

## Ezekiel-40

0:41: Well, greetings brethren.

0:42: Welcome to another Wednesday night Bible study, where together we studied the scriptures line upon line this evening, God willing, we're going to go through the scroll of Ezekiel, chapter 44, and we're doing this live.

0:59: So it's been a while since I've been able to interact with you, live due to travel.

1:06: And I just had a little bit of a delay getting started, just from time to time, I just have some technical issues.

1:12: Had another technical issue in terms of sharing the scriptures, but we do have a workaround.

1:17: So we will be able to share the scripture instead of you just, staring at me all evening.

1:22: let's open with the word of prayer and then I'm gonna check the chat just to make sure that I am coming through loudly and clearly and also just to see who has, checked in with the word of prayer.

1:34: Loving Father, we bow before you, Father, and we just Thank you that your word is truth.

1:41: And that your word is a lamp and a guide unto our feet.

1:45: We thank you, God, for showing us the right way.

1:48: We thank you for giving us this desire to grow in the grace and the knowledge of our Lord and our Savior, Jesus Christ.

1:56: We ask you, Father, to continue to bless us as we grow in our understanding, deep in our faith.

2:04: Help us, Father, to watch, to understand how your word is unfolding.

2:10: Especially in the Middle East.

2:13: And around the world, and we just thank you, Father, for the faithful brethren who we have to share this journey.

2:20: Father, please, bless us now and help us Father too.

2:26: Here a little there, a little line upon line to deepen our understanding.

2:30: We praise you, Lord, and just thank you and pray in the mighty name of Yeshua Messia.

2:35: Amen.

2:36: All right, brother, let me, let me just first check to see who is here.

2:42: And if I'm coming through loudly and clearly.

2:45: So, Mr.

2:46: Palmette, greetings, Rosebud greetings, petty milk, greetings.

2:51: Who else do I see?

2:52: Dave and Dev, the faithful followers every week, greetings.

2:57: Jeff Flenick is here, greetings.

3:00: Who else do I see?

3:01: CGI Burlington, one of us is here.

3:03: Greetings.

3:05: Rick 4 is here, Sidfried is here.

3:07: Greetings to both of you.

3:09: Pastor Murray is here.

3:10: Greetings.

3:11: Bruce Ellis is here.  
3:12: Greetings.  
3:13: John Romano is here.  
3:14: Wonderful.  
3:16: Let's see who else I see here.  
3:18: Chaw Jaws, welcome.  
3:20: Good to see you.  
3:21: JD is here.  
3:22: Welcome.  
3:23: Denise 3 is here.  
3:25: Welcome.  
3:26: Carlotta Ellison is here.  
3:27: Welcome, welcome.  
3:28: Good to see you.  
3:30: Who else do I see here?  
3:32: Pep Square, welcome.  
3:35: And thank you, Pastor Murray, for letting them know that I'm on, I'm here, and audio and video are good.  
3:42: Thank you very much.  
3:45: Wonderful.  
3:45: And Merlein is here as well, made it.  
3:49: All right, let's, let's jump in.  
3:52: I will share my screen and hopefully this will work.  
3:56: Yes, it will.  
3:57: And let me, Change that.  
4:01: All right.  
4:02: Very, very good.  
4:04: Ezekiel, we're gonna do chapter 44.  
4:07: Before we do, I just want to remind you of the glory of the Lord leaving the temple, leaving the city, and that was the signal of certain destruction of Jerusalem.  
4:22: Ezekiel 11:23 and Ezekiel says, the glory of the Lord went up from the middle of the city, and it stood upon the mountain, which is on the east side of the city, so it it it left going eastward.  
4:38: And then in chapter 43, when we were reading this together last week, he says, and he said unto me, verse 7, Son of man, the place of my throne.  
4:50: And the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever.  
5:00: And last week I tied this to Revelation 21, where we see very clearly God is going to dwell with mankind forever, but when we put all the scriptures together, this is not a generic God dwelling with humanity.  
5:15: God promises that he's going to dwell in the midst of the children of Israel forever.  
5:21: So he's going to be in Jerusalem.  
5:23: This is, he says this, this is the place with the soles of my feet.  
5:25: This is where I will walk up and down.

