophet Ezekiel.

2:17: We thank you for Ezekiel for his faithfulness.

2:20: And we just pray, Father, that you'll deepen our understanding, you'll deepen our appreciation of your covenant, and that you'll enable us to preach the gospel precisely.

2:30: We thank you, Lord God, and ask this blessing in Jesus' name.

2:33: Amen.

2:34: All righty, let us get into Ezekiel chapter 40.

2:39: And as I mentioned, this is the final oracle of the prophet we began so many months ago in chapter one of what appeared to be a very, very complex, very dense, very difficult scroll.

2:54: Yet at a at a high level, it's kind of not that difficult to understand.

2:59: The 1st 24 chapters, we really came to understand how Judah was condemned by God, why they were condemned by God, what the root cause of their unfaithfulness was, and the judgment upon them, God's judgment upon them.

3:18: Then we shifted gears when we began chapter 25 all the way up to chapter 32.

3:24: We began to see now the judgment on the nations that surround Jerusalem, and they they come even though they've been used by God to punish the house of Israel, in the end, they were nations that were subject to judgment themselves, and we then see God's judgment on these nations.

3:46: And that took us now to chapter 33, where finally we began to see, the, you know, the nation had had the the city Jerusalem has finally fallen after all of these warnings and and the tone of the prophet or the revelations of the prophet shifts.

4:03: And it becomes very positive.

4:06: We, there's there's no point crying over spilled milk, so to speak, so that the, the city has fallen, the temple is destroyed, the people have been, that the rem the remnant has been taken captive by the Babylonians, and now all of a sudden Ezekiel's vision shifts to the future.

4:25: And that despite their unfaithfulness, God is constant in his faithfulness to the covenant, and we begin to see the gospel, good news, first, the complete vanquishing of Israel's enemies, which is part of the gospel, which is part of the glad tidings, and then we begin to see this vision of the future.

4:44: And God's faithfulness to his people, despite their unfaithfulness, gathering them from the four corners of the earth, opening the graves and pulling them out of the graves and bringing them into the land that was part of the covenant.

4:57: And then we saw this final battle with God for God to demonstrate to all those that in my view, all those who come up in the second resurrection, who missed everything that the Israelites who missed everything that has transpired and still don't understand that the depth of God's faithfulness, those who lived over into the millennium, they got to understand, but those who came up after, they didn't understand, so they have to be shown the depth of God's commitment to them.

5:25: And then the nations who came up after, who missed, who missed the action of God's faithfulness to Israel.

5:31: They're also brought up in the resurrection and and they need to learn as well the depth of God's covenant faithfulness to Israel.

5:38: And and so that took us all the way up to chapter 39, and now we come to chapter 40, which is Ezekiel, they call it Ezekiel's temple.

5:48: It's really his, his vision of God's temple.

5:51: And so let's let's begin with the scroll.

5:55: I'll just go ahead and share my screen.

5:59: And hopefully, You can see that.

6:03: So it begins then.

6:05: Let me just fix something on this side.

6:09: So it begins in the 5 and 20th year, the 5th to 25th year of our captivity.

6:18: So he's been counting, and he's now up to the 25th year since of their captivity.

6:24: He's actually counting out Daniel's prophecy, which is the 70 years.

6:29: And so he, he sees where they are in this this prophecy that they're to be in captivity for 70 years, and in the 25th year, he receives this vision.

6:39: In the beginning of the year.

6:42: the start of the year in the 10th day of the month.

6:45: So since Ezekiel.

6:47: He was a priest, he's certainly speaking of the sacred year and not the civil year.

6:54: So in the sacred year, we know the 10th day of the first month is the time of the selection of the Passover lamb, and then the 14th being the Passover.

7:04: So this is interesting.

