

Ezekiel-37

0:39: Well, greetings, brethren, and welcome to another Wednesday night Bible study where together we study the scriptures line upon line and God willing, what I'm hoping to do this evening is just finish off the chapter, the rest of chapter 40.

0:58: So, that's the plan.

1:00: I don't think it'll be a long study tonight as we got up to chapter, sorry, chapter 40, but verse 39.

1:08: And so we just have 10 verses to get through.

1:10: But I have a couple of cross references that I'd like to go through.

1:15: So, let me open with a word of prayer, as you can see, I'm, I'm on the road.

1:19: So hopefully, I'm coming through loudly and clearly, I'll open with a word of prayer and then I'll check the chat, see who's here, and also just confirm that I am coming through clearly.

1:31: Loving Heavenly Father, we come before you, such a relief, Father, that in the middle of the week, we can just have this time together, to immerse ourselves in your word.

1:45: And to just pull away from the busyness and also the craziness of this world, and just have this place of refuge, and this, this peace, this shalom that we can enjoy in your word.

2:03: We pray, Father, you'll bless our study.

2:05: We thank you that we have access to this ancient scroll.

2:10: We're praying that you'll deepen our understanding, not just of the scroll, but of the entire corpus of of passages and scriptures, here a little there a little that will put the pieces together properly, rightly divide your word, and come to a deeper understanding and a deeper faith.

2:29: We pray that you'll watch over all of us, Father, and we do thank you for your blessings, and we ask you that you'll bless our study now.

2:37: We pray in Jesus' name.

2:38: Amen.

2:40: Amen.

2:41: Let me check the chat.

2:44: OK, very good, Sister Carlotta and Pastor Murray, loud and clear.

2:50: Very, very good.

2:52: David Deb, Rosebud, P Patty Milk, who else is here?

2:55: Pep Square, Rick 4, greetings to all of you, Cha Jaws.

3:01: Yaboa And child of Ya 2010.

3:08: Hm, 2010.

3:09: Maybe that's your conversion date.

3:12: So you've been on this walk for 15 years.

3:15: Very, very good.

3:16: JD Donna Boanta.

3:19: And Julie Goh and Bruce Ellis, greetings to all of you and all of you who are with us, that don't check in.

3:29: We appreciate you and thank you for your ongoing support and just this journey that we're on together as we learn.

3:39: The word of God.

3:42: Let me go ahead and share my screen.

3:45: And then, so we're in Ezekiel 40 and it's detailed.
3:51: We have, we have 9 chapters of incredible detail over this temple.
3:59: And many traditional Christians and maybe I I think it's just traditional Christians.
4:04: I don't think in the Church of God movement, but who knows, many traditional Christians reject the idea that this is an actual temple, and they believe it's purely symbolic.
4:15: And the reason they believe that is because of the sacrifices, and we're going to be confronted with the sacrifices right out of the gate and finishing off this chapter.
4:25: And so because of these sacrifices, OK, like the sacrifices are obsolete.
4:30: Jesus Christ came, He is the ultimate sacrifice.
4:34: These sacrifices are no longer necessary.
4:36: Therefore, this vision of Ezekiel's is purely symbolic.
4:42: So I have to say I do not share this view.
4:45: That I'm just really struck by the level of architectural detail here.
4:53: This, this is a blueprint.
4:55: This is very clearly a very real structure that Ezekiel had the privilege of seeing and then communicating to his people.
5:06: So let's, let's go through this and see what we can make of it.
5:13: Ezekiel chapter 40, we got up to verse 39.
5:18: So, Let me just do this.
5:23: Oh, we got up to verse 38.
5:25: So verse 39, he says, Hopefully you can see that.
5:36: And in the porch of the gate, We 2 tables on this side.
5:43: And two tables on that side.
5:46: What's the purpose of these tables?
5:48: To slay there on the burnt offering and the sin offering, and the trespass offering.
5:56: Oh boy, we, we've got a problem that the purpose of these, there's two tables on this side, let's say on the right side and 2 tables on the left side.
6:09: And the purpose of these tables is for 3 offerings.
6:13: It's to slay the burnt offering.
6:16: The sin offering, as well as the trespass offering.
6:22: And we know that Jesus Christ is the ultimate sacrifice.
6:25: So, so what is this?
6:28: And, and the tables are very specific.
6:31: They're purpose-built.
6:33: They're for the purpose of slaying these offerings.
6:36: I, I think when I'm reading this.
6:40: It becomes clear to me.
6:42: A couple of things.
6:45: One is, we don't fully appreciate.
6:48: The sacrifices, their meaning.
6:52: What they represent.
6:54: I think we ultimately know they represent Jesus Christ.
6:58: They point to Christ.
7:00: But I don't think we understand fully their purpose.