5:27: And then what I said last week is, God is not on a timeshare.  
5:32: Where he's gonna spend some time in Jerusalem, and of course, he's gonna spend some time in New York and Washington, and maybe in Johannesburg, and maybe in Toronto and Ottawa, and of course, he has to spend some time in London.  
5:43: So it's just some sort of timeshare arrangement as he spends time with mankind.  
5:48: No way.  
5:49: There is holy ground, holy land.  
5:53: And he's going to dwell there.  
5:56: That's where he will dwell forever, he says.  
5:59: And it's going to be in the middle of the children of Israel forever, which, as I mentioned last week, it means that there will be a children of Israel forever, and there'll be a non-children of Israel forever.  
6:11: There's going to be a distinction.  
6:12: God, God is a God of distinctions, and there will be a distinction between Israel and the rest of the world forever, and he's going to dwell in the midst of Israel.  
6:21: And as we were going through, as we began in chapter 40, it became crystal clear.  
6:27: And we should, we, you know, we picked this up from really exodus.  
6:32: As we finish the book of Exodus and the tabernacle is being built, and then we go into the book of Leviticus, and we see very clearly in numbers, there's a code of holiness when you talk about dwelling with the great God of the universe, the creator of the universe.  
6:50: You don't just dwell with him.  
6:52: He is a holy holy God, and there are protocols and ordinances and rituals all surrounding.  
7:01: The the fact that you're interacting with a holy holy God.  
7:06: And so as we saw with Moses, That there are requirements.  
7:12: To dwell with the holy God.  
7:14: So we see here in the vision that Ezekiel has has has of the future.  
7:19: In fact, Moses himself said, look, you're going to be punished, you're gonna be exiled, but in the end, God will gather you and put you back.  
7:25: And he says, and you're going to follow everything that I've shared with you, all the instructions you will follow.  
7:31: And so we're seeing here the, really the, the establishment.  
7:38: And the compliance, the establishment of and the and the compliance to the holiness code.  
7:45: And so when God says he's going to dwell on earth, there's protocol involved, and I did mention a couple of weeks back, we need to be very cognizant.  
7:55: of our presence.  
7:58: In or or our, our, our presence before the great God.  
8:03: So on the holy day.  
8:05: The high Sabbath, when we are coming to worship, we best not be casual.  
8:12: Now, that doesn't mean, you know, you have to be in a suit and tie.  
8:16: That might not be your culture.  
8:18: You know, if we were to go to Asia or Africa, or the Middle East, a suit and tie may not be the culture there, but it doesn't matter.  
8:28: Whatever the culture is, whatever your culture is.

8:31: Do you bring your best when you're in front of the holy God of Israel?  
8:37: Or can it be said of you?  
8:39: You know, I've seen you make more effort for a job interview.  
8:44: I've seen you make more effort for an important event that you've attended than when you or I come before the mighty and the holy God.  
8:53: Let that not be said.  
8:55: Let it be said of us, you know what?  
8:58: That person sets a standard, that person sets a high standard as to how to conduct themselves in the house of the living God.  
9:07: And so here there is holiness, there is a protocol involved, and God says in chapter 43, this is where I'm going to dwell, and I'm going to dwell in the middle of the children of Israel forever.  
9:18: And my holy name.  
9:20: Shall the house of Israel no more defile.  
9:23: So this is showing us the covenantal relationship.  
9:27: God is in covenant with Israel.  
9:29: And it's not that because they defiled his name, OK, the covenant is over, that's it, throw them away, bring in the church.  
9:37: No, no, this is, we have to understand covenant.  
9:40: Covenant is an eternal bond.  
9:42: And because of that eternal bond, Moses was able to declare from the beginning that this was the end.  
9:48: So God is the God who declares the end from the beginning.  
9:50: And so in the book of the books of Moses, in the Torah, we actually see the the prophecy in Moses of this time.  
9:59: Ezekiel is, is blessed with more detail, but Moses already called this.  
10:05: And so these very same people that entered into covenant in Exodus 19, and these very same people who are the descendants of the covenant of Genesis 12:15, here it is.  
10:18: The covenant is eternal.  
10:20: The covenant is eternal.  
10:22: And so because of the covenant, God is working it out that we come to this point, where despite their abominations, and Ezekiel is all about the abominations of these people, despite that, that notwithstanding, the house of Israel shall no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.  
10:46: So that's just backdrop then that the glory of the Lord left.  
10:49: These people are full of abominations.  
10:51: They caused the glory of the Lord to leave, but because of covenant.  
10:55: God is working it out and working out their tribulation, to cleanse them, to purify them, to bring them back.  
11:02: And this is it.  
11:04: Now, Christ has returned.  
11:05: He's established here on earth.  
11:08: The temple is established, holiness is established.

11:11: The whole world knows where holiness dwells, where the Lord dwells, and, and they have this priest class, this kingdom of priests, that is facilitating the knowledge of God and the worship of God.

11:23: Now we come to Ezekiel chapter 44.

11:26: So Ezekiel is on this tour, and he has a tour guide who's showing him around and telling him, you know, make note of what I'm sure I'm showing you, and you've been brought here so that you can take this message back to your fellow exiles.

11:42: And make sure that they're ashamed of themselves when you share this with them.

11:47: But give them this vision of what you've seen.

11:49: So now we come to Ezekiel 44, after he had been shown the the inner court, Ezekiel 44 and verse 1.

11:57: Then he brought me back the way of the gates.

12:01: Of the outward sanctuary which looks toward the east.

12:07: And this time, it was shot.

12:10: So he's, he's been here before, and that was being brought back, and previously this was called the house of the Lord, it's called the temple.

12:18: Now it's called the sanctuary.

12:21: Now, now the, the, the, the, the sanctity of it is very, very clear, and not only is it now called the sanctuary, but the gate towards the east has been shut.

