

Ezekiel-39

0:37: Well, greetings, brethren, and welcome to another Wednesday night Bible study.

0:40: We're together, we studied the scriptures line upon line this evening, God willing, we are going to cover Ezekiel chapter 43 and this is pre-recorded.

0:53: It's currently Tuesday evening.

0:55: It's pretty late.

0:56: But I have an early start tomorrow morning and then I'm gonna be on a flight, God willing, in the evening.

1:02: So I just thought I'd record this now as soon as I've gotten in here.

1:05: So greetings from Orlando, Florida.

1:07: And this is an exciting chapter.

1:09: I'll open with a word of prayer, and then let's get into chapter 43.

1:15: Our loving heavenly Father, we bow before you, Lord, and just praise you and thank you so much, God, to know that you really are in control of the Entire universe, and certainly the earth is subject to your will, even though to us it might appear chaotic, it might appear there's a lot of random events and a lot of uncertainty, but we know that ultimately, Father, you have declared the end from the beginning and from ancient times, that which is not yet done, saying your counsel, your will shall stand.

1:48: We pray, Father, that you'll help us to understand your will, to help us to understand your counsel.

1:53: And help us Father to accurately preach the gospel.

1:57: We thank you, Lord God, and ask your blessing in our study now in Jesus' name.

2:01: Amen.

2:03: All righty, so let me go ahead and share my screen and we'll get straight into the text for this evening, which is Ezekiel chapter 43.

2:15: I'll just share my text here.

2:20: Hopefully, you can see that, and I just want this as, as I started last week in Ezekiel 10, just to remind us of where we're coming from as we come into these remarkable chapters from chapter 40 to 48, which is really the conclusion of the book.

2:37: And not just the conclusion of the book, but the conclusion of God's plan for Israel and for mankind really culminates here in these final 9 chapters, which is a significant part of the entire scroll.

2:53: of Ezekiel is a big book, and this is a significant part, and it's the ending part, it's the culmination.

2:59: So everything that we've been studying has led us to this.

3:03: And in Ezekiel 10, you'll remember that the glory of the Lord departed from Jerusalem and from the temple, which was a clear signal of the destruction of Jerusalem and the temple being imminent.

3:17: This, this worship center of the whole universe.

3:23: was about to be destroyed in Ezekiel 10:18, then the glory of the Lord departed from off the threshold of the house and stood over the caravan.

3:33: And the caribo lifted up their wings and mounted up from the earth in my sight.

3:37: When they went out, the wheels also were beside them, and everyone stood at the door of the east gate of the Lord's house.

3:44: And that's significant.

3:45: We're gonna see that in chapter 3, the east gate is, is significant.

3:49: It's where the Lord actually enters.

3:50: Here he's departing.

3:52: And the glory of the God of Israel was over them above, so it's getting ready to leave.

3:57: And then in chapter 11 verse 22.

4:00: Then did the caravan lift up their wings, and the wheels beside them, and the glory of the god of Israel was over above them, and the glory of the Lord went up from the midst of the city, and stood upon the mountain, which is on the east side of the city.

4:16: So it left and it went toward the east.

4:19: And then here in Ezekiel 33, as a result of the glory of the Lord, leaving the temple and leaving Jerusalem, we see this.

4:29: So Ezekiel was warning, warning, warning, and then in verse 21 of Ezekiel 33, and it came to pass in the 12th year of our captivity, in the 10th month, in the 5th day of the month, that one had escaped out of Jerusalem, one that had escaped out of Jerusalem came unto me saying, The city is smitten.

4:50: It's over.

4:53: And then from this point, we see this sudden turn.

4:57: There's no more of the dire warnings against Jerusalem and, and the tribe of Judah, the house of Israel.

5:05: Instead, all of a sudden, there's all this positive encouragement of how the house of Israel will succeed with Jehovah in the end, because The the destruction has happened now.

5:19: And so now the message pivots to how God is going to work his will through the house of Israel.

5:26: And that has led us now to these final chapters in Ezekiel 40 to 49, and what we've seen so far.

5:36: This is the very detailed measurement of the temple.

5:40: So this is a very real temple.

5:42: This, this is a millennial temple.