7:07: Because we're gonna see in this vision that Ezekiel receives of the temple, sacrifices.
7:15: And many Christians reject Ezekiel's vision of the temple as anything real, they just think it's purely symbolic because of these sacrifices, these, these, these sacrifices appear to be an affront to the sacrifice of Jesus Christ.
7:31: It's my view that everything we're going to read together in chapters 40 to 48, everything is real, everything is true, everything is going to come to pass.
7:43: This really is a real temple, and there will be these sacrifices, but we do have to reconcile.
7:50: What are these sacrifices doing when Christ's sacrifice really eliminates the need for a blood sacrifice for the forgiveness of sin.
8:01: So we'll, we'll talk more about this, and I have to say upfront, this part of the scroll, chapters 40 to 48, and I've read the Bible from cover to cover several times in in my lifetime as a Christian.
8:15: I don't remember spending any time or understanding.
8:18: In these, these chapters.
8:21: So I'm just going to say at the outset, this is above my pay grade.
8:25: It's very deep, it's very profound, it's very detailed.
8:29: I'm sure that every verse, every, every part of this temple could be a study, a sermon unto itself.
8:37: So, just in the interest of time, we're going to read through it together.
8:39: I think there's a lot of detail here.
8:42: we need to get through it.
8:43: We need to make sure we understand it.
8:44: And kind of put the foundation there for God to deepen our understanding as we go, the more time unfolds, the more understanding we're going to have of this vision.
8:56: So, Ezekiel is faithful, God is faithful, that this is in the future, this is the millennium, so Christ's sacrifice we know is, is part of the plan.
9:06: And, and right here it's the 10th day of the month that God gives him this vision.
9:12: So clearly this is not about replacing.
9:14: The sacrifice of Christ, but we do need to understand, I think it's really educational.
9:19: And it's about these people fully understanding and appreciating the the depth of the sacrifice of Christ.
9:26: And so they need to go through this experiential learning process.
9:30: Also, not all the sacrifices have to do with forgiveness of sin.
9:33: Many of the sacrifices just have to do with worship.
9:35: It's a worship system.
9:37: And so this is going they're going to be leading the worship of of God.
9:41: So, he says on the 10th day of the month, in the 14th year after that, the city was smitten.
9:48: So we saw that the reporting of the city being smitten in in chapter 33, in the very day, the hand of the Lord was upon me.
9:58: And brought me there.
10:01: So, God is taking him, not necessarily physically but in vision to see something.
10:09: In the visions of God, he brought me into the land of Israel, and I keep emphasizing this the land, the land, the land, the land.
10:21: We cannot preach the gospel accurately unless we are preaching regarding the land.

10:27: That is that the covenant is inextricably linked to the land, and this is the gospel.

10:34: This is the good news.

10:35: And Ezekiel, Moses saw this, Ezekiel is now seeing the future.

10:41: And so he, he was brought into the land of Israel.

10:44: This is the promised land, the covenant land, and set me upon a very high mountain.

10:50: By which was the frame of a city on the south.

10:55: So he's on this mountain and he's able to look at this whole city, this complex, and, and that's what the vision entails, this city and this temple that he sees from this very high mountain.

11:07: Now, Ezekiel appears to be a complex book.

11:11: If we understand Moses, it's not so complex.

11:15: And in fact, all the prophets have this.

11:17: , if you're not skilled in the scripture, it could almost feel a bit schizophrenic.

11:23: On the one hand, the people are condemned and, and cursed, and on the other, they're blessed eternally, and there's this millennial vision.

11:31: Well, unless we understand Moses, we can't understand the prophets.

11:35: And, and here what we're going to see in Ezekiel, we can't understand without Moses.

11:39: So, let's just go back to just two verses.

11:43: From Deuteronomy, we'll take 3 verses from Deuteronomy beginning in chapter verse 6 of chapter 30.

11:49: This is sort of the, the go to framework to unpack the prophets, and we'll just pick up a couple of verses in in verse 6, and the Lord your God will circumcise your heart.

12:01: So Moses could see in the future, despite the rebellion and the the stiff necked nature of these people, he could see in the future.

12:12: The the the covenant would be fulfilled in them.

12:15: And that they would become Holy Spirit filled people.

12:20: And so God was going to circumcise their heart and the heart of their children, to love the Lord your God with all your heart and with all your soul, that you may live eternally.

12:32: You will have eternal life, and you will be fully devoted to Jehovah.

12:39: And the Lord your God will put all these curses that you had to endure.

12:44: On your enemies.

12:45: And so this is exactly what we saw when we read Ezekiel, and we pivoted from chapter 24 to chapter 25.

12:52: All these curses that were upon the house of Israel, upon the house of Judah, suddenly they were upon the enemies, and that's exactly what Moses foresaw.

13:01: All these curses will be upon your enemies, and upon them them that hate you, which persecuted you.

13:07: And you shall return and obey the voice of the Lord, and I wanted to just emphasize this verse 8.

13:15: I think this is the key.

13:17: To understanding Ezekiel's vision or God's revelation to Ezekiel.

13:22: It was prophesized from the beginning.

13:25: God declares the end from the beginning.

13:27: It was prophesized from the beginning that they would repent, that they would, the that the tribulations that they would suffer would soften them and that they would turn to their God and they would return.

13:40: They would repent, they would come back and then this part here, and obey the voice of the Lord and do all his commandments, which I command you this day.

13:52: So, so the instructions that Moses gave them in the Torah were very detailed.

13:59: And what Moses is saying is, I foresee a day when all of this alienation that you're going to suffer from God will will be healed.

14:09: And you'll be made at one with God, and your children, the whole community will turn to God.

14:14: And at that time when this happens, you're going to follow everything in this book.

14:20: So I think when we start to see some of the nuances and details in this future vision that Ezekiel has, and we're wondering like what's going on here, it's fulfilling Moses.

14:32: That they need to carry out the details of this Torah and all the instructions for God's word to be true.

14:41: And I think it's all educational.