12:34: Then said the Lord unto me, this gate.

12:38: Shall be shut.

12:39: It shall not be opened.

12:41: Remember, this is the God who shuts and nobody, no one opens, but now the gate is shut, and God tells him.

12:48: I'm, I'm telling you, this gate is shut and it shall be shut.

12:52: And it will never be opened.

12:55: But why is that?

12:56: Why, why is the gate shut and why will it not be opened?

13:00: And no man shall enter in by it.

13:02: It, it, it, it, it served, it was open for a functional reason.

13:07: That function has been, has been satisfied.

13:09: It's now shut, it'll never be opened again, and, and it will be never used again.

13:14: No man shall enter in by it.

13:16: Why?

13:18: Because the Lord, Jehovah, the God of Israel, has entered in by it.

13:23: Therefore, it shall be shut.

13:25: So the whole gate, the whole temple has been designed, and that reminds me, I can't share it tonight.

13:31: I should have put it on my iPad.

13:32: I was gonna share the the AI image of the temple.

13:38: , maybe at the end, I'll just quickly see if I can find that, and get it on my iPad.

13:44: I'm just sharing from my iPad.

13:47: So, the temple was constructed, it's perfect.

13:51: It's, it's designed in a very functional and very beautiful way, and it's massive, and this east gate.

14:00: It's now shut, and it's never to be used again, because God himself walked through it.

14:07: And so no man can come through this gate now, because the God of Israel has passed through this gate.

14:13: Therefore, it shall be shut.

14:15: And then he says, it is for the prince, the prince, he shall sit in it to eat bread before the Lord.

14:23: So this area where the Lord dwells, the prince can come there.

14:29: And he can eat bread, he can have his meal before the Lord or with the Lord.

14:35: He shall enter by the way of the porch of that gate, so he can't come in through the gate, but he's gonna come in this way to this area and shall go out by the way of the same.

14:45: So there's an access point for the prince.

14:48: Who is this prince?

14:50: Well, Ezekiel 34 tells us, and I, the Lord will be their God.

14:55: And so Ezekiel Ezekiel is echoed by John's writings in Revelation, where God says, and I will be their God and they will be my people.

15:07: This is not speaking of mankind in general.

15:09: It's speaking of the holy people of Israel.

15:12: And so here in Ezekiel 34, I, the Lord will be their God, and my servant David.

15:18: will be a prince among them.

15:21: I, the Lord, have spoken it.

15:23: So we see now who is this prince.

15:26: This is the promise, the covenantal promise to David.

15:30: That he will be king over Israel, and he's going to have this special place where he can dwell and and eat before the Lord, and converse with the Lord.

15:42: This is an amazing honor that King, King David alone will have this honor.

15:48: Back to Ezekiel 44 4.

15:51: Then he brought me, then brought him me.

15:55: The way of the north gate before the house.

15:59: So this is the area where the, you know, the sacrifices take place, and I looked, and behold, the glory of the Lord filled the house of the Lord.

16:09: And I fell upon my face.

16:11: I mean, how, how do you react when you're in the presence of the glory of the Lord?

16:16: And, and it just, it, it just filled the house.

16:19: And you remember when, when Solomon established the temple, when the tabernacle was a temple, established, the glory of the Lord filled the house.

16:27: Well, here it is.

16:29: This is the same glory that departed because of all of the abominations.

16:34: Well, now, because of the atonement, because of the atonement.

16:39: Because of the, how should I say the, the resolution of the alienation.

16:47: Now the glory of the Lord can come back, and it can fill the house.

16:51: And God is going to dwell in his glory, and he's going to be glorified in Israel forever.

16:57: And and Ezekiel, when he experiences this, he falls on his face.

17:02: And the Lord said unto me, Son of man, mark well.  
17:07: And behold with your eyes and hear with your ears, all that I say unto you, concerning all the ordinances of the house of the Lord.  
17:19: So there are ordinances, there are protocols to dwell with the Lord.  
17:24: It's not a casual relationship.  
17:27: It's an eternal relationship.  
17:28: It's an intimate relationship, but it's not casual.  
17:32: There are protocols, and so God is making sure that Ezekiel understands the protocols of dwelling in the house of the Lord.  
17:40: So he says, make sure you pay attention.  
17:44: To all the ordinances of the house of the Lord, and all of the Torah thereof.  
17:51: There is a Torah, a set of instructions associated with the house.  
17:58: And this again, you know, people say, well, you know, because there are sacrifices here, this, this is all symbolic.  
18:04: No, this is instructional.  
18:07: Torah is the teaching.  
18:10: The, the, the instructions.  
18:12: And so there's a teaching associated with these ordinances and, and Ezekielist to absorb the Torah of the house of the Lord.  
18:22: And mark well the entering in of the house, with every going forth of the sanctuary.  
18:29: So, what are the access points?  
18:31: How do people come into the, into the presence of the Lord?  
18:33: The fact that the east gate is shut forever because the Lord himself came through that gate.  
18:38: How do you, how, how, how will the prince dine with the Lord?  
18:44: what are the sacrifices?  
18:45: Where do they take place?  
18:47: How do they take place?  
18:49: How did the people participate in in eating the flesh of these sacrifices?  
18:55: All of these things Ezekiel needs to absorb and relay back to the house of Israel.  
19:02: Verse 6.  
19:03: And you shall say to the rebellious.  
19:07: Even to the house of Israel.  
19:09: So, as much as Ezekiel is seeing the atonement, he's seeing the atonement, he, he, the, the people that are with him are the rebellious people.  
19:18: This is the rebellious house of Israel.  
19:21: But God has a way, God has in his plan.  
19:23: He declared it from the beginning, how this is all going to be resolved, and how Israel will be His holy people.  
19:30: And then Ezekiel, you were to absorb all of this, and then go tell those rebellious people that I had that I've punished, that are in the, in, in the, the process of tribulation.  
19:41: That that have been exiled and that have witnessed the destruction of Jerusalem.  
19:46: Go and tell them this information, and you shall say to the rebellion, even to the house of Israel, which again are the exiles that are with him.