7:03: And then this, this is really challenging.
7:05: What, what are these sacrifices?
7:06: Are there going to be sacrifices in the millennium?
7:09: And I, and I have to say absolutely 100%, no doubt about it.
7:13: I'm very, very clear on this, absolutely.
7:16: So let's, let's unpack this.
7:19: What are these offerings?
7:22: That Ezekiel is seeing.
7:25: What's happening here?
7:26: Let's just get back to the screen.
7:31: He says In the porch of the gate were 2 tables on this side, so there's 4 tables.
7:39: And the purpose of these 4 tables is to slay thereon.
7:45: The purpose of these four tables is to slay thereon.
7:49: The burnt offering, the sin offering, and the trespass offering.
7:54: OK.
7:56: Let's just look at these 3 offerings.
7:59: And understand That these offerings are not necessarily associated with sin and guilt and forgiveness.
8:11: They have other purposes.
8:14: And, and when we understand these other purposes, the conclusion that I'm coming to is Wow.
8:22: Our God is a holy God.
8:26: This is I, I think some of us are very casual in our approach to God.
8:32: We, we come into the, the, the sanctuary.
8:35: We come into his presence, like, you know, We're visiting an old childhood friend, and we can come in our our blue jeans and Old t-shirts, and it's gone.
8:49: When I read this, It's becomes very, very clear, we better be careful.
8:57: When we say we're coming into the presence of the holy God.
9:01: Because these sacrifices.
9:04: Make it crystal clear.
9:07: Access to God is no joke, and it must not be taken for granted.
9:13: So, let's look at these sacrifices in the Torah.
9:17: I mean, they're all over the Torah, certainly in Leviticus, the holiness code.
9:20: But I want to call out a particular aspect of these offerings in Leviticus.
9:26: Look at Leviticus 12 and verse 6.
9:29: When the days of her purifying are fulfilled for a son or for a daughter, so, of you mothers out there, if you gave birth in ancient Israel, you immediately became unclean.
9:45: This is a beautiful thing.
9:47: This is the, the highest.
9:50: Form of the human being to reproduce in God's image.
9:55: This is a very high honor.
9:58: It has nothing to do with sin.
10:01: But ritualistically, the woman, the mother becomes unclean.
10:06: At the birth of her son or her daughter.

10:09: So there's a process of purification.

10:12: That she has to go through.

10:14: Or had to go through.

10:16: And in that process, we see here that she shall bring a lamb of the first year for a burnt offering.

10:25: We this is the Allah.

10:27: So this is the burnt offering, so that the entire animal gets burnt up.

10:32: In, in it's in showing full devotion to God.

10:35: So there's no halfway.

10:37: It's really symbolic of a of an entire wholehearted devotion to God.

10:42: And must be a lamb of the first year.

10:45: And so she brings this as a burnt offering, and a young pigeon or a turtle dove for a sin offering.

10:54: This has nothing to do with sin.

10:56: She didn't do any sin.

10:57: In fact, this is a beautiful thing.

10:59: And, and we also know that God promises the house of Israel, that he's going to multiply them in the millennium.

11:08: So there's gonna be a lot of childbirth.

11:11: And, and Moses said, we covered this last week, that when they're brought back into the land, they're going to carry out every single thing that he instructed them in the Torah.

11:23: So this sin offering, we just immediately think, oh, if you've sinned, you've got to bring a sin offering for forgiveness.

11:31: Well, yes, but there's also There's also The notion of purification.

11:40: That these offerings also have to do with coming into God's presence and being purified, and we saw earlier when we were doing Ezekiel 39, the, the importance of purifying the land.

11:54: And we were in Ezekiel 36, the importance of purifying the people.

11:58: So there's a lot of purification ritual associated with coming into God's presence.

12:06: And so here we see the woman having just had this profound experience of giving birth to a human being, another son and daughter of God Himself, made in God's image and likeness, nothing to do with sin.

12:20: It's all holiness.