14:43: It's experiential learning, so that they can have a depth of appreciation for what Christ has done for them.

14:49: I think the Christian view that none of this matters.

14:52: Christ is the Lord.

14:54: It's all symbolic, and we don't need to read the Torah.

14:56: In fact, I was just meeting with a Christian this week.

14:59: I went into a shop to get see if I could get something repaired, and the man had the Bible open to to the epistles of John.

15:07: And so I was reading it and and I just said it's very unusual to see a Bible open in a in a story.

15:12: He said, oh, you know, that's what I do, and what's your favorite verse and so I don't have a favorite verse.

15:16: Well, hey, let me show you mine.

15:17: He started to get into this whole thing about he has no sin.

15:21: And when, when you're born again, you have no sin.

15:23: And I had to say, well, that's just not true and show him another scripture that says, if you say you have no sin, you deceive yourself and you're a liar.

15:29: And so we were going kind of back and forth, but as I was talking with him, I just realized how much we understand.

15:36: And the Christian, the traditional Christian world, how little they understand and how little regard they have for Moses.

15:44: And and therefore they cannot understand the prophets or even the, the apostles and even Christ Himself.

15:50: So, so we have to have this depth of understanding in with that that's that's baked into the Torah, and these people are going to be representing God to the whole world.

16:01: They have to have a depth of understanding of the Torah.

16:04: So I think that's a lot of, I think that's a lot of what's going on in Ezekiel's vision.

16:09: That they're being brought as as priests and as the the the holy covenant people of God to have to understand the depth of the wisdom of God in the Torah and and live it out experientially so that they're able to teach effectively.

16:26: So he says, you're gonna, so you're gonna do everything.

16:30: That's in the Torah that I've commanded you, that I've written down and that I'm giving to you as you go into the promised land.

16:35: So they never quite got there, but Ezekiel is seeing this vision when they do get there.

16:41: Now we come to regarding this temple that Ezekiel is envisioning, because people say, oh, it's, it's symbolic, it's not real.

16:50: It's real.

16:51: And and why I say it's real, if you look just at a couple of the pros we could go to more prophets, but let's just look at Isaiah and Zechariah.

16:58: In Isaiah chapter 2 and verse 2, the prophet says it shall come to pass in the last days.

17:06: That the mountain of the Lord's house, that's the temple.

17:10: Shall be established in the top of the mountains, so this is what Ezekiel is seeing fulfilled.

17:17: And and shall be exalted above the hills, and all nations shall flow unto it.

17:24: So the very last verse of Ezekiel, that the city is called the Lord is there.

17:29: So because the Lord is there, all nations will be flowing onto it.

17:32: So this is real, and I think it's a real shame and a tragedy if we just try to allegorize what Ezekiel saw in this in this final oracle, and then in Zechariah.

17:44: And I want to just quote this in Zachariah because some people say no, this is the temple that the Jews are going to rebuild and and they're going to be carrying out the sacrifices in this temple that Ezekiel is given and certainly the instructions are very detailed.

18:02: It's like a an architectural blueprint.

18:04: So it does come across as like take these instructions and go and build this.

18:09: But Zachariah 6.

18:13: In verse 12 it says, and speak unto him, saying, Thus speaketh the Lord of hosts, so this is a thus saith the Lord, saying, Behold the man whose name is the branch.

18:27: And there's only one man whose name is the branch, and false prophets will try to say that that that they are this this this branch.

18:36: This is Jesus Christ.

18:38: The name, the man whose name is the branch, this is the Messiah.

18:41: And he shall grow up out of his place, and he shall build the temple of the Lord.

18:49: This is the word of God.

18:50: In fact, he repeats it now in verse 13.

18:52: Even he shall build the temple of the Lord.

18:55: So this temple of the Lord that all nations are going to flow unto in the millennium, the scripture is telling us it's real,#1, and number 2, the Lord Himself is going to build it.

19:08: And, and he shall bear the glory and shall sit and rule upon his throne.

19:13: So this is clearly millennial.

19:15: And he shall be a priest upon his throne.

19:19: And the council of Peace shall be between them both.

19:21: So this is the Melchizedekian order where he's not just a king, he's a priest as well.

19:27: And he's going to sit upon his throne, and not only is he going to sit upon his throne, the scripture says he's going to build the temple.

19:34: So I think this that that the level of detail in Ezekiel's vision, it it, I don't see it as, you know, hey, the Jews build this temple.

19:44: I see it as this is real, really envisioned, and, and this is we'll read later, this is to the captives.

19:51: To help them understand what God is going to do.

19:55: Now, having said that, Here's an issue.

20:00: It's in Revelation 21.

20:03: And in verse 22, John is looking at the new Jerusalem, and he says, I saw, I saw no temple therein.

20:11: So as much as there is this detail around this temple in Jerusalem, When John has his vision, he says there's no temple.