19:55: Thus says the Lord God, oh you house of Israel, let it suffice you of all your abominations.

20:04: In that you have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh.

20:12: You've defiled my holy place.

20:16: This this this is my holy land, this is my holy temple, and it was given into your care and into your custody, and look what you've done.

20:26: Look, look how you've had you've had no regard for the holiness of my things.

20:31: And so God is not forgetting this.

20:33: As much as he's going to resolve it, and they're going to be at one ultimately.

20:38: Ezekiel is to remind them of who they are.

20:42: And in their abominations, their filth, and what they've done to the holy land and to the holy temple, and how they've brought these strangers, these uncircumcised people.

20:53: Into the sanctuary, to be in my sanctuary, to pollute it.

20:57: Even my house.

20:59: When you offer bread, the fat and the blood.

21:02: And they have broken my covenant because of all your abominations.

21:08: Go and tell them this.

21:09: So Ezekiel has this incredible vision.

21:12: That is despite the destruction of Jerusalem, this is not the end.

21:16: God is gonna work it out and he will fulfill all his promises, but you need to know who you are and what you've done, and you need to be ashamed of yourselves.

21:25: And he says, and you have not kept the charge of my holy things.

21:30: You've broken the ordinances.

21:32: But you have said keepers of my charge in my sanctuary for yourselves.

21:36: So, you've, you've allowed the defiled people, the uncircumcised people to come and be participating in these things, in my sanctuary.

21:44: And you know, by way of sort of modern parallel, when we have uncircumcised people.

21:50: , leading God's people.

21:54: We need to be thinking very carefully about this.

21:57: God did the whole holy service.

22:01: Is very God God is watching this.

22:04: And the holy land and the holy people, and then sometimes you see people coming off the street.

22:10: And and they're invited to participate and to maybe sing and to to participate in the holy service.

22:17: And God is watching this and saying, how are you defiling?

22:19: How are you bringing in strangers to defile my holy things?

22:24: So, you know, if you want to do, let's say some sort of outreach type of activity, well, maybe that shouldn't be done on the Sabbath.

22:31: Maybe we need to do that outside of this holy Sabbath service and not be bringing strangers into the Sabbath service.

22:40: So God is very upset by what they've done here.

22:44: Verse 9.

22:45: Thus says the Lord God.  
22:49: No stranger Uncircumcised in heart, nor uncircumcised in flesh.  
22:57: Shall enter into my sanctuary.  
22:59: This is the future.  
23:00: God is very, very clear, very adamant about this.  
23:03: I'm going to restore holiness, and there is no compromise.  
23:07: You know, human beings love to compromise.  
23:09: There'll be no compromise.  
23:11: He says, shall enter into my sanctuary of any stranger that is among the children of Israel.  
23:18: And this has echoes of when we were studying the scroll of Zechariah.  
23:22: In verse 21, he says, yes, every pot in Jerusalem and in Judah, shall be holiness to the Lord of hosts.  
23:29: Everything, but when you come into Jerusalem, everything is holy.  
23:33: And even you're visiting a friend that's not in the temple, but they're in Jerusalem and you're just going for a meal.  
23:41: Everything is holiness to the Lord.  
23:43: It, it's the whole city is devoted to the Lord.  
23:47: And, and every pot, everything that's cooked in Jerusalem in this time, everything is dedicated to the Lord.  
23:53: And all day that sacrifice shall come and take of them and seethe therein.  
23:59: And in that day there shall be no more than Canaanite in the house of the Lord of hosts.  
24:07: The Canaanite represents sexual filth.  
24:10: And none of this will be in the house of the Lord.  
24:14: And so they're considered strangers and there's basically gonna be a separation in the end time between holiness and, and the wicked.  
24:23: And the wicked will be out, and everybody's going to be turning their hearts to the holiness of the Lord.  
24:28: And so the and the the center of the earth and the instruction for the whole earth will be in Jerusalem.  
24:35: So he says that that this is tell, tell these wicked people the reason they're suffering is because of the abominations of the creeping things that they brought into the temple.  
24:45: But when I come and I restore their position, And my holiness, this will never happen again.  
24:53: Verse 10.  
24:55: And now this is interesting.  
24:57: And the Levites that are gone away far from me.  
25:01: When Israel went astray.  
25:04: Which went astray away from me after their idols.  
25:07: They shall even bear their iniquity.  
25:11: I, I just find this absolutely amazing.  
25:14: So the Levites here, you know, look at Jeremiah and Malachi.  
25:20: And then let's talk about the Levites.  
25:23: Jeremiah 23:11, he says, for both prophet and priest are profane.