12:21: The marriage bed is undefiled.

12:23: This is a beautiful holy thing.

12:25: And then she's to bring a burnt offering and a sin offering onto the door of the tabernacle of the congregation, onto the priest.

12:35: So she brings it, and the priest will offer it before the Lord to make an atonement for her.

12:42: And again she hasn't sinned.

12:44: But she's become unclean ceremonial ceremonially unclean, and so there's, there's the common.

12:52: And the holy, the sacred, but within the common even, there's the clean and the unclean.

12:59: So something can be clean but common, but it's not holy.

13:03: and so then there's the holy.

13:04: And then even within the holy, there are degrees of holiness which I covered in a, in a recent sermon.

13:10: There's 3 levels of holiness.

13:12: So we have to understand how God thinks and how he operates, and here this woman now because she's become unclean needs to be purified to be able to come back into the presence of God.

13:23: And she shall be cleansed from her sin, not from her sin.

13:28: From the issue of her blood.

13:29: This is the problem.

13:30: There's, there's this bodily fluids have made her unclean before God.

13:37: And so there's a process to ritually purify her so she can come back in the presence of God.

13:43: Nothing to do with sin.

13:45: This is the law for her that has given birth to a male or a female.

13:51: And if she is not able to bring a young lamb, then she shall bring two turtles or 2 young pigeons, the one for a burnt offering and the other for a sin offering, and the priest shall make an atonement for her, and she shall be clean.

14:05: So we see two of the types of the offerings there, and particularly the sin offering has nothing to do with sin.

14:11: They can, but not not exclusively.

14:15: And then here in Leviticus 15:26.

14:20: But if she be cleansed of her issue, then she shall number to herself seven days, and after that, she shall be clean.

14:27: So the first one we saw is pregnancy.

14:29: Now what we're looking at is menstruation, again, bodily fluids.

14:33: And on the 8th day she shall take unto her two turtles or two young pigeons and bring them unto the priest to the door of the tabernacle of the congregation, and the priest shall offer the one for a sin offering and the other for a burnt offering, and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

14:58: So, there we see these offerings, and we haven't touched the trespass offering, but the trespass offering also has to do with reconciliation and, and social cohesion if there's some sort of a violation between members of the covenant community, there's a trespass offering to make reparations plus another 20%.

15:19: And so again, not to do directly with sin, but to do with keeping the community whole and, aligned with each other, so, so that there's a reparations if there's any sort of damage that was done.

15:34: I just want to call out Malachi one, again, this we're dealing with the tables in Ezekiel's vision of the temple.

15:43: And in Malachi one, God accuses these priests of offering polluted bread upon his altar.

15:50: And you say, wherein if we polluted you.

15:53: In that you say the table of the Lord is contemptible.

15:57: So they did, they were not giving honor to the table of the Lord.

16:02: And what we see in Ezekiel's vision is these tables are in pride of place.

16:08: And there is incredible honor associated with these tables.

16:12: But here in, in the time of Malachi, they were just very disrespectful of the table of the Lord.

16:19: And it just begs the question.

16:21: If we are first fruits, priests of the Lord.

16:26: Do we say the table of the Lord is contemptible?

16:30: In that we don't approach the presence of God or access to God with any sense of decorum.

16:38: With any sense of honor and respect.

16:41: That I, I show up in the presence of God, the same way I would show up in the presence of a man, or maybe even worse, because maybe if I was going for a job interview, I would make an effort in front of a man.

16:55: But before God, casual.

16:58: That's saying that the table of the Lord.

17:01: The place of worship is contemptible.

17:04: And that's what how I think we have to see these sacrifices that Ezekiel saw.

17:10: Is this, this has to do with worship.

17:14: In installing the true worship.

17:17: And coming into the presence of this incredibly holy being.

17:23: And, and following the protocols of coming before him.

17:29: And if you offer the blind for sacrifice, isn't that evil?

17:34: The, the, the, again, this, this disrespect of what what you're doing.

17:39: When the, the sacrifices should be inspected to bring the highest quality to God.

17:47: But they weren't doing this.

17:47: They're just giving what they would want to get rid of to God.

17:51: And so you offer the blind for sacrifice, isn't that evil?

17:54: And if you are for the lame and the sick, isn't that evil?

17:57: Offer it now unto your governor.

17:58: Yeah, try, try that with your governor.