5:45: It is going to be constructed, I believe, by God Himself, or certainly overseen by God Himself, and it's going to be perfect.

5:54: And then we see the actual details here, you know, I should have, I should have brought up my,, sketch of the temple.

6:03: I'll do that next, God willing, next week.

6:05: I'll try to make a note of that.

6:07: where I just sort of told, fed the details of this blueprint into AI and to generate the temple.

6:14: And of course, it's not perfect, but it's amazing how, based on all the detail in chapters 40 to 42, it could actually create an image of what this large complex is going to look like, massive, massive, A complex or worship complex.

6:34: You could generate it.

6:34: What I wanted to do is, I wanted to say to it, the next time I ask you to do that, if there's any details that are left out, then look at the pattern given to Moses for the tabernacle, and the pattern given to David for Solomon's temple, and also the reconstruction of the temple with Herod.

6:54: And see if you can gather any details from those patterns that perhaps could answer questions if you had any doubts or uncertainties about the blueprint in Ezekiel 40, cause a lot of these patterns are patterns based in heaven.

7:09: And so we would expect that this pattern given to Ezekiel would be modeled after the same pattern given to Moses and to David, but I didn't get around to that.

7:19: but anyway, I mean you can do this as well.

7:22: And just see, there's so much detail in this blueprint, it could actually be constructed.

7:28: So now we come to chapter 43, and we pivot.

7:32: We pivot away from the details of the temple, to the glory of the Lord, actually now entering the temple.

7:41: Ezekiel 43 and 1.

7:43: Afterwards, after doing all this measurement, this tour guide was taking him around and measuring the the details of the construction of the temple.

7:52: After that he brought me to the gate.

7:55: Even to the gate that looks toward the east.

7:58: So we saw when the glory of the Lord left, it left toward the east, and now we see that he's he's being brought to this gate that looks toward the east where the glory of the Lord departed.

8:09: And behold, the glory of the God of Israel came from the way of the east.

8:14: So the same way that he left, this is the way he's coming back from the east.

8:20: And his voice was like a noise of many waters, and the earth shone with his glory, and I would argue that the earth didn't shine with his glory, the land.

8:33: That often when we see this word earth, it is better translated the land and speaking specifically of the promised land.

8:41: So we know that the whole earth is going to come to the promised land to worship the true God, and I think it would be a better translation here.

8:50: So Erez to say the land shone with his glory.

8:55: And this, so, and, and just the, the, the noise, his voice, like the noise of many waters, if you were to stand under Niagara Falls or any large waterfall, just that thunderous sound of the power which we generate a lot of electricity from, the power of the, the thunderous waters, that's what his voice sounds like.

9:17: And that's very consistent with what the apostle John heard in Revelation 1:15 when he's describing the Lord.

9:26: He says his feet like undefined brass, as if they were burned in a furnace, and his voice as the sound of many waters.

9:33: And so we see this, this power when he speaks this authoritative voice when he speaks.

9:40: Back to Ezekiel 43, and it was according to the appearance of the vision, which I saw, even according to the vision that I saw when I came to destroy the city.

9:52: And the visions were like the vision that I saw upon the river Kabar.

9:56: And I fell upon my face.

9:58: So when he says here, when he came to destroy the city, this is, he's referring to what we read in Ezekiel 9, where he prophesized the destruction of the city.

10:06: Here in Ezekiel 9 and 1, he cried also in my ears with a loud voice saying, Excuse me, sorry, cause them that have charged over the city to draw near every man with his destroying weapon in his hand.

10:21: So Ezekiel, Ezekiel came with a prophecy of the destruction of the city.

10:27: But when he received that vision.

10:31: He saw the glory of the Lord, and he's saying that now that he's seeing the glory of the Lord returning.

10:39: To the city and to the temple.

10:43: It's, it's the same as what you saw before, and he fell upon his face.

10:47: And so here in Ezekiel one, when he saw this vision and he said, and I looked and behold, a whirlwind came out of the north.

10:55: A great cloud and a fire enfolding itself, and the brightness was about it.

11:00: And out of the midst of it as the color of amber and out of the midst of the fire.

11:05: So he saw this, this great cloud of fire just enfolding in itself and this incredible brightness and glory.