25:29: Yes, in my house, have I found their wickedness, says the Lord.  
25:35: And then in Malachi, he says, and now, oh you priests, this commandment is for you.  
25:42: If you will not hear, if you will not lay it to heart, to give glory unto my name, says the Lord of hosts.  
25:51: I will even send a curse upon you.  
25:53: This is to the priests.  
25:55: And I will curse your blessings.  
25:58: Yes, I have cursed them already, because you do not lay it to heart, and again, Malachi is just repeating Moses.  
26:05: You'll be blessed, but then you're gonna be cursed because of what you're, you're, you're turning away from the Lord.  
26:14: So, God remembers.  
26:18: The unfaithfulness.  
26:21: Of the Levites And although they're going to be serving the Lord eternally, He says they're going to bear their iniquity.  
26:31: That, that what they did, and they were supposed to, that there's a, in, in Malachi, he says that the priest's lips.  
26:39: should speak knowledge.  
26:40: The people should should seek knowledge of the from the lips of the priests.  
26:45: And the, the priest helped turn the people astray, turn the people away.  
26:49: And so God says they're going to bear their inequity.  
26:53: He says in verse 11, yet, They shall be ministers in my sanctuary, so the Levites will be ministers in this new temple.  
27:02: Having charge at the gates of the house, so as the people come into the house, they they'll have a charge at the gates.  
27:11: And ministering to the house, they shall slay the burnt offering.  
27:15: And the sacrifice for the people, and they shall stand before them to minister unto them.  
27:21: So, the Levites are going to have a role in this future temple.  
27:27: And you can see here, there is a slaying.  
27:31: Of these burnt offerings, and they had mentioned this when we were in Ezekiel 40, that I think we misunderstand the offerings, and we think they are exclusively about sin, when in fact, they're not exclusively about sin.  
27:43: And I gave the example of the woman who's given birth, or the woman who's going through her menstrual cycle, who becomes unclean, and, and there's a sacrifice, that the sin offering, which is for the purposes of purification.  
27:58: And so there is purification of purposes for these offerings.  
28:02: There are fellowship purposes for these offerings, and there are devotional worship purposes of these offerings.  
28:10: And so these offerings will be taking place in the future, because people are gonna be devoting themselves wholly to the Lord.  
28:18: They're going to be fellowshiping with the Lord, they're going to be purifying themselves for the Lord.  
28:25: And, and so the Levites are going to facilitate these offerings.

28:30: And then he says in verse 12, because they ministered unto them before their idols and caused the house of Israel to fall into iniquity, therefore, have I lifted up my hand against them, says the Lord, and they shall bear their iniquity.

28:48: And they shall not come near unto me, to do the office of a priest unto me.

28:53: So this is, I'm sorry, this is the consequence of what they did in taking the holy people and causing them to fall into idolatry.

29:02: The priest did this.

29:04: And so God says, I'm going to restore them.

29:05: They're going to be Levites, they're going to help facilitate the offerings, but they're not gonna come near to me.

29:11: He says, Because they caused the house of Israel to fall into iniquity.

29:16: Therefore, have I lifted up my hand against them, says the Lord, and they shall bear their iniquity.

29:22: So they're they they're great that they can participate, but only so far.

29:27: And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place, but they shall bear their shame and their abominations which they have committed.

29:41: I didn't write the Bible.

29:43: this is clearly the Levites are going to be serving in the outer court.

29:47: They're not going to have access to the most holy place.

29:52: But I will make them so they can't have access to this, they said, what did they say?

29:57: They shall bear their iniquity, they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place.

30:09: But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

30:17: So they're going to have a role.

30:18: It's not gonna be in the most holy place.

30:23: But the priests, the Levites, the son of Zadok, the son of Zadok, that kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister unto me.

30:43: And they shall stand before me to offer unto me the fat and the blood, says the Lord God.

30:51: Wow.

30:52: Wow.

30:54: So these sons of Zadok, because of their faithfulness, Zadok was faithful, his sons were faithful, and then all Israel was going astray, but they remained steadfast.

31:07: God honors that.

31:09: He remembers that.

31:10: And so for eternity.

31:12: And when, when we come into or when humans come into the most holy to to to do to provide the sacrifices in this holy area, the inner court.