18:00: Will he be pleased with you or accept your person, says the Lord of hosts.

18:04: So, let's think about how we come before God, but let's also get tap into Ezekiel's vision of the future.

18:14: All the madness and the, the insanity in the world today will be gone.

18:20: Replaced by The presence of God on earth.

18:25: And this also speaks to the fact that when we read in scripture, And, and this is becoming more and more clear to me.

18:34: That God will dwell with man.

18:37: There is no way on earth, literally there's no way on earth that Gentiles can just dwell with God in a, in a very haphazard ad hoc casual way.

18:52: That dwelling with God requires protocol.

18:58: And God will dwell with Israel, who will live out this protocol.

19:03: In dwelling with God, which is what he gave to Moses when Moses built the Tabernacle, the protocol of dwelling with a holy God, as a holy people on holy land.

19:14: And so for eternity, God will dwell with Israel.

19:18: And the Gentiles will benefit.

19:22: And we also have a degree of access, but not the degree of access Israel will have.
19:30: So, Revelation 21.
19:33: And, and now God the Father comes down to dwell on earth.
19:37: There's protocol involved.
19:41: So If we come back to the scripture here.
19:50: He says, In Zechariah, I just wanna, I wanna combine Zechariah's vision, which we just studied recently with Ezekiel's.
19:59: In Zechariah 8:22 says, yes, many Gentile people.
20:06: Powerful nations.
20:09: shall come to seek the Lord of hosts in Jerusalem.
20:14: And now with the help of Ezekiel, we're understanding the temple.
20:18: That's going to be established in Jerusalem, and the protocols that are going to be established in Jerusalem.
20:25: And they're going to come to pray before the Lord.
20:29: And you better believe they're coming with their offerings.
20:31: They had better, you can't just come into the presence of God.
20:35: So they're going to come and they're going to learn from the house of Israel.
20:38: How to sacrifice, how to bring their offerings, and how to gain a degree of access to the Lord of hosts.
20:46: The whole world will understand this.
20:49: So, this pray before the Lord has to do with worship, and we can see from Ezekiel's vision, there is protocol to worship.
20:57: It's not just come as you are, do what you like.
21:01: Chapter 14 and verse 16 of verse we're very, very familiar with, but let's again combine this with what we're seeing in Ezekiel.
21:11: It shall come to pass that one that is left of all the nations which came against Jerusalem.
21:18: Shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of Tabernacles.
21:28: So the feast time is a big time of sacrifice.
21:32: And they're not going to be sacrificing, believing that these sacrifices can somehow forgive sin.
21:40: No, that has to do with the ultimate sacrifice of Jesus Christ.
21:44: But they're going to understand that there are fellowship sacrifices, and there is protocol to approaching this great and holy king.
21:53: And there's a purification process.
21:55: He can't just come before the Lord.
21:58: There's a purification process to be deemed holly.
22:03: Before God So, at the time of these festivals, these hogs, there's gonna be a lot of sacrifices.
22:11: And what Ezekiel is saying is, he, he foresaw how these sacrifices are going to be processed.
22:19: He says it shall be that whoever will not come up of all the families of the earth unto Jerusalem to worship the king, that worship the king requires sacrifices, not for forgiveness of sin, but for worship.