20:21: For the Lord God Almighty and the Lamb are the temple of the new the new Jerusalem.

20:27: And the city had no need of the sun, neither of the moon to shine in it in it, so it doesn't mean there's no need for the sun and moon, but there's no need for it in in Jerusalem.

20:36: For the glory of God did lighten it and the lamb is the light thereof.

20:39: So what I think I'm seeing here, and again this is above my pay grade, so I don't speak with authority when it comes to Ezekiel's vision of the final temple.

20:51: but what I'm think I'm seeing here is it is a real temple.

20:55: The Lord himself is going to build it.

20:58: He's going to rule from it.

21:00: It's going to be massive.

21:02: Nations are gonna flow onto it, and that all speaks to the millennium.

21:07: When God the Father comes down, it appears there's no need for this temple.

21:12: So this is a millennial structure, but post millennium, God Almighty and the Lamb are at the temple.

21:20: So that I think that's what I'm seeing, but again, I'm not gonna be dogmatic.

21:25: Back to Ezekiel chapter 40.

21:28: In the visions of God, he brought me into the land of Israel back to verse 2 and set me upon a very high mountain by which was the frame of a city on the south, and he brought me there, and behold, there was a man.

21:44: Whose appearance was like the appearance of brass.

21:49: So it's very bright glorious man.

21:52: With a line of flax in his hand and a measuring reed.

21:57: And he stood in the gate.

21:58: So he's got this, this thread, and he's also got this measuring stick.

22:03: And and when we read Revelation and we see that the measuring of the inner court and the outer court, Revelation is calling on these prophecies.

22:11: So we can't understand revelation.

22:13: Without understanding the profits that precede that final revelatory vision, but this is a tour guide.

22:21: So Ezekiel is introduced to his tour guide, who is going to give him the precise measurements of the temple.

22:30: And the man said unto me, son of man, behold with your eyes, look with your eyes.
22:38: And here with your ears.
22:41: And set your heart upon all that I shall show you.
22:47: And we know through Isaiah that the house of Israel, the house of Judah was blinded, was made deaf, and their heart was made fat so that they couldn't process God's words.
22:59: Here Ezekiel's eyes are to be opened, his ears is to be opened, his heart is to be opened, so that he can fully digest what this tour guide is going to show him.
23:11: He says, and the man said unto me, son of man, behold with your eyes and hear with your ears, and set your heart upon all that I'm going to show you.
23:22: For to the intent that I might show them unto you, are you brought here.
23:28: This is amazing.
23:28: So the the purpose of your transportation here.
23:33: The intention that God has is that you need to fully digest what I'm about to show you.
23:38: Why?
23:39: Why does Ezekiel have to fully digest this?
23:42: He says, declare all that you see to the house of Israel.
23:48: You, you, you're brought here to, to take to digest all of this.
23:54: That's why you've been brought here, and, and fully digested and memorize what you've seen and heard, and, and open your heart to it all, and then take it back to the house of Israel.
24:05: And, and I'm sorry, I know many of us believe that Ezekiel never spoke to the house of Israel.
24:09: I think I've said repeatedly when we read this in context.
24:12: That's exactly who he was speaking to, the house of Israel.
24:16: Those people in exile with him, and on occasion he was speaking to the people left in Jerusalem, I've shown repeatedly how God refers to the house of Judah, the southern kingdom.
24:28: At times is the house of Israel, and I just want to just reinforce this, just again, just because it's such a a bit of a stumbling block.
24:37: That Ezekiel was to take this vision, as he did with his other visions, and share it with the people who were in exile with him, which God calls the house of Israel.
24:48: And why would he call them the house of Israel?
24:50: Because that's exactly who they were.
24:51: Yes, the kingdom was split in two, and the north was called Ephraim and the South was called Judah, or the house of Israel and the house of Judah, but there were multiple migrations of the various tribes in the north.
25:05: Who understood that it was an illegitimate kingdom.
25:08: That it was an unfaithful kingdom, and those who had their heart toward God, they migrated from the north into the south.
25:17: And we see that all the tribes of Israel were actually represented in the south and then mixed into who we call the Jews today, and God calls them the house of Israel.
25:27: Let's just look at this, just to make sure we cement this in our minds, this vision.
25:33: Of Ezekiel 40 to 48 was intended to be shared with the exiles that were with Ezekiel to show them this is where we're heading.
25:42: So he says that this is why you were sent here so that you could receive this vision and share it with the house of Israel.