11:13: And then we could, you go back and reach chapter one, but in verse 28, As the appearance of the bow that is in the cloud in the day of rain of this rainbow, so was the appearance of the brightness round about.

11:25: This was the appearance of the likeness of the glory of the Lord.

11:31: And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

11:36: So this is when he was in Babylon, sorry, excuse me, he was in Babylon, and, The glory of the Lord had left Jerusalem and came to him in Babylon, and he saw this great glory, the glorious vision, and he's saying this is the same thing that he's seeing now.

11:56: Ezekiel 43 and 4 and the glory of the Lord came into the house by the way of the gate whose prospect is toward the east, so the gate that's facing east, the glory of the Lord came into the into the temple by the east gate.

12:12: So the spirit took me up and brought me into the inner court.

12:16: So he was transported to the inner court.

12:19: And it's important, that's an important detail that he didn't come through the east gate, because only the Lord comes through the gate, the east gate.

12:28: And so the spirit took me up and brought me into the inner court, and behold, the glory of the Lord filled the house.

12:38: And here we see with Solomon's temple in 2 Chronicles 5:13, it came even to pass as the trumpeters and singers were as one.

12:47: To make one sound to be heard in the praising and thanking the Lord, so they were fully united in praising the Lord.

12:55: And when they lifted up their voice with the trumpets and cymbals and instruments of music and praised the Lord, saying he is good for his mercy endures forever, His mercy toward Israel indeed endures forever.

13:07: That then the house was filled with a cloud, even the house of the Lord, so that the priest could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God.

13:20: So we saw that the tabernacle, the glory filled the tabernacle, we see it with the Solomon's temple, the glory filled the temple, and then we see it again now with Ezekiel's vision of the millennial temple, where the glory of the Lord is going to fill the house.

13:35: Verse 6 of Ezekiel 43.

13:39: And I heard him speaking unto me out of the house, and the man stood by me.

13:43: So the Lord is now addressing Ezekiel in the presence of this tour guide, this angel.

13:52: And he said unto me, son of man.

13:55: The place of my throne.

13:57: In the place of the soles of my feet.

14:00: Where I will dwell in the midst, listen to this.

14:05: He's speaking directly to Ezekiel, and he's saying this place, the place of my throne.

14:11: And the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever.

14:20: This is Ezekiel scroll.

14:22: This is the scroll of all the abominations that the house of Israel has committed.

14:29: The the scroll of the destruction of the temple in Jerusalem.

14:35: And in this same scroll, the conclusion of the matter is that God will dwell in the midst of the children of Israel forever, forever.

14:47: This, this covenant, and we have to understand covenant.

14:50: Covenant is not some sort of slapdash ad hoc.

14:57: Now I love you, now I don't.

15:00: Covenant is eternal.

15:02: And God has entered into this covenant relationship with the seed of Abraham forever.

15:08: And so when he says here that he's going to dwell in the middle of the children of Israel forever, it means that There will be a children of Israel forever, and there'll be a children not of Israel forever.

15:24: And God is going to dwell in the children of Israel, in the midst of the children of Israel forever.

15:29: And he says, in my holy name.

15:32: Shall the house of Israel no more defile neither they nor their kings by their whoredom nor by the carcasses of their kings in their high places.

15:44: And what we see here, the holy name.

15:49: God is passionate about his holy name.

15:52: And The precise preaching of the gospel in the end time is is characterized by being persecuted for his namesake.

16:06: So there's a very deep understanding.

16:09: Of the sanctity of God's holy name by the faithful preachers of the gospel in the end time, meaning there's a deep understanding by the faithful preachers of the gospel in the end time of not just the sanctity of His holy name, but the significance of His holy name prophetically.

16:29: And we're seeing it, we're seeing a glimpse of it here.

16:32: That his holy name, the house of his, he's gonna dwell in the house of in the in the midst of the house of Israel forever, and they'll no more defile his holy name because they're in covenant.

16:42: It's almost like God has to tame this wild animal called Israel, that refuses to be domesticated and to be subservient to God, but because he entered into a covenant with her, he's just really committed, and in the end, she will actually have her heart turned to God, and she will reflect His holy name.