22:33: To understand just how holy he is.
22:36: And and what it means to come before his presence.
22:40: The Lord of hosts, even upon them shall be no rain.
22:43: So it's, it's a, it's a definite requirement.
22:46: So, Ezekiel saw these eight tables.
22:50: Outside the area where the sacrifices would take place, and think of these as tables of preparation.
22:58: They have to prepare these sacrifices.
23:01: They have to wash them, they have to cut them.
23:04: They have to prepare them before, if it's a burnt offering before they burn up the whole animal, there is, there's a process, you don't just throw the animal on the fire.
23:12: Ezekiel 40 and 40.
23:14: And at the side without.
23:17: So now he's a step removed, as one goes up to the entry of the north gate, so all of these sacrifices are in the area of the north gate.
23:26: There were two tables on the one side, which was at the porch of the gate, were 2 tables.
23:33: 4 tables were on this side and 4 tables on that side.
23:38: By the side of the gate.
23:40: 8 tables whereupon they slew their sacrifices.
23:44: So we've got two different areas.
23:46: One right before the inner court, there's 8 tables, and then in the outer court area, there's 8 tables.
23:54: And, and so it's very clear, there's a lot of tables, because there's a lot of sacrifices, and they're, they're being very efficient.
24:03: It's like doing things in parallel, not, not in not in in one sequence where there's this big bottleneck.
24:10: So, so this is speaking to the ability to process lots of offerings.
24:16: Maybe at the feast time, there's thousands of people coming to worship the king.
24:20: And coming with their sacrifices.
24:22: And so there's these areas of preparation.
24:26: Before the animals are actually sacrificed.
24:30: So he goes on to say, And the 4 tables were hewn of stone for the burnt offering.
24:38: So it, it makes sense there of stone because of all the blood.
24:41: This is, this is bloody work.
24:44: And perhaps with the wood, it would seep into the wood and dry.
24:48: And if it's stone, it's gonna be a much better substance to work with.
24:52: But there's a lot of, there's a lot of cutting and slaughtering and preparing and washing.
24:58: On these tables.
24:59: And it seems like there's, there's levels of process.
25:02: So, level one, there's one degree of process, then it moves to the next table and all these priests are working in a very coordinated manner to, to process as these maybe not just process, excuse me.
25:16: But also to inspect.
25:19: This animal is not perfect.

25:22: It's unacceptable.

25:23: So, so take that away and come back.

25:26: So there's an inspection process, there's a cleaning process, there's a cutting process, and that's what Ezekiel is saying.

25:35: And the 4 tables were of hewn stone for the burnt offering of a cubit and a half long, and a cubit and a half broad, and 1 cubit high.

25:45: Whereupon also, they laid the instruments wherewith they slew the burnt offering and the sacrifice.

25:53: So the different knives they have, the hooks, that's, it's a whole process, and the these instruments are on the table for them to quickly access.

26:02: And it seems like there's a certain amount of, there's a certain type of processing with these instruments on the outside, and then it goes to the inside where perhaps they're already cut up to a certain degree and there's another processing that takes place there.

26:17: And within were hooks.

26:19: So clearly the meat needs to be hung and maybe dried or whatever is happening there, but there's, he, he's really seeing, this is, this is real.

26:27: This, this is not just some, this is detailed and very real.

26:31: And within were hooks, a hand broad.

26:35: So the hooks, you know, to do a hand broad, so the hooks were about that long.

26:41: Fastened roundabout.

26:43: And upon the tables was the flesh of the offering.

26:46: So this is, this is happening.

26:49: And without the inner gate.

26:52: Where the chambers of the singers in the inner court.

26:56: So these are rooms now, you're seeing rooms just outside the inner gate, which is where the, the singers, perhaps that's where they get to prepare before they come out to sing.

27:07: They have their, their little area, but there's the, this is a temple is seeing the design.

27:13: And this is where the rooms are for the singers.

27:16: Which was at the side of the north gate, which is where the sacrifices and the worship is taking place.

27:22: And their prospect or their front was toward the south.

27:26: So it's at the north gate, but it's facing the south.

27:29: One at the side of the east gate, having its face toward the north.

27:36: And the east gate is going to be significant.

27:37: We see this is where the presence of the glory of the Lord actually enters.

27:42: And he said that to me, this chamber, this room whose prospect is toward the south, is for the priests.

27:50: The keepers of the charge of the house.

27:52: So they are going to be the ones who are processing all of these sacrifices, especially on the high days and especially the Feast of Tabernacles, and so this is where they live.

28:03: And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar, these are the sons of Zadok.

28:13: Among the sons of Levi.

28:15: So among the sons of Levi, the sons of Zadok are called out for special service, which come near to the Lord to minister unto him.

28:24: So you can see that coming near to the Lord is, it's no small thing.

28:29: God Himself, Jesus Christ the Creator.

28:34: Is going to be on Earth.

28:37: And this holy God must be approached with with protocol and and a high degree of respect.

28:44: And as you get closer and closer to him, the level of holiness increases.

28:51: And the sons of Zadok will enjoy a higher level of holiness and separation from the other priests.

28:57: Why?

28:59: We see in 2 Samuel 8 and 17, just a quick review by if you're, most of us are familiar with the story.

29:06: But Zadok was one of the priests.

29:08: He was the son of.

29:10: And Ahimelech.

29:13: The son of Abiathar, they were the priests, and Saraya was the scribe.