25:48: In 2 Chronicles 11 and verse 16, right here we see a migration.
25:54: And after them, out of all the tribes of Israel.
25:58: Which tribes of Israel, all of them.
26:00: Out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord, God of their fathers.
26:11: So they realized whatever was going up, going on in the north was illegitimate.
26:16: And if they were going to be faithful to God, they had to go to the south, and they had to be with Judah, because that's where God was.
26:25: So they strengthened the kingdom of Judah.
26:28: And made Reaboam the son of Solomon strong.
26:31: So Jeroboam is ruling in the north.
26:32: They left Jeroboam and they supported Reaboam because they realized this is the legitimate kingdom for 3 years.
26:40: For 3 years, they walked in the way of David and Solomon.
26:44: So there was a real faithfulness in adhering to the word of God and and the worship system in the South, but it only lasted 3 years.
26:52: But all the tribes that all those from all the tribes that were faithful, they came and they participated in this true worship.
26:59: And it came to pass when Raabbo had established the kingdom.
27:04: So this is a funny thing about humans.
27:06: Once we start to have a lot of power, we get corrupted.
27:11: And so, you know, 3 years of this, and Raabal has now established the kingdom a little bit uncertain at first, but now he's confident and had strengthened himself.
27:21: He forsook the law of God and all Israel with him.
27:25: So it didn't last long, but notice all Israel.
27:31: Not the tribe of Judah with him.
27:34: All Israel, all the different members of the different tribes who were faithful, they came to the south, and there was a true worship and different different or differentiation from the north, but then they all strayed because Rabo strayed, they all went with him, but all the tribes of Israel were in the south.
27:52: And then in 2 Chronicles 30 and 10.
27:56: So the posts or the guards or the messengers passed from city to city through the country of Ephraim and Manasseh, that's the north, and even unto Zebulon, but they laughed them to scorn and mocked them, so they are just completely far gone in the north, and they're not paying attention to these messengers.
28:14: Nevertheless, some from Asher and Nassa and of Cebule humbled themselves, and they responded to the messengers.
28:25: And they came to Jerusalem.
28:28: Also in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes by the word of the Lord, and I think this is King Asa at this time, but there's these reformations taking place in the south, and these messengers going and inviting them to come and participate in the true worship.
28:50: They, they are, they're mocked and they're scorned and they're laugh.

28:53: Nevertheless, There were the members from the tribes of Asher, Manassa, and Zebulon who humbled themselves, and they came and they joined the South.

29:02: And the hand of God was was there to give them one heart to faithfully do the commandments of the king and the princes and the word of God.

29:11: And he says, And there assembled at Jerusalem many people to keep the feast of unleavened bread in the 2nd month, a very great congregation.

29:21: There were lots of them.

29:23: For then why was, why were there so many people?

29:26: Judah is like a small tribe.

29:28: Why were there so many people?

29:30: For a multitude of the people, even many from Ephraim and Manassa, Isakar, and Zebulon.

29:39: Had not cleansed themselves, yet did they eat the Passover.

29:42: Otherwise than it was written.

29:44: So, so they came, but they hadn't gone through the ritual, but they came and they participated.

29:49: But it was Hezekiah.

29:50: But Hezekiah prayed for them, saying, the good Lord, pardon everyone.

29:56: That prepares his heart to seek the Lord, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

30:04: And the Lord hearkened to Hezekiah and healed the people.

30:08: So all of these people from the north that migrated to the south and didn't go through the proper purification rituals, Hezekiah prayed for their acceptance and God heard it.

30:17: And so there was this great unity of the various tribes in Judah.

30:24: And the children of Israel, notice that, this is why God calls them the house of Israel.

30:30: The children of Israel that were present at Jerusalem kept the feast of unleavened bread 7 days with great gladness, and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord, and Hezekiah spoke comfortably unto all the Levites that taught the good knowledge of the Lord.

30:48: And they did eat throughout the feast 7 days, offering peace offerings and making confession to the Lord God of their fathers.

30:56: And the whole assembly, this is all the house of Israel, took counsel to keep another 7 days, and they kept another 7 days with gladness, so you can see the unity in the south of all the tribes.

31:10: For Hezekiah, king of Judah, did give the congregation 1000 bullocks and 7000 sheep, and the princes gave to the congregations 1000 bullocks and 10,000 sheep, and a great number of priests sanctified themselves, and all the congregation of Judah with the priests and the Levites and all the congregation noticed this.

31:32: All the congregation of Judah is worshiping, but notice this the Levites are there.

31:38: And all verse 25 and all the congregation that came out of Israel, they abandoned the North.

31:46: And the strangers that came out of the land of Israel, that dwelt in Judah, rejoiced.

31:52: They moved, they migrated.

31:55: Even though they were not quote unquote technically Jews, they were of the house of Israel, and they migrated, and they dwelt in Judah.

32:03: Cause that's where the faithful worship was.

32:05: And then in 2 Corinthians 15 and verse 3, now for a long season, Israel had been without the true God.

32:14: And without a teaching priest and without law.

32:17: But when they in their trouble did turn unto the Lord God of Israel and sought him, he was fond of them.

32:23: Be you strong, therefore, and let not your hand be weak.

32:27: For your work shall be rewarded.