17:09: Listen to Jeremiah.

17:10: We haven't studied Jeremiah together, but all the prophets preach the same gospel and have the same good news for Israel.

17:18: He says here in Jeremiah 32 and verse 37, behold, and, and the, the reason they're they're all consistent is they're all repeating Moses.

17:28: Moses is the original prophet.

17:30: He lays it all out through God's inspiration, and every prophet after him, every true prophet after him, repeats what he says.

17:39: Because God has declared the end from the beginning.

17:42: So from the Torah, the revelation was prophesized.

17:47: So he says, behold, through Jeremiah 32:37, I will gather them out of all countries.

17:53: This is the elect.

17:54: When Christ returns, he'll gather the elect from the four corners of the earth.

17:57: This is what Moses prophesized in Deuteronomy 30.

18:00: The Bible tells one story.

18:02: Behold, I will gather them out of all countries where I have driven them in my anger.

18:07: This is, this is, this is this covenant relationship.

18:11: These are the terms and conditions of the covenant.

18:14: So because they were unholy in the holy land, God drove them out to the four corners of the earth.

18:20: But now God is the one saying, I will gather them out of the countries.

18:25: So this is the the you can't really understand the Bible unless you understand Moses.

18:30: And that this was prophesized from the beginning, that these people are in covenant, that they will be punished severely for the covenant, but not ultimately destroyed.

18:40: They'll be punished severely to to tame them and to turn their heart toward God.

18:46: And when that happens, he's going to gather them and have this eternal relationship with them.

18:51: Behold, I'll gather them out of all, this is the gospel, by the way.

18:55: This is the gospel, the true gospel.

18:58: Behold, I will gather them out of all countries where I have driven them in my anger and in my fury, and in great wrath is is great wrath, and I will bring them again unto this place.

19:10: Onto this land This is the gospel.

19:14: The gospel always involves the land.

19:16: And I will cause them to dwell safely.

19:20: Meaning, not everybody is Israel.

19:23: But Israel will do us safely in the midst of a hostile people.

19:29: And they shall be my people.

19:33: Not everybody.

19:34: They shall be my people, and I will be their God.

19:40: This is the this is the true gospel.

19:43: They'll be my people.

19:45: I'll be their God, and this relationship will take place in the land of Canaan that I have promised to them.

19:52: And I will give them one heart and one way that they may fear me forever.

19:59: For the good of them and of their children after them.

20:01: God is, God is in this covenant to bring goodness to them.

20:06: And he's committed to it.

20:08: And he's going to transform their hearts through the power of the Holy Spirit, so he can bring this goodness to them forever.

20:16: And I will make an everlasting covenant with them.

20:20: No replacement theology.

20:22: These same wicked people that have rejected him, that are in covenant with them, with him, he's going to make an everlasting covenant with them.

20:30: And I will not turn away from them.

20:32: I will not turn away from them.

20:34: I will not turn away from them.

20:36: To do them good.

20:38: But I will put my fear in their hearts that they shall not depart from me.

20:43: This is, this is the gospel.

20:45: And this is the plan of God, and this is the will of God, and it was written from the beginning.

20:50: This is all in in the Torah.

20:53: Yes, I will rejoice over them, to do them good.

20:57: And I will plant them in this land assuredly, and listen to what God says here.

21:04: The gospel involves the land.

21:06: He's going to plant them, not in any land, but in this land assuredly, and he's going to do it.

21:13: I, I will do it with my whole heart and with my whole soul.

21:17: On the Sabbath, Pastor Murray gave an exceptional sermon on on fully following the Lord, being wholehearted.

21:25: In following the Lord, and he used the example of Caleb.

21:29: Caleb and Joshua would really focused in on Caleb.

21:32: But this, this, this wholeheartedness, this, this, this fully following the Lord with the whole heart.

21:39: But the other side of it is, God.

21:42: He's going to plant Israel in the land with his whole heart.

21:47: God is fully committed.

21:49: To Israel, just as he expects Israel to be fully committed to him, and this is the marital union, the covenantal union between God and Israel, and God is going to do this and plant them in the promised land, in the land of Canaan, with his whole heart and with his whole soul.