29:20: And in 2 Samuel 19 and 11, we see King David sent to Zadok and Abiathar the priest.

29:28: So they were working side by side, Zadok and Abiathar the priests, saying, speak unto the elders of Judah.

29:37: And say to them, why are you the last, the elders of Judah, all the other tribes.

29:43: Are are asking for the king.

29:45: Why are you the tribe of Judah?

29:48: Say to this to the elders, the last to bring the king back to his house.

29:53: Seeing the speech of all Israel has come to the king, even to his house.

29:58: So that was their, they were serving together and David is asking them, go and speak to the elders.

30:05: As you're, you're the priest, go and speak to the elders.

30:08: Then we see in 1 Kings 1:5, this civil war.

30:14: This crisis Of one of David's sons.

30:19: Turning on David, wanting to murder him and overtake the kingdom.

30:24: Or take over the kingdom.

30:26: Then Anija, the son of Hagith, exalted himself, saying, I will be king.

30:33: And, and a lot of these kingdoms, actually, this is a problem when they, they compete with each other, siblings and factor side in order to get the kingdom.

30:44: I will be king And he prepared him chariots and horsemen and 50 men to run before him.

30:50: And, and generally, it was Osama bin Laden who said this actually said, most people want to back the winning horse.

30:57: And so that's why he showed such strength against America, because he just knew the psychology of most people.

31:04: They'll just follow the strongest signal.

31:07: And so Adelija is just making this very powerful boast, I'm the king.

31:12: And knowing the psychology, most people will just go along.

31:15: And that's what we see today with people not standing up.
31:20: Against corruption.
31:23: And his father, and, and the reason he behaved like this, the scripture shows us.
31:28: That his father had not displeased him at any time in saying, Why have you done this?
31:34: And so David was a very permissive father.
31:38: And, and this is a big problem.
31:41: Permissive parents create monsters.
31:44: And we should be parents that create The next generation of of God's children.
31:53: That people are happy to be around.
31:56: That we shape them at a very early age to conduct themselves in ways that, as I said, people are very happy to be around them.
32:04: They don't have the sharp, dysfunctional edges, which Adenaja had.
32:10: And it was David's fault.
32:12: And so somebody with the limo driver once said to me, he doesn't see bad children, he sees bad parents.
32:18: And I think he has a, definitely has a point there, although.
32:22: There's the other side of it.
32:23: Sometimes people just come a certain way, packaged and wired a certain way, but parenting is huge, and the scripture makes that clear.
32:31: So David failed as a father.
32:35: Never, never confronting him, and so he grew into a monster.
32:40: And he also was a very goodly man.
32:42: To make matters worse, he was really good looking.
32:46: That really, like, a really good looking person that just has an attitude of entitlement.
32:53: This is a recipe for disaster.
32:57: And his mother bore him after Absalom.
33:02: And he confirmed with Joa, the son of Zurua.
33:07: Z Zuruya, who is the general.
33:10: So this is a military man, and he's now, and he's supposed to be serving David, but Adelija is now conferring with him and conspiring with him.
33:20: Notice this, and with Abiathar the priest.
33:25: Even the priest became weak.
33:29: And buckled Seeing the way things were going.
33:34: And this again, I, I just, I always, it kind of burned in my mind what happened during the whole COVID scandal.
33:41: And how people behaved.
33:44: And how Christians and even elders buckled to the state.
33:51: And did the state's bidding with passion.
33:54: And if you look in, you know, during the Holocaust, you had Jews doing the state's bidding with passion.
34:01: This is, this is what weak people do.
34:04: And weakness is a great evil.
34:07: We weakness is a horrible evil.
34:10: And Abiathar was weak.