32:30: And when Asa, this is the King Asa now, heard these words of encouragement and the prophecy of Oded the prophet, he took courage and put away the abominable idols out of all the land of Judah and Benjamin.

32:45: So he's really embracing this reform and out of the cities which he had taken from Mount Ephraim.

32:52: And renewed the altar of the Lord that was before the porch of the Lord.

32:57: So he started to have influence now over the other tribes, and he gathered all Judah and Benjamin.

33:04: And the strangers with them out of Ephraim and Manassa, and out of Simeon.

33:11: So he's now pulling from these Israelite tribes because he's doing this reformation of faithful worship to God.

33:19: And they fell to him out of Israel in abundance.

33:25: They were responding.

33:26: They saw this man is reforming the worship.

33:30: And and this is where the true worship is.

33:33: And so it's not like one or two came out of Israel, they fell to King Asa in abundance, it was a massive migration.

33:42: For they fell to him out of Israel in abundance when they saw that the Lord his God was with him.

33:49: So I just wanted to show these multiple migrations.

33:53: Of the house of Israel into the south.

33:57: Which then makes sense to us why in Ezekiel.

34:01: God sometimes calls them the house of Judah, and sometimes he calls them the house of Israel, and sometimes he calls them the elders of Israel.

34:09: God knows what he's talking about.

34:11: And so we can't because it says Israel so oh yeah, Ezekiel didn't get to preach this message to Israel.

34:19: Israel was all gone.

34:21: Clearly God knows what he's, he's not gonna command command the prophet, do not be stubborn, do exactly what I tell you, and then the prophet can't do it.

34:30: The prophet did exactly what God told him to do.

34:33: So this vision, this final oracle.

34:36: Of chapters 40 to 48 as well, we'll go through this.

34:40: It was intended for the house of Israel, which they, these were the people that were with Ezekiel in exile, and he's preaching the gospel to them, and he's showing them the future.

34:51: So back to Ezekiel 40.

34:54: In verse 6, then came he unto the gate, which looks toward the east.

35:00: This is a critical gate, one that looks towards the east, and we're gonna see that this is the gate that God Himself is going to enter.

35:08: And went up the stairs thereof, so he's going through the, he's getting this tour, and measured the threshold of the gate, which was 1 reed broad, and a reed apparently is about 10.5 ft.

35:22: And the other threshold of the gate, which was one reed broad.

35:27: And every little chamber was one reed long, so there's these rooms.

35:32: And one reed brought So there's the square rooms.

35:37: And between the little chambers were 5 cubits, and a cubit is about 1.5, and the threshold of the gate by the porch of the gate within was 1 reed.

35:48: And he measured onto the porch of the gate within one reed.

35:52: Then he measured the porch of the gate, 8 cubits, and the poster of 2 cubits, and the porch of the gate was inward.

35:59: So there's gonna be a lot of detail that we're gonna read through together here.

36:03: And and it is so detailed that to say oh this is just symbolic, this is an actual structure.

36:10: That it's a blueprint and an architect could take this and actually build this temple with it, and maybe just to help out here, in terms of size, let me just show you in terms of size.

36:26: So I, I realize this is a little bit small, but hopefully you can get a sense here of the size.

36:33: Let me just make sure this is coming through, yes.

36:36: So, this is the the the tent, the tabernacle that Moses was built in Moses' time.

36:44: And you can see how small it is compared to Solomon's temple, which was the permanent structure.

36:50: So Solomon's temple was much bigger than the tabernacle.

36:54: Then you could see when Herod rebuilt the temple, how much bigger Herod's temple is, and you can get a sense here by comparing the size of these structures to a typical American football field.

37:08: And then this is the size of Ezekiel's temple, or the temple that Ezekiel was given the tora of.

37:14: It's massive.

37:15: It's a massive temple, and you can get a sense here of what it looks like.

37:19: It's, it's like a a a city unto itself, or actually, The size, I, I was, I went to school in Ottawa, and they say the size of Ezekiel's temple is about the size of Pace de Orleans.

37:31: Our brethren there in Ottawa is about the size of Place de Orleans.

37:34: So it's a massive structure.

37:37: And it's designed for this whole new worship system.

37:40: And so if you just go on Google or even on YouTube and just search for Ezekiel's temple, it'll give you a sense of what the new temple looks like.

37:52: And so these are the, the measurements and again this is very detailed, this is, it's so it's a real structure that it's not like, oh this thing will fall apart if you were trying to to build it.

38:04: It's it's a detailed architectural structure.

38:06: So he goes on to say,, verse 9.

38:15: Then he measured the porch of the gate, 8 cubits, and the poster of 2 cubits and the porch of the gate was inward, and the little chambers of the gate eastward were 3 on this side and 3 on that side.

38:27: And they 3 were of one measure, and the post had one measure on this side and on that side.