31:27: It will be the sons of Zadok that are take, so the Levites will take care of sort of the outer court.

31:32: Here, when you come into the inner court, it'll be the sons of Zadok.

31:35: They, they're going to have this exalted role because God remembers their faithfulness.

31:41: Here in 1 Kings 2:35, and the king put Benaya, the son of Jehoiadah, in his place over the host, and Zadok the priest, did the king put in the place of Abiathar.

31:56: So even Abiathar went astray, and everything looked like it was going to David's son.

32:03: Everyone defected.

32:05: But Zadok and his sons remained steadfast, and look at this, look at this eternal recognition of that faithfulness.

32:13: And it does beg the question for us.

32:16: It begs the question.

32:19: Does God or will God?

32:23: Remember and hold us accountable for lack of faithfulness.

32:30: And again, we had a bit of a dry run with the whole social justice warriors.

32:36: We had a bit of a dry run with the pandemic.

32:40: And unfortunately, many priests bowed the knee to Baal.

32:45: Will God will God recall that and say, and, and maybe, you know, whatever is in the future.

32:51: And and people start to compromise.

32:53: And then there will be those that have the spirit of Zadok and his sons, and like no matter what, we're not bending the knee to Baal.

33:02: As for me and my house, we'll follow the Lord.

33:05: And and Pastor Murray was showing in his past two sermons of the faithfulness of Caleb and Joshua.

33:14: And it just begs the question.

33:16: In this more, the first fruits dynamic.

33:20: Will there be a special role?

33:24: For those who remain faithful no matter what.

33:27: And those who may be repent afterwards, but they bowed the knee.

33:32: Begs the question.

33:38: So these sons of Zadok, and as they are resurrected, they shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

33:50: And it shall come to pass that when they enter in at the gates of the inner court, they shall be clothed with linen garments.

34:00: No wool shall come upon them while they minister in the gates of the inner court and within.

34:05: And so when we were in Ezekiel 40 to 42, and we're going through the different the design of the temple, and there's a lot of these rooms in different parts, it seems like these might be change rooms.

34:17: But the, the sons of Zadok will come to a certain place, they'll go into these rooms, they'll change now into these linen garments so that they can now come into the inner court.

34:26: And they shall have linen bonnets or turbans upon their heads, and they shall have linen breeches upon their loins.

34:34: They shall not gird themselves with anything that causes sweat.

34:39: They're gonna be in this cool linen, so that they can serve the Lord and not be sweating in that service.

34:48: And when they go forth into the outer court, Even into the outer court to the people, so the people cannot come into the inner court, they shall put off their garments wherein they ministered and lay them in the holy chambers.

35:04: And again, we saw the construction of the temple and They, they, they're going to lay the linen clothes in these chambers, and then put on, and they shall put on other garments, and they shall not sanctify the people with their garments.

35:20: So there's a process that they're going to be participating in, in the outer court, but they're gonna have outer outer court garments for that.

35:28: And then when they come into the inner court.

35:31: To do the sacrifices and to minister unto the Lord, they're gonna change in those chambers to come into the inner court and make sure that they're wearing linen.

35:41: Neither shall they shave their heads, nor suffer their locks to grow long, and they shall pull their heads.

35:48: And so this is again, this is the Torah of the temple.

35:51: This is the instruction of the temple, and all of this is gonna be symbolic and and have explanatory power for people to understand holiness.

36:00: Neither shall any priest drink wine when they enter into the inner court.

36:05: So it's not that the priest can't drink wine.

36:08: But when they enter the inner court, when they're in this service, they cannot drink wine.

36:13: Neither shall neither shall they take for their wives a widow, nor her that is divorced her that's been put away, but they shall take virgins of the seed of the house of Israel, or a widow that had a priest before.

36:30: So again, this is the the code of holiness.

36:32: This is the Torah.

36:33: And it is not unlike The Torah that Moses shared with Israel.

36:40: Here in Leviticus 21 7 and verse 13 to 14, Moses says of the priest, they shall not take a wife that is a whore, or profane.

36:51: I guess the, the example here might be that maybe she's changed, but it doesn't matter.

36:55: If she's had this in the past, the priest should not marry her.

36:59: Neither they shall they take a woman put away from her husband.

37:03: So there's no way that a divorced woman can marry a priest, for he is holy unto his God.

37:11: And then in verse 13 of Leviticus 21, he and he shall take a wife in her virginity.

37:18: This is what God wants.

37:20: That the priest is is marrying a woman from her virginity.

37:25: A widow, or a divorced woman, or profane or harlot, these shall he not take, but he shall take a virgin of his own people to wife.

37:37: And then we see that now, echoed.

37:39: This is the Torah of ancient Israel.

37:42: Moses shared this Torah, these are the instructions.

37:45: There's an instruction to do with the future temple.

37:49: And the service and the the the dwelling and holiness with God.

37:55: And so we see the similar the similarities in these instructions around holiness.

38:01: Verse 23, and they shall teach my people the difference between the holy and the profane.