34:13: And he caved in.
34:16: And so the general is seeing an opportunity to work with the new king, and the priest is say, OK, I'm gonna work with the new king.
34:23: David's on his way out.
34:26: And they, and they following Adenaja helped him.
34:30: They threw their lot and their support behind Adenaja.
34:35: But Zadok the priest, and Benaya, the son of Jehoiah, Jehoiada.
34:43: Jehoiada And Nathan the prophet and Shima and Ray and the mighty men which belonged to David were not with Adenija, the mighty men, people with backbone.
34:58: Weakness is an evil.
35:00: We need to be developing backbone and strength.
35:03: So that no matter what happens, we stand on solid ground.
35:08: Weakness is evil.
35:12: In 1 Kings 2:35, and the king put Benaah.
35:18: The son of Jehoia Jehoa.
35:21: In his place over the host.
35:25: So he's now replacing Joab, and Zadok the priest, did the king put in the place of Abiathar.
35:34: He replaced him.
35:36: Zadok was faithful to David.
35:40: He was faithful to the true throne of God.
35:44: He walked by faith, not by sight.
35:46: And he had backbone.
35:48: And so maybe if, if, if Adenaja was successful, maybe Zadok would have been beheaded.
35:56: Or worse.
35:58: But he was loyal.
36:00: And and Abiathar was disloyal.
36:05: So, we see God honoring now, that these men are now resurrected.
36:12: And, and, and God honoring.
36:15: Zadok.
36:16: And in fact, King David himself is now alive at this time, and he is the king over all Israel, and Zadok and the sons of Zadok are given pride of place.
36:29: In this temple.
36:31: So he measured the quart verse 47, 100 cubits long and 100 cubits broad, 4 squares, perfectly square.
36:39: And the altar That was before the house.
36:43: Such detail, and he brought me to the porch of the house.
36:48: And measure each post of the porch.
36:50: So, the porch and the posts in front of it or on the side of it holding up the temple, 5 cubits on this side and 5 cubits on that side.
37:01: And the breadth of the gate was 3 cubits on this side and 3 cubits on that side.
37:08: And again, there's lots of diagrams online that are showing what this temple would look like.

37:13: But certainly there's a lot of detail here.
37:16: This is not, and, and there's 9 chapters of this.
37:19: The temple and the priests and the sacrifices, and the whole holiness operation is just detailed out here.
37:28: So this is, this is real.
37:30: This is the future.
37:33: The length of the porch was 20 cubits, and the breadth 11 cubits.
37:38: That cubit being about 1 ft and a half.
37:41: And he brought me by the steps where they went up to it.
37:45: So, so there's these steps, the porch, the steps that go up.
37:48: There's this sort of outer court area where the people bring their animals, and the priest begins preparing, inspecting.
37:54: Then there's another area further in, getting into the inner court, where the sacrifices are then prepared fully, and then there's the actual place to altar where the sacrifices take place.
38:05: So now he's seeing the steps that come up.
38:07: And maybe there's some preparation that's taking place before they come up these steps.
38:12: And there were pillars by the posts, one on this side and another on that side.
38:19: So that brings us to the end of chapter 40.
38:24: It's fascinating to me.
38:25: I, I, I, I've read the Bible from cover to cover a few times, and I don't remember this.
38:32: But I'm certainly challenged by it.
38:35: And I'm absolutely convinced cause I, I would hear these debates and questions about whether or not there'll be sacrifices in the millennium.
38:43: Oh yes, I'm 100% there.
38:46: Absolutely.
38:47: But not for the reasons that we think.
38:50: They have, it has to do with coming into the presence of a holy God, and, and also I think a lot of education.
38:56: That there's a lot of symbolic meaning behind all of these sacrifices.
39:01: And and the people will have to see it firsthand, and the priests will have to live it firsthand, so that they can actually teach from it.
39:08: But absolutely, I have no doubt these sacrifices will be taking place, this temple will exist and, and I'm just blown away.
39:19: By the holiness of our God.
39:21: I I think maybe we haven't fully appreciated just how holy it is, how holy he is.
39:28: And just what a privilege it is to have access to him.
39:34: But many people have had access to this holy God.
39:37: And not taking it seriously, and they have suffered immeasurably.
39:43: So I think it's a warning to us.
39:45: To make sure we're taking our Father and our Lord Jesus Christ, very seriously.
39:52: And seeing what a great privilege it is for us to have this access through Christ.
39:58: So, that brings us to the end of chapter 40, and God willing, We'll go on next week to chapter number 41, and God willing, this Sabbath, I'll be giving part three of, and I think the

conclusion of the series that I started a few weeks back on the gospel from Genesis to Revelation.

40:25: The Bible tells one story.

40:28: The gospel is in fact a narrative.

40:30: It begins in Genesis one.

40:33: And it concludes in Revelation chapter 22.

40:38: So, with that, we'll conclude today and hopefully, God willing, you'll be able to join us on the Sabbath.

40:47: God bless you all.

40:48: What a mighty, what a holy God we serve.