38:33: So there's a real symmetry, and he measured the breadth of the entry of the gate, 10 cubits, and the length of the gate, 13 cubits.

38:43: The space also before the little chambers was 1 cubit on this side, and the space was 1 cubit on that side, and the little chambers were 6 cubits on this side and 6 cubits on that side again, you get a real sense of symmetry here.

38:55: He measured then the gate from the roof of one little chamber to the roof of another.

39:01: The breadth was 5 and 25 cubits, door against door.

39:05: He made also posts of 30 cubits, even unto the post of the court, round about the gate.

39:13: And from the face of the gate of the entrance onto the face of the porch of the inner gate were 50 cubits.

39:20: So they're going to come into this temple structure.

39:22: There's an outer court, where the people can come and worship and sacrifice, and then there's an inner court where only the priests can participate and so he's showing the measurements, and there were narrow windows to the little chambers.

39:37: So each of these rooms had small windows, and to their posts within the gates round about.

39:42: And likewise to the arches and windows were round about inward, and upon each post were palm trees.

39:49: And again there's some sort of 3D animations of what this temple might look like.

39:53: It's interesting to look at those.

39:55: Then brought me into the outward court and low, there were chambers and a pavement made for the court roundabout.

40:04: 30 chambers were upon the pavement, and and there's a there's a clearly there's a worship system that this is going to support.

40:13: And the pavement by the side of the gates over against the length of the gates was the lower pavement, and he measured the breadth from the forefront of the lower gate onto the forefront of the inner court without 100 cubits eastward and northward.

40:31: And the gate of the outward court that looked toward the north, he measured the length thereof and the breadth thereof.

40:38: And the little chambers thereof were 3 on this side and 3 on that side, and the posts and the arches thereof were after the measure of the first gate, and the length thereof was 50 cubits, and the breadth 5 and 20 cubits.

40:55: And their windows and their arches and their palm trees were after the measure of the gate that looks toward the east, and they went up into it by 7 steps, and the arches thereof were before them.

41:08: So, Ezekiel is being taken on this tour, and he's told before the tour begins, behold with your eyes and hear with your ears, and set your heart upon everything I'm going to show you, so that you can convey it.

41:23: To the house of Israel and like clearly the detail that he's bringing back, he, he must have just been just totally immersed on this tour to to memorize and write down and record and convey all of this detail.

41:39: It's, it's 8 chapters of detail, and the gate of the inner court was over against the gate toward the north.

41:45: I'm just reading this and thinking like, you see this intricate structure.

41:50: And then we have this, this false prophet talking about the Kaaba, and this is the house of God, this cube, this pagan cube structure.

42:01: Which is just nothing compared to this.

42:04: And you see in this structure.

42:07: In Herod's court, in Solomon's temple, and in the in the tabernacle, these three levels of holiness.

42:15: The outer court, the inner court, and the most holy place.

42:20: And so this is the consistency that has ever been in terms of how God is to be in the worship system that God requires when he when when he's gonna dwell with his people.

42:33: And then this again speaks to when God says they shall be my people, and I shall be their God.

42:37: It speaks to this structure.

42:39: It's not just this loose affiliation that we have with God.

42:42: God, God is very exacting, very precise, and I think sometimes we think God is just very casual, and we can show up any way we like.

42:50: This is amazing detail.

42:53: After that, he brought me to the south, and behold, a gate toward the south, and he measured the posts thereof and the arches thereof according to these measures.

43:01: So this is the the the the Torah is doing these measurements, and so Ezekiel's recording what he's seeing and hearing, and there were windows in it, and in the arches there are roundabouts like those windows.

43:14: The length was 50 cubits.

43:16: And the bread 5 and 20 cubits, and there were 7 steps to go up to it, and the arches thereof were before them.

43:26: And it had palm trees, one on this side and another on that side upon the post thereof, and there was a gate in the inner court toward the south, and he measured from gate to gate toward the south 100 cubits.

43:42: And he brought me to the inner court by the south gate.

43:45: And he measured the Southgate according to these measures.

43:49: And the little chambers thereof and the posts thereof and the arches thereof according to these measures, and there were windows in it and in the arches thereof round about it was 50 cubits long and 5 and 25 cubits broad, and the arches round about were 5 and 25 cubits long and 5 cubits broad.

44:10: And the arches thereof were toward the in the outer court.

44:14: And palm trees were upon the post thereof.

44:18: And the going up to it had 8 steps.

44:20: So before it was 7 steps, now it's 8 steps.

44:23: And he brought me into the inner court toward the east, and he measured the gate according to these measures.

44:29: So he's doing all this measurement and Ezekiel's recording what he saw.

44:34: And the little chambers and there's all these rooms, which again speaks to this worship system and the priests are going to be there and maybe these are rooms that there are certain things that take place in these rooms, but it's very detailed.

44:48: And the little chambers thereof and the posts thereof and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about it was 50 cubits long and 5 and 20 cubits broad.