38:08: And this is something we see over and over and over again.  
38:12: God is a God of division, God is a God of difference.  
38:19: He's a god of discrimination.  
38:20: God discriminates.  
38:23: And we're in a world that doesn't want us to discriminate, wants everything to be the same.  
38:28: Everybody's the same.  
38:29: And, and to God, this is impossible.  
38:32: This, this is the teaching of the devil that everybody is the same.  
38:36: The teaching of God is to discriminate.  
38:38: And he wants the priest to teach the people to discriminate between what is holy and what is profane, and cause them to discern between the unclean and the clean.  
38:52: So, if something is unclean, it can never be holy.  
38:57: But something that is clean is not necessarily holy, it's just clean, but it has to be clean before it could ever be considered holy.  
39:04: And so the people have to understand how this holiness code works.  
39:08: And the priests are the ones that have to teach this.  
39:11: That's why he condemns them in Malachi, to say that people should seek this knowledge from the lips of the priest.  
39:19: Again, it begs the question.  
39:21: For the ministry today, those of us who are ministers today.  
39:25: Are we teaching the people the difference?  
39:29: Because if we're not, I can't understand in any way, any shape or form, how God will be pleased with us.  
39:37: God is a God of discrimination.  
39:39: And we as priests, as ministers cannot fall into the social justice, value, virtue signaling of the of the day, the zeitgeist of the day.  
39:51: So what if everybody's going a certain direction?  
39:54: We can't be bringing that into the holy service and the holy instruction.  
39:58: The the to to be a priest of the Lord, we, we've got to have backbone.  
40:03: We've got to stand against this onslaught, this wave of satanic thinking.  
40:10: And be very, very clear, I know there's a difference.  
40:12: And God wants these priests in place to teach his people the difference.  
40:18: And listen to this, and in controversy.  
40:22: They shall stand in judgment.  
40:26: People are going to rail against holiness.  
40:29: And we don't care.  
40:31: That's up to you.  
40:32: This is the teaching.  
40:34: We don't apologize for God.  
40:36: We don't apologize for holiness.  
40:37: We teach it.  
40:39: So it's gonna be in controversy.  
40:40: You have to have backbone to be the priest.

40:43: And they shall judge it according to my judgments.  
40:47: And they shall keep my laws, my Torah, and my statutes in all my assemblies.  
40:52: And they shall hallow my Sabbath.  
40:55: This is the priesthood that God is going to be putting in place.  
40:59: And so again, it speaks to his character, it speaks to his value system.  
41:06: And it speaks to his expectations of us even today as first fruits, and certainly as ministers of the first fruits.  
41:14: Verse 25.  
41:16: And they shall come at no dead person to defile themselves, but for father or for mother, or for son or for daughter or for brother, or for sister that has had no husband, they may defile themselves.  
41:28: So these blood relationships, if they die, it's OK, they can look after that.  
41:34: But anybody else, no way.  
41:36: They must not defile themselves.  
41:38: And after he is cleansed, again, the difference between the holy and the profane, and the clean and the unclean.  
41:46: So, one can, one can be unclean.  
41:49: It it doesn't necessarily mean you're unholy, you're still set aside, you're going to go through the cleansing process to, to make sure you're pure.  
41:57: And so there's gonna be these sacrifices and processes, these protocols, so that every, everyone understands, certainly the priests understand that the, the, the differences.  
42:07: And after he is cleansed, they shall reckon unto him 7 days.  
42:12: And then the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering, says the Lord God.  
42:23: Now he, he didn't sin.  
42:25: You know, somebody died.  
42:27: And it seems does indicate that during the millennial, during the millennial reign, it seems like people will die from what I can see here, and, and that's OK.  
42:38: There'll be processes for that, and they'll have lived their lives and they'll have proven their holiness, and they will be resurrected into the, the eternal life.  
42:47: That's it's a little bit gray for me here.  
42:49: I don't want to speak speak out of school, but there does seem to be the indication.  
42:55: That the the priests have to interact with the the the.  
43:01: The dead, but there's a way to come back into, into purification.  
43:08: And so after he is cleansed, they shall reckon unto him 7 days.  
43:13: And then the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering.  
43:20: And again, he didn't sin, but this is a purification process, says the Lord God.  
43:25: And it shall be unto them for an inheritance.  
43:29: I am their inheritance, speaking of the priests.  
43:32: And you shall give them no possession in Israel.  
43:36: I am their possession.  
43:38: This is phenomenal.

43:39: This is the sim similar to what we saw with Moses, but there's a wealth that they're going to have because of their relationship directly with the Lord.

43:47: But the rest of Israel, they're going to have physical land in the promised land, but not the priests.

43:54: They shall eat the meat offering.

43:56: So there's going to be sacrifices and a holy way of sacrificing these animals and then cooking them in the again the temple is designed with kitchens and and processing, and so they shall eat the meat offering and the sin offering, and the trespass offering, and every dedicated thing in Israel shall be theirs.

44:14: So they, they'll have no want.