22:08: In there, so that was Jeremiah 32.

22:11: Coming back now to Ezekiel 43, all the prophets are saying the same thing, preaching the same gospel.

22:18: In their setting of their threshold by my thresholds and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed.

22:32: So this is what the scroll of Ezekiel has been all about the evil of these people, and the audacity of these people, the brazenness to have complete disregard for the holy covenant.

22:46: And complete disregard for the sanctity of God's name.

22:50: That's these people.

22:52: They're God, God pulls no punches and saying how wicked they are.

22:57: And how they've defiled his holy name by their abominations that they've committed.

23:01: Therefore, I destroyed them in my anger.

23:06: So that's when we see The prophet receiving the news that Nebuchadnezzar has destroyed Jerusalem and taken them captive.

23:17: And, and, and Assyria destroyed the northern kingdom before that.

23:22: And God is the one who's orchestrated this this terrible tribulation.

23:26: And, and recently, in recent history, we see October 7th, God is the one that happened on the high holy day, October 7 was an annual high Sabbath, that they were desecrating.

23:38: And God says he did this to them in his anger.

23:42: So he's using the hostile nations as tools to punish his people.

23:47: And and more to come, that this, this great tribulation, the likes of which no nation has ever suffered, that's in the future for these people, but not to destroy them.

23:59: Not to destroy them, to reform them.

24:02: And those that die, we see in Ezekiel 37, God is going to resurrect all of them, the entire house of Israel.

24:10: He's going to resurrect and unite and invite them to this repentance and reformation and the holy union that was determined for them from the beginning.

24:23: He says they've defiled my holy name by their abominations that they've committed, therefore I consume them in my anger.

24:29: Now, let them put away their whoredom.

24:32: Stop it.

24:34: So there's a reason why you're in captivity.

24:37: And Ezekiel tell them the reason, and let them now decide once and for all, to put away their whoredom and the carcasses of their kings.

24:46: Far from me.

24:48: And if they do that, I will dwell in the midst of them forever.

24:53: This is God's will.

24:54: This is the gospel.

24:56: The gospel is a holy God.

24:58: The good news is because of the covenant.

25:01: This holy God will in fact dwell with his holy people in the holy land, with his holy law forever.

25:11: This is the gospel.

25:12: This is the good news.

25:13: In fact, that's what Pastor Murray again was talking about, on Sabbath.

25:18: When Caleb went to spy the land.

25:21: And came back and and the 12 spies went in, but only 2 of them came back with a faithful report.

25:29: This is the land of Canaan.

25:31: This is the land that God promised to give us.

25:34: Let's go and take it.

25:35: It's a good land.

25:37: But 10 of them said, no, no, no, we can't possibly do this, and, and even though God committed to giving them this land, they didn't believe it.

25:48: And so the gospel that was preached to them, the same gospel was preached to us.

25:53: The only difference between the gospel that was preached is they didn't believe it.

25:57: And what is it that they they didn't believe that they could enter into his rest, which is the land.

26:03: And so we better be sure that we are not twisting the gospel, and that we are in fact, believing the very same gospel.

26:12: That the house of Israel will dwell in the holy land of Canaan, that God has chosen for Israel forever, and God Himself will dwell there with them.

26:21: This is the gospel message.

26:23: And and the good news, real good news is, no matter what, God is committed committed.

26:30: He's wholly committed.

26:32: To doing this.

26:33: This is the gospel.

26:35: So despite the evil, Of the Israelites, and it's specifically now the the the covenant is retained by the southern kingdom.

26:44: And people will sometimes tell me the Jews are so evil and they're responsible for so much of the evil in the world.

26:52: I just say, what's your point?

26:53: Like what's the point?

26:55: You're trying to tell us something that's not in the Bible?

27:00: You didn't reread the Bible to see that God Himself condemns them for their abominations and their wickedness.

27:07: But at the same time, that same God who condemns them for their abomination, their wickedness, and their evil, that same God says, I will dwell in the midst of them forever, and I will put a new heart within them, and a new spirit within them, and I will have revive and renew my covenant with them.

27:24: So, let's not get caught up in how evil we think these people are.

27:29: Let's get caught up in how committed God is to the covenant.

27:34: So he says here, Now let them put away their whoredom and the carcasses of their kingdoms far from me, and I will dwell in the midst of them.

27:44: Not everybody I'll dwell in the midst of them forever.

27:49: So when we read in Revelation 21, I've really been contending this, that because when I first read Revelation 21, I heard a great voice, verse 3, out of heaven saying, behold, The dwelling place of God is with men.

28:05: And he will dwell with them, and they shall be his people, and God Himself shall be with them and be their God.

28:12: And when I read this, I've always just thought, mankind in general, God's gonna come down from heaven, he's gonna dwell on earth, and he'll be with mankind, and he'll be just so wonderful.

28:23: I don't see this anymore.

28:25: I see so, so clearly that this is not with men in general.

28:31: This is with the house of Israel.

28:33: And that there's a great deal of protocol.

28:37: In dwelling with the holy God, and we see a lot of that protocol in Leviticus and Numbers in the Torah.

28:45: We see a lot of that protocol or some of that protocol in the scroll of Ezekiel, but we know this is a holy God, and you need to be educated to coexist with him.

28:57: And Israel will be educated.

29:00: And he makes it, nowhere in the scriptures does he say.

29:04: I'm gonna dwell with mankind, and I'm going to timeshare and, and dwell in different parts of the world.

29:10: He says the soul of my feet and my throne will be in this specific place.

29:15: And I'm gonna, in that place will be in the midst of the house of Israel forever.

29:21: And so here when we read in Revelation at the end, he'll dwell with them and they'll be his people and and and and God will be their God.

29:31: This has to be Israel.

29:32: It has to be consistent with all of what the prophets have been saying.

29:37: So back to Ezekiel 43 and 10, you son of man.

29:42: Show the house.

29:44: The temple to the house of Israel.

29:48: Why should Ezekiel show them this vision and, and this tour that he's been on with all the measurements?

29:56: What, what is he to do with this information?

30:00: God says, take this information and show it to the people who are in exile with you.

30:05: The house of Israel.

30:06: The house of Israel, and I've said this many times, it's very clear, and, and go back and look at the archive.

30:13: That the entire house of Israel was represented in the southern kingdom.

30:18: And sometimes God calls the southern kingdom, the house of Judah.

30:23: Sometimes he calls it the house of Israel.

30:25: We have to see in context.

30:27: And in context within the book of Ezekiel, more often than not, 9 times out of 10, when he says the house of Israel, in the book of Ezekiel, he means the southern kingdom that are in captivity with Ezekiel.

30:41: That his message was to be given to the people that he was with.

30:45: It was not a message where he was to receive it and not know what to do with it and do nothing with it.

30:50: God God commands him.

30:51: Do not be rebellious.
30:52: Do not rebel against me.
30:54: Take this message and give it to the people, and to say, well, God commands him to do something that he can't do, because the, the people are not there with him.
31:03: No, they're right there with him.
31:04: And this glorious vision of the temple, God says to him, Take this Vision In detail, and show it to the house of Israel.
31:15: Why?
31:16: that they may be ashamed of their iniquities.
31:20: God is in covenant with them, and he wants to see, he wants them to understand his will for them and what they've done, and he wants to bring them a sense of shame so that they'll repent fully, show them that they can be ashamed of their iniquities, and let them measure the pattern.
31:38: Let them understand the entire temple structure that I'm gonna dwell with them forever.
31:44: And there's going to be a protocol of holiness that they need to embrace to dwell with me.
31:50: And if they be ashamed, they're going to have, they have to react.
31:55: And, and when you show them this and they react, it's not like you're gonna, I'm giving you this information, but there's nobody to deliver it to.
32:03: And therefore you are, you're unable to assess how they respond.
32:08: Giving you this information, share it with them, and if they be ashamed of all that they have done, then show them the form of the house, and the fashion thereof, and the goings out thereof, the whole protocol, and the comings in thereof, and all the forms thereof.
32:25: And all the ordinances thereof, and all the forms thereof, and all the laws thereof.
32:31: There's there's there's a Torah that Moses said, you will obey all the words of what I command you to this day.
32:38: Show them all of this, and write it in their sight.
32:42: In their sight, they're gonna let them see what you're doing.
32:44: So, whoever these people are, they're alive at the same time as Ezekiel, and he's supposed to write this down in front of them.
32:53: Why, that they may keep the whole form thereof, and all the ordinance thereof, and do them.
32:59: So this is ultimately the will that God has for these people.
33:04: This is the Torah of the temple.
33:07: This is the law of the house.
33:09: Upon the top of the mountain of the whole limit thereof round about shall be most holy.
33:15: So this is the most holy place.
33:17: Behold, this is the Torah of the temple.
33:22: This is the law of the house.
33:25: And then this is gonna now switch to the, it's going to switch to the description of the altar, and I'm just gonna pivot here to the complete Jewish Bible as we get into all these measurements.
33:39: It's just a little easier to read them in the Jewish, the complete Jewish Bible.
33:44: These are the measurements of the altar.

33:47: In cubits, a cubit here is defined as a normal cubit, which is 18 inches, so a foot and a half, plus a hand breadth, 3 inches, so 21 inches.

33:58: The base is 21 inches high.

34:02: And 21 inches wide, with the molding surrounding it at its rim, about a hand span, about 9 inches in width.

34:13: The height of the altar is thus.

34:15: So this is now measuring the altar in the most holy place where these sacrifices are going to take place and where the worship will take place, and there's a focus on the altar.

34:27: Let's get the altar right first.

34:30: From the base of the ground to the lower edge, 3.5 ft.

34:34: With 21 inches, from the lower ledge to the upper ledge, 7 ft, with the width again 21 inches.

34:43: The hearth measures 7 ft high with 4 horns on top of the hearth.

34:49: The hearth is a square 21 ft on each of its 4 sides.

34:54: The ledge measures a square 24.5 ft on each of its four sides.

34:59: The molding around it 10.5 inches across and its base 21 inches, larger than the rest, all the way round its steps face east.

35:09: So again, you the glory of the Lord comes in from the east and these steps are facing the east.

35:15: He said to me, human being, Ideni Elohim, this would be Yehovah Elohim says.

35:24: These are the regulations for the altar when the time comes to construct it.

35:30: Of burnt offerings on it, and splash the blood against it.

35:35: And again, people contend with this vision, saying it's completely symbolic because they can't digest these offerings, being in the millennium in crisis here.

35:49: But, as we said last week, the offerings have more than a single purpose, and the only it's not solely to deal with the forgiveness of sin, that there are offerings that have to do with purification, that have to do with fellowship, that have to do with thanksgiving, that have to do with dedication, and so all of these offerings will in fact be part of the worship system.

36:14: When Christ returns, and, and, and, and he's established in, in the temple.

36:20: So they'll offer burnt offerings, so the altar has to be right, so that the burnt offerings will be offered and splash the blood against it.

36:29: And again, the blood here is a purification ritual.

36:35: You are to give to the Kohane, the priests.

36:39: Who are Levites descended from Zadok.

36:43: And who approached to serve me, says Yehovah Elohim.

36:47: So Zadok the priest, his line is called out for special honor because of his faithfulness.

36:54: And I don't know if there's been someone from just as an example here, just the recent news with the Trump administration coming back into power, Abiathar would be like Mike Pence.

37:09: Who at the end of Trump's first administration, his first tenure, when clearly he was losing, Mike Pence turned on him and betrayed him.

37:21: That's what Abiathar did to David.

37:23: And then now that Trump is back in power, Mike Pence is relegated, he's out.

37:30: He's got nothing to do with him.

37:32: That's what happened to Abi Atar.

37:34: And then if there was someone there, I'll take his son, for example, who was faithful to him in the first administration, and although he lost and he was sort of exiled for a while, his son remained faithful.

37:46: That would be like Zadok, the priest.

37:48: And so now when he's back in power, maybe Donald Trump will remember who was faithful to him, even when he was on the, you know, that the election was actually stolen from him, and, you know, who, who abdicated and who remained faithful.

38:02: So just by way of sort of trying to get our head around what happened here and how God then as a result of Zadok's faithfulness to David's throne and to David's kingdom, despite it looking like everything was going.

38:15: Towards Adonija, Zadok remained faithful, and God is calling him out and his seed for eternity, to have a special place of honor.

38:25: God honors faithfulness.

38:28: And so they're going to approach to serve me, says the Lord, Yehovah Adeni.

38:34: yova Elohim, sorry, a young bull is a sin offering, and again, sin offering, we think sin, but this was a dedication offering.

38:42: You are to take its blood and put it on the four horns of the altar, on the four corners of the ledge, and on the molding all the way round.

38:50: Excuse me, I'm sorry.

38:52: this is how you will purify it and make atonement for it.

38:56: You, so again, you see the purification.

38:58: So this is a purification offering.

39:02: You are also to take the bull, which is the sin offering, and have it burned up at the designated place on the grounds of the house outside the sanctuary.

39:10: And last week, I showed that, you know, the woman who gives birth, or maybe is in her menstrual cycle, and needs to be, becomes unclean as a result, no sin involved.

39:21: You giving birth is a beautiful thing, but she becomes unclean because of the bodily fluids, and then she has to give a sin offering.

39:28: In order to purify herself to be pronounced clean to come back into the worship system.

39:34: So the sin, we just have to understand these offerings are not as simple or one dimensional as we may have thought.

39:45: He says in verse 22, on the second day, you are to offer a male goat without defect as a sin offering, and they are to purify the altar as they purified it with the bull.

39:56: So again, the emphasis being that these offerings are very much a part of the worship system and how to dwell with the holy God.

40:06: And they'll be very educational as well, to point to the sacrifice of Christ and the depth of that sacrifice.

40:13: But we mustn't think because of Christ's sacrifice, these offerings are now obsolete.

40:17: Clearly they're not.

40:19: I didn't write the Bible.

40:22: Verse 23.

40:23: When you have finished purifying it in the the emphasis of the offerings being on purification, you are to offer a young bull without defect and a ram from the flock without defect.

40:34: So all of these animals have to be inspected to make sure they're without defect.

40:39: You are to present them before Yehovah, and the priesthood, the kohene, will throw salt on them and offer them as a burnt offering to Yehovah.

40:50: Every day, for 7 days, you are to prepare a goat as a sin offering.

40:57: Every day.

40:58: This is real.

40:59: God is the one orchestrating this.

41:01: They are also to prepare a young bull and a ram from the flock without defect.

41:06: For 7 days, they are to make atonement for the altar.

41:10: And cleanse it.

41:12: So again, this notion or this emphasis on purification and cleansing from the offerings.

41:17: In this way, they are to consecrate it.

41:20: This is how you dwell with a holy God.

41:22: And I really think that we take the holiness of God for granted and think we can be casual with God.

41:28: Well, God is gonna dwell with his people forever, and it's not gonna be casual.

41:33: There's protocol involved in coexisting with this, the holiness of God.

41:39: And then finally, when these days are over, so for 7 days, when these days are over, then on the 8th day and afterwards, the kohanim will present your burnt offerings.

41:53: Excuse me.

41:55: Sorry.

41:55: , the kohanim will present your burnt offerings on the altar and your peace offerings.

42:01: So again, the peace offerings, these are fellowship offerings, and I will accept you.

42:07: So there's this coexistence now with God as he dwells with them forever, and I will accept you, says Adenai Elohim or Yehovah Elohim, and Deacon Jan actually gave a great sermon on the 8th day, and this this notion of new beginnings.

42:24: And so there's some symbolism there about the 8th day.

42:28: So that is Ezekiel chapter 43, and I just have to be careful with my voice here because it is a bit late here, but hopefully you are enjoying our walk through the scroll of Ezekiel.

42:43: That was Ezekiel 43.

42:45: God willing, we'll carry on with Ezekiel 44 next week.

42:50: What a great God we serve.

42:52: This coming Sabbath, not deacon, but Pastor Murray.

42:58: will be bringing us the sermon, and he gave this great sermon on Sabbath.

43:02: Hopefully, you were able to hear that fully following the Lord, and, and he's going to be bringing the sermon again this coming Sabbath.

43:12: We look forward to you joining us then.

43:15: What a mighty holy God we serve.

43:17: God bless you.