45:02: That's a measurement again, it's very symmetrical.

45:05: And the arches thereof were toward the outward court, and palm trees were upon the post thereof on this side and on that side, and the going up to it had 8 steps, and he brought me to the north gate and measured it according to these measures.

45:21: The little chambers thereof, the post thereof, the arches thereof, and the windows to it round about, and the length was 50 cubits, and the breadth 5 and 25 cubits.

45:32: And the posts thereof were toward the outer court, and palm trees were upon the post thereof.

45:38: On this side and on that side, and the going up to it had 8 steps.

45:43: And the chambers and the entries thereof were by the post of the gates.

45:49: Where they washed the burnt offering, and this is now where we get this whole temple structure is great, and now he's seeing offerings.

45:58: And so the burnt offering, this is one of the offerings.

46:04: And in the porch, I think this is called the Ola, and in the porch of the gate were two tables on this side.

46:10: So now there's tables.

46:12: And two tables on that side.

46:13: What are the purpose of these tables?

46:15: To slay there on the burnt offerings, and not just the burnt offering, but also the sin offering and the trespass offering.

46:24: So, so now this is where people get struggle because Christ, these offerings are in a sense obsolete because of the offering of Christ, and certainly we would say the sin offering.

46:37: The other offerings you can think of as as fellowship and worship offerings, but why the sin offering?

46:43: It was called the Hatta.

46:45: This again what I've said is Moses said in the end when you're finally faithful and you're you you have the Holy Spirit and your heart is circumcised before God, that's when you're going to obey everything that I've given you today, all of the entire Torah.

47:03: So I think this is educational.

47:06: This is for them to fully digest the entire plan of God.

47:10: The depth of the sacrifice, the meaning of Christ's sacrifice so that they can truly teach it.

47:16: And it's not that these sacrifices have the effect that they might have had anciently before Christ's sacrifice, but they, they point to the sacrifice, and I think there's a depth of education.

47:30: That is going to be achieved as a result of this experiential process of learning, and then there's going to be a depth of teaching.

47:41: And this is where, and we'll just end here in Deuteronomy 30, I'm just gonna repeat verse 8, when Moses sees the future, and he says you're going to return.

47:50: And you're going to obey the voice of the Lord, and you're going to do all his commandments, which I command you this day.

47:57: And certainly the sacrifices were a part of this holiness code and this separation that Moses said in the future when your heart is circumcised, you're going to do all of this.

48:08: So this is a very, very fascinating, fascinating oracle and and revelation, and I think I certainly feel like I've been thrown into the deep end.

48:19: Trying to get my head around all of this, but I know how learning occurs, and it occurs when you start with with nothing.

48:27: I remember when I first came into the church, in fact, and there was just so much coming at me, that was all new.

48:34: And and it was like I could just could grasp what I could and sit and listen to the sermons and I'm sure more than half of it was going over my head, but I was getting some here and there.

48:43: And because I was getting some here and there for what I was ready for it at the time, my maturity at the time, then I could get more.

48:51: And then when I had more, I could get even more.

48:53: So to him who has more will be given.

48:55: So we have to work through understanding this this vision of Ezekiel, which is at the end of his scroll, and the depth of it, and grasp what we can, so that God, when we go to other scriptures now, we're gonna like, oh this, now this makes sense.

49:11: We're going to the book of Revelation, it's like, oh wow, now this makes sense.

49:14: And then when we come back to Ezekiel's vision of the temple, it's like, OK, I understand something here that I didn't understand before.

49:21: In fact, I really feel.

49:23: That every one of these measurements that Ezekiel is measuring is a sermon unto itself.

49:29: So we just want to work through this, I'm gonna read through.

49:31: I'm gonna try to have as little cross references as I can, as we go through this, there will be times when I, I do need to cross reference, but let's just grasp this vision and and how real it is, because this is the gospel.

49:45: This is the good news, and Ezekiel was told, you've been brought to receive this vision, to share with the house of Israel.

49:53: Precisely what the future looks like.

49:56: So Brethren, we'll end there.

49:58: this Sabbath, hopefully you'll be able to join us, and, God willing, I will be giving the sermon.

50:05: Pastor Murray will actually be back, you'll be back in in Burlington with us, and looking forward to that.

50:12: It's been quite a while since we've seen her since the feast actually.

50:16: appreciate Deacon Jan giving the sermon last Sabbath.

50:20: And he's actually gonna be taking some vacation time, so we, he'll not be with us, but, God willing, we'll all be together again in a couple of weeks, and we certainly appreciate your faithful support, and truly, God is faithful.

50:35: And as we read these scriptures line upon line, we're just, I, I personally am just overwhelmed with the faithfulness of such a mighty God.

50:45: God bless you.

50:45: We look forward to seeing you on the Sabbath.

50:47: God bless.