44:16: They'll not be impoverished even though they don't have any land.

44:20: There's all these offerings that are gonna be taking place.

44:23: And, and they're gonna have purposes.

44:25: There's purification, there's fellowship, there's there's these dedications and devotions, and, and there's the high days, and, and so the priests are gonna be facilitating all of this protocol around the holiness of the Lord.

44:40: And everything dedicated is gonna be theirs.

44:44: And the first of all the first fruits of all things, and every oblation of all.

44:50: And every sort of your oblations drink offering shall be the priests.

44:56: You shall also give unto the priest the first of your dough that he may cause the blessing to the rest in your house.

45:03: So that this economy is going to work in such a way that the priests are gonna be extremely wealthy.

45:10: The priests shall not eat of anything that is dead of itself or torn, whether it be fowl or beast.

45:20: So they, there's no we say today roadkill.

45:23: You can't something just die, you can't just eat it.

45:25: It has to be sacrificed.

45:27: So there were definitely will be sacrifices in the millennium.

45:31: And then, and then once it's sacrificed and blessed and gone through this protocol, the priest can can participate in that consumption.

45:40: And I just want to tie this back to what Moses taught them in Leviticus 17:15.

45:46: And every soul that eats that which dies of itself or that which was torn with beasts, whether it be one of your own country or a stranger, he shall both wash his clothes and bathe himself in water and be unclean until the evening.

45:59: Then shall he be clean.

46:01: So we see a great similarity and, and continuity between the Torah teachings that Moses had in Leviticus and Numbers and the Torah teachings of the house of God, that Ezekiel sees that he's to make note of all of this, and then he's to declare this to the rebellious people that are in, in, in exile and in punishment, and the destruction of Jerusalem, they've witnessed all of this, and then Ezekielist to make it clear to them that this is not the end, that there is in fact everything that Moses said is in fact going to come true.

46:39: But they need to be ashamed of themselves.

46:42: For, for the potential that they're going to be realizing because of God's grace, but they need to be ashamed of themselves for the abomination that they've brought into the Lord's house.

46:53: So that is Ezekiel chapter 44, God willing, next week will be in Ezekiel chapter 45.

47:02: This Sabbath, Deacon Jan will be bringing the sermon, and while I'm doing that, let me just check and see if there's anything.

47:11: That I need to comment on this evening.

47:15: And also what I'm gonna try to do is see if I can bring up here on my iPad, if I can just like, I've been saying about this, Ezekiel's temple for and then now it's kind of anticlimactic when I do show it.

47:31: It's like, is that what we've been waiting for all this time?

47:35: but let me see if I can just bring it up.

47:37: Just because I said I would, I don't like saying I'm gonna do something and then not do it.

47:43: So let me see if I can share this.

47:47: Yes, I can.

47:49: So, let's do this, how do we OK, there we go.

47:58: So, let's do this.

48:05: Let me just go back here.

48:06: , OK, so this is, what I had shared with The AI, I basically said to it, read all the instructions in Ezekiel 40 to 42, and based on these instructions, construct the temple.

48:26: And I was quite impressed that this blueprint, it could go through and it could generate this structure.

48:32: I think it's, you know, clearly inaccurate.

48:34: I think that the middle inner court would be in the middle, but this is in any case, this is pretty good.

48:40: And again, it's just based on the blueprint, what I should have said as well is, and if you don't have, if any information is missing, study the instructions that were given to Moses concerning the tabernacle and the instructions that were given to David regarding the temple that Solomon built, and use those as, as principles to fill in any details that you're missing.

49:04: And, and the point is though that there was sufficient detail.

49:09: In Ezekiel chapter chapters 40 to 42, to actually built this thing.

49:15: So I just wanted to say that my point being, I don't buy that everything we see in Ezekiel chapters 40 to 48, 9 chapters.

49:26: Quite a significant part of the book that This is just symbolic.

49:32: To me, I'm seeing this is, this is real.

49:34: This is, this is the temple that God will dwell in when he returns.

49:40: And this is the, the Torah of that temple.

49:43: I don't see it well, it's symbolic in the sense that it's Torah.

49:46: So there's going to be instructions associated with everything that's being done there, but it's not symbolic in the sense that it's not real.

49:53: It's just something that you just need to understand the symbols.

49:56: Now, I, I, I, my position is this, this is really real.

50:00: This is, this is the future.

50:02: So again, that is Ezekiel chapter 44.

50:05: Let me just check the chat.

50:07: To see if, oh, let me start this one.

50:11: Yes, so join us on Sabbath at 1:30 Eastern time for our Sabbath service, and Deacon Jan will be bringing us the sermon, the Sabbath.

50:24: Thank you, Sister Rosebud and Brother Bruce and Patty Milk, John Romano.

50:31: And Dave and Dev, very, very good, and Carlotta.

50:35: Thank you so much, brethren.

50:36: Thanks so much.

50:37: God bless you.

50:38: We look forward to seeing you on the Sabbath day, or you seeing us on the Sabbath day.

50:43: God